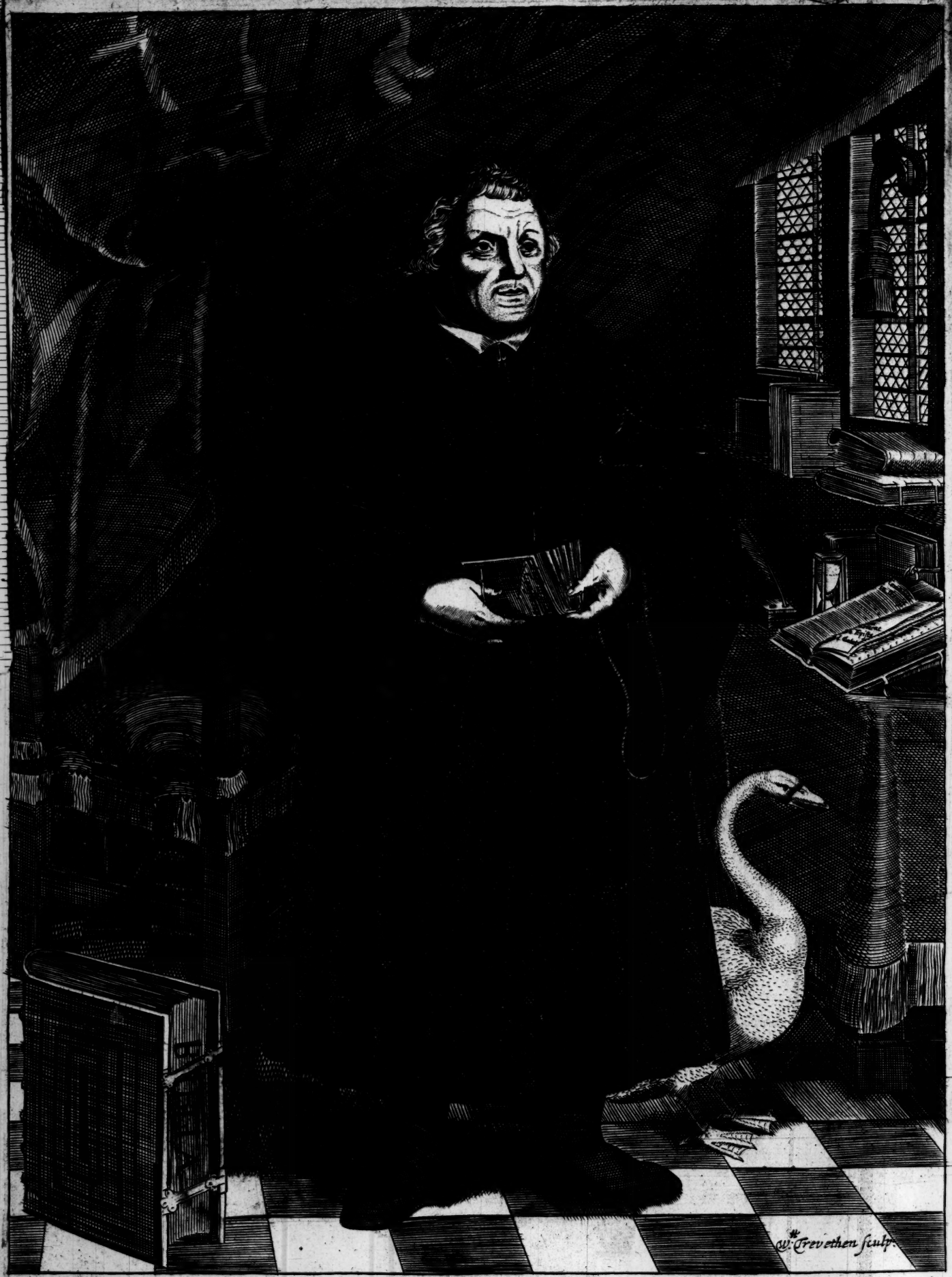


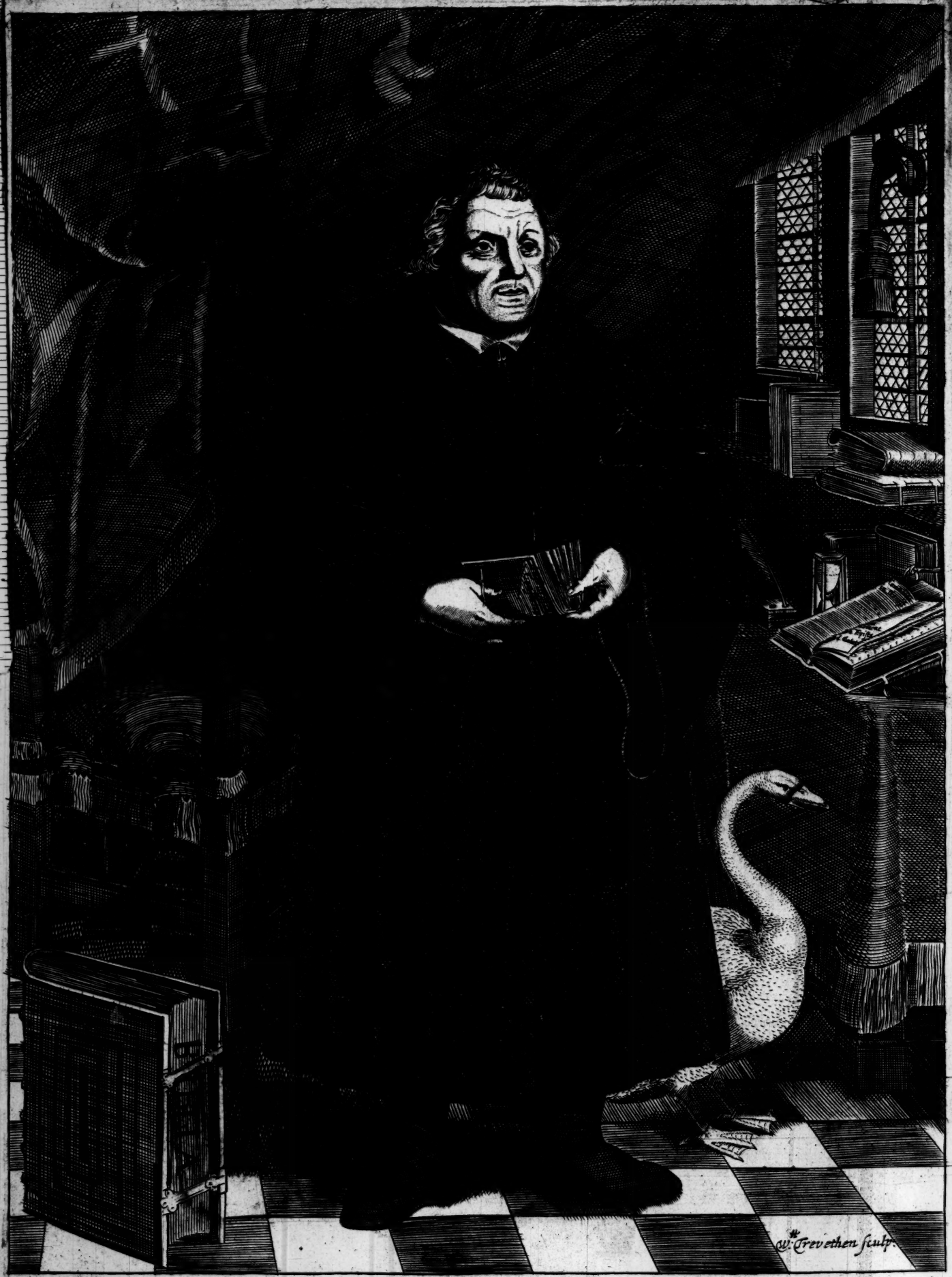
MARTINUS LUTHERUS ISLEBIUS THEOLOGUS VIXIT AN LXIII.

Obiit Islebii Anno 1546 Febr 18

Roma orbem domuit, Romam sibi Papa subegit;
Viribus illa suis, fraudibus iste suis.
Quanto ipsis major Lutherus, major et illa.
Illum illamq; unq qui domuit calamo.

Rome tam'd the world: but Rome the Pope ore-aw'd:
The one by force, the other wrought by fraud:
Greater then both was learned Luther, when
Both this and that hee conquer'd with his pen.

Doctor Martin Luther was born at Isleben, in ye Countie of Mansfield, in the Yeare 1483 the 10 day of November: and was also buried there February ye 18 1546.



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D^ris *Martini*

LUTHERI

Colloquia Menſalia:

OR,

D^r MARTIN LUTHER'S DIVINE DISCOURSES At his Table, &c.

Which in his life Time hee held with divers Learned Men (ſuch as were *Philip Melanchon, Caſparus Cruciger, Juſtus Jonas, Paulus Eberus, Vitus Dietericus, Joannes Bugenhagen, Joannes Forſterus*, and others) conteining Queſtions and Anſwers touching Religion, and other main Points of Doctrine, as alſo many notable Hiſtories, and all ſorts of Learning, Comforts, Adviſes, Propheſies, Admonitions, Directions and Inſtructions.

Collected firſt together by D^r *Antonius Lauterbach*, and afterward diſpoſed into certain *Common places* by *John Auriſaber* D^r in Divinitie.

Tranſlated out of the high Germane into the Engliſh Tongue

By Capt. HENRIE BELL.

John 6. 12. *Gather up the fragments, that nothing bee loſt.*
1 Cor. 10. 31. *Whether therefore yee eat or drink, or whatſoever yee do, do all to the Glorie of God.*
Tertull. Apologet. cap. 39. *The primitive Chriſtians eat and drank to ſatisfie nature, and diſcourſed at their Tables of the holie Scriptures, or otherwiſe, as became thoſe that knew God did hear them, ut non tam cœnam cœnaverint, quàm diſciplinam.*
Antient Writers, Councils, and our Univerſitie-College-Statutes require Sacra ad menſam.
Luther in Gen. 2. *Sermones vera ſunt condimenta ciborum.*
Melchior Adamus in Vita Lutheri. *Inter prandendum & cœnandum non raro conciones aliis dictavit.*

LONDON,
Printed by *William Du-Gard*, dwelling in *Suffolk*-lane, near London-ſtone. 1652.

To the Right Honorable

JOHN KENDRICK
Lord Major,

The Right Worſhipful the Sheriffs and Aldermen, the Common Council, and the other VVorthie Senators and Citizens of the famous Citie of LONDON.

LIght and Learning have ever been the glorious helps and inſtruments for the beeing and well-beeing of the world. In the beginning when the earth was without form and void, and darkneſs was upon the face of the waters, *God ſaid, let there bee light, and there was light*, *Gen.* 1. 1, 2. And the moſt illuſtrious Fabrick of this Univerſ was ſoon after ſeen; that viſible and everlaſting wonder of men and Angels; and in the καινὴ κτίσις, in the new Creation or Creature, light and learning, or knowledg, are the neceſſarie ingredients: it is delivered from the power of darkneſs, before it can bee meet to bee made partaker of the inheritance of the Saints in light: *Col.* 1. 12. For the new man is *renewed in knowledg after the image of God that created him: Col.* 3. 10. And in the great Creation, when the other Chaos and confuſion of ignorance, error, and impietie did overſpread any part of mankinde, that darkneſs was ever diſpelled by light and learning. When Iſraël came out of Egypt, and was now to bee formed into a Common-Wealth, *Moſes* muſt bee the man for that work, and hee muſt bee a man of knowledg, and of great skill, incomparably learned, as indeed hee was *learned in all the wiſdom of the Egyptians. Act.* 7. 22. And the word is πεπαιδεύθη, hee was inſtructed therein from a childe; by ſtrange providences hee was preſerved from drowning, owned by *Pharaoh*'s daughter, commended to the nurſerie of his own mother, but in opinion and care hee became Son to that great Woman: *Exodus* 2. *Joſephus* add's much more concerning *Thermuthis*, (ſo hee named the King's daughter) her care for *Moſes*, with his growing excellencies and perfections: hee is called *Moſes* from the Egyptian tongue; wherein *MO*, ſignifie's *water*, and *YSES*, *ſaved*. That the Egyptians had much learning and wiſdom, and that *Moſes* ſurpaſſed therein, is expreſs from Scriptures: wee have not indeed thence the particulars thereof, but much is related of it, by very ancient and approved humane writers: *Dionyſius* the Alexandrian, reporteth that Egypt produced men of admirable ſufficiencies; to them hee attribute's the invention of ſeveral Arts and excellencies; and *Sixtus Senenſis*, a man judged by a

Joſeph. Antiquit. 2. C. 5. Philo Judæus, and Joſephus.

Diodorus Siculus. Laërtius. Ælian. Strabo, lib. 17. Jamblichus.

De ſicu Orb. pag. 7.

* *Montag.* Act. & Mon p.55.

* known Scholar, to bee of infinite reading, and which is ſeldom ſeen, in great and diffuſed readers, of a ſolid judgment to diſcern what hee read, hath methodically from them and other good Authors demonſtrated the ſeveral parts of that Egyptian learning. 1. *Mathematicks* diſtinguiſht into 4 parts: Firſt *Geometrie*, to the ſtudie whereof, they were neceſſitated by the inundation of *Nilus's* overflowing and diſturbing the borders of their poſſeſſions, which by line and meaſure in the fall of that River were re-diſtinguiſh't. 2. *Aſtronomie*, facilitated to them by the clearneſs of the nights, not at all darkned by clouds and rain, ſo that Stars in their riſing, progreſs and aſpects were continually to them more obvious and obſervable. 3. *Arithmetick* alſo was ſtudied by them as very ſubſervient to the two other. 4. *Muſick* alſo they were no ſtrangers unto, for ſo they ſung the praiſes of their Gods, Kings and Heroes.

I. Ex Egypto intotum mundum Mathemata tranſmeârunt. *Amian Marcel.*

II. *Laërtius*, lib. 1.

II. Their *Phyſicks* were much after the natural Philoſophie of the Peripateticks; *materia* the principle of things from whence the four elements, &c.

III. *Theologie*

III. they were alſo acquainted with in the general, and had a peculiar waie of writing the ſecrets thereof by Hieroglyphicks; deſcribed by *Diodorus Siculus* and *Clemens Alexandrinus*.

IV.

IV. Their Morals and Ethicks contained their Laws and politick conſtitutions: The Egyptians wiſdom was ſo exact, and of ſuch large extent, that *Jamblichus* affirm's *Mercurius Triſmegiſtus* to have written thereof 36525 books: certain it is from Scripture that Egypt before the time of *Moſes* was a well governed nation: *Geneſis* 12. 43. and 50. Yea ſuch the Egyptians wiſdom was, that as *Jacob* ſent his Sons thither to buy corn, ſo ſeveral people went as it were on Pilgrimage thither, for knowledg and learning: and the Spirit of God extolling *Solomon's* gifts and abilities, hath this expreſſion, *Solomon's* wiſdom excelled all the wiſdom of all the children of the Eaſt Countrie, and all the wiſdom of Egypt, 1. *Kings* 4. 30. But what ever that learning and wiſdom was, *Philo* the Jew profeſſeth *Moſes* was ſo happily inſtructed therein, that hee outſtripped not onely his fellow-ſtudents, but his maſters and teachers: And ſom think hee left in *Levit.* 11. 3. Hieroglyphical ſprinklings, condemning in the Swine intemperance, rapine in the Eagle, injuſtice in the Hawk, and in the Crow avarice. If any bee inquiſitive how the Egyptians came by ſo great wiſdom, *Joſephus* ſaith expreſly they had it from the Patriarch *Abraham*, who taught them Arithmetick, Aſtronomie, and other Arts: Yea, and the learning of *Moſes* was famous among the Heathens, which gave *Numenius* occaſion to deride *Plato* for his Plagiariſm, called therefore by him *Moſes Atticiſſans*, *Moſes* ſpeaking Greek. The Elect people of God the Jews were alwaies after this lovers and preſervers of learning; having Schools of the Prophets, a Citie of Books, as *Kiriath-Sephar* ſignified, *Joſh.* 15. 15. *W. Pinchion* of *New England* ſheweth that Jeſus Chriſt at firſt erected Schools of Learning for the breeding of a ſucceſſion of able men for Paſtors, Teachers, Elders, Judges, &c. to the end of the world. Jeſus Chriſt (hee ſaith) ſtirred up *Samuel* to keep a School at *Naioth* in *Ramah* 1 *Sam.* 19. 24. Another Prophet's School was at *Bethel* in the hill of God, 1 *Sam.* 10. 3. and though *Jezabel* deſtroied many Prophetical Schools, yet in thoſe perſecuting times ſom godlie friends preſerved divers of them, as *Obadiah* hid an hundred of the Prophets by 50 in each Cave. 1 *King.* 18. 4. with 19. 10. 14. *Eliſha* built many ſuch in the ten tribes: hee kept a Prophet's School at *Gilgal*, 2 *King.* 2. 1. with 4. 38. there was another at *Jericho* 2 *King.* 2. 4, 5. another at *Bethel* Verſ 23. another at *Carmel* Ver. 25. with 4. 25. 23. and at *Samaria* 2 *King.* 2. 25. and 5. 3. and at Mount *Ephraim*, 2 *King.* 5. 22. It may bee conceived there were many other Schools in other parts: and 'tis not recorded what number of ſuch Schools were in the Kingdom of *Judah*, yet hee ſuppoſeth them to bee more then in the 10 Tribes, becauſ they had ſom godlie Kings that would cheriſh and nouriſh ſuch Seminaries of Learning and Pietie. Hee hath other ſuch ſprinklings there, I ſhall onely add, that I may have leav to uſe the language of theſe times and our own Nation. The Jews alſo had their Academicks, children of the Prophets, their Schools or Colleges, their Maſters alſo and Tutors; for 2 *King.* 6. from the beginning the ſons of the Prophets had a peculiar place to dwell in; and that upon their encreaſ was too ſmall for them: *Eliſha* was their Maſter, they deſire him their College might bee enlarged; every Scholar put's to his helping hand, their Tutor goe's along with them in it, and God himſelf bleſſeth

Clem. Al. ibid.

Antiq. l. 1. c. 9

Heſych. N.

Government of the Church of the Jews, cap. 3.

bleſſeth their endeavors therein, even to a famous miracle: Verſ 5. 6. There bee ſom who pretend to gifts and inſpired faculties, yet if the ſpirit of theſe Prophets may bee ſubject to the Prophets, 1 *Cor.* 14.32. or to pious and unbiaſs'd men, it would I think ſoon appear, that which ſom call gifts and inſpirations, are onely parts natural or acquired, or elſ their own conſciences will teach them to ſaie of their beſt matter as the young Scholar did of the Ax-head 2 *King.*6.5. Alas ſir it was but borrowed: And as for *Solomon*'s wiſdom in 3000 Parables, his skill in Muſick to 1005 Songs, and his great learning in the nature, qualities, and uſe of trees, hearbs, beaſts, fowl, and fiſhes the Scripture ſpeak's expreſly: and how ſom of all people in the earth from their Kings were ſent to hear the wiſedom of Solomon: 2 Kings 4. 32. And it were no hard matter to ſhew, that as all nations in a manner, received from God's people the Jews much of their Religion, to them they ow alſo the greateſt part of their learning, knowledg, and wiſdom: Further when Chriſtianitie was firſt to bee planted in the world, and the Judaïcal rules were to receiv an honorable burial, as impoſed onely till the time of Reformation, *Heb.*9.10. There was then a neceſſitie for the knowledg and uſe of language and learning: and tis meet to bee obſerved, that our dear Lord before hee took the Office of Mediator, was found in the mid'ſt of the Doctors, both hearing them, and asking them queſtions, *Luk.*2 45. And the place where Chriſt ſate among the Doctors, may bee was like the College at *Jeruſalem*, where *Huldah* dwelt: 'tis named the College, 2 *King.* 22. 14. an Houſ of Doctrine near the Temple, where the Learned aſſembled, *&c.* Say the *Geneva* notes, our Lord among the learned did ſo much excel, that all who heard him were aſtoniſhed at his underſtanding and Anſwers, *ver.*47. his parents alſo were amazed at that ſight and doing, *ver.* 48. and it is as remarkable as any thing elſ, that when hee was thus diſputing with the Doctors, hee was then about his father's buſineſs, *verſ* 49. And though our dear Lord and maſter Chriſt choſe ſom illiterate men for his Diſciples and followers, yet hee made them learned before hee emploied them, and by the effuſion of his Spirit they did ſo artificially, or rather ſuper-artificially behave themſelvs, that the people of Iſraël marvelled when they ſaw their boldneſs, and perceived they were unlearned, *Act.* 4.13. the word is ἀγράμματοι, had not ſo much as learned their letters; as they before did wonder concerning our Saviour himſelf, How know's this man letters, having never learned? *Jo.*7.15. But then they Commenced *per ſaltum*, and were taught immediately of God, whoſe ſpirit was their maſter, ſuddenly and inſenſibly inſtilling into them all needful light, language and learning: and therefore when aceording to their Commiſſion they were to goſpellize the world, *Mat.*28.19. They are commanded once and again to ſtay at *Jeruſalem*, till Chriſt ſhould ſend the promiſs of his Father upon them; and they ſhould bee clothed with power from above, *Luk.* 24 40. *Act.* 1 4, 8. While they were thus waiting for abilities to their work, when *Whitſundaie* or *Pentecoſt* was ful'y com, they were all with one accord in one place; and ſuddenly there came a ſound from heaven as of a ruſhing mightie winde, and it filled all the houſ wherein they ſate, and there appeared cloven tongues like as of fire, and it ſate upon each of them, *Act.*2.1,2,3. Tongues appeared, the chief inſtrument of their work, which was to diſciple all Nations, and to preach repentance and remiſſion of ſins, *Luke* 24.47 Cloven Tongues, becauſ they were to divide the Word aright, that every one in all Nations and Languages might have his portion: They were as of fire, to ſhew the zeal, light, efficacie and ſucceſs of their endeavors; and therefore was this ſtrange miracle uſher'd in with ſuch a ruſhing mightie winde, becauſ none ſhould bee able to reſiſt the power by which they ſpake, *Act.* 6. 10. And thus they were all filled with the Holie Ghoſt, and began to ſpeak with other tongues as the Spirit gave them utterance, *Act.* 2.4. Ἀποφθέγγεσθαι, they ſpake Apophthegms, ſerious ſayings, and ſacred ſentences; and they might well bee amaz:d, *ver.*11. when near twentie Nations of ſeveral Languages affirmed, wee do hear them ſpeak in our Tongues the wonderful works of God, every man in our Tongue where wee were born: and venerable *Bede* doth well expreſs the reaſon, *Sancta Eccleſia per mundi terminos dilatanda, omnium gentium voce erat locutura*, i. e. Chriſtianitie was to ſpeak all languages, becauſ it was to bee preached to all Nations: and it is meet to bee obſerved, though ſom of the Apoſtles and

Wind-Sunday i. e. holie Sunday. *Saxon*, bec. of the deſcent of the holie Ghoſt.

In *Act.* 2

Diſciples were thus onely learned by miracle, yet ſom others of them had knowledg by induſtrie and acquiſition, otherwiſe perhaps ſom enemies might have ſaid, that men had been deceived into Chriſtianitie, through their own weakneſs and ſimplicitie: or that learning and language ſhould bee judged in after times a needleſs accompliſhment of the ſervants and Miniſters of Chriſt: Thus *Nicodemus* by our Lord's own Teſtimonie was a Maſter in Iſraël, *Joh.*3.10. and *Nathanaël*, *Joh.*1.46,47. and *Paul* the Apoſtle a choſen veſſel of Chriſt abounded in humane literature, as beeing in Judaïcals brought up at the feet of *Gamaliel*,&c. *Act.*22.3. and for other learning hee had his education in *Tharſus* a Citie in *Cilicia*, *Act.*21.39. where was a famous Univerſitie alſo, far ſurpaſſing *Athens* and *Alexandria*, and all other places for the ſtudie of Philoſophie, and the Liberal Sciences; and there 'tis like hee was informed in humane learning, wherein hee did excel, as appear's by his Writings, citing in his diſcourſes with the Gentiles their own ſayings to their own confutation, as was long ſince obſerved by S^t *Jerom: Aratus*, *Act.*17.28. *Menander*, 1 *Cor.*15.33. *Epimenides*, *Tit.*1.12. and theſe are *verſiculi per ſpiritum ſanctum ſanctificati*, as *Tertullian* expreſſeth himſelf, Gentile ſentences ſanctified by the Scriptures: As 'tis thought *Moſes* had ſeen ſom writings of the Ammonites, conteining the ſongs of their victories, which hee alſo mention's *Numb.* 21. 14. as hee doth expreſly in the Chap. 23.7. and the next after it, 24. 15. intermingling *Balaam* the Sorcerers Oracles with his own words: after the death of the Apoſtles this learning ſhined glorioufly a long while among Chriſtians, to the envie and admiration of their enemies, *Porphyry*, *Julian*, *Plotinus*, and other knowing Gentiles. *Origen* is ſaid to com into *Plotinus* School, who bluſhed at his entrance, and was about to riſe, till *Origen* deſired him to read forward, but *Plotinus* anſwered, Why ſhould I ſpeak to him that already know's what I am about to ſay: In proceſs of time that Sun of knowledg was eclipſed, and went down at noon, *Amos* 8.9. In the mid'ſt of the Churche's external pomp and proſperitie, and the earth was again covered with darkneſs, like the ſmoke out of that bottomleſs pit, *Rev.*9.2. but theſe groſs and thick clouds were again diſſipated by the breaking forth of the light of Learning and Religion, which never were, never will be ſeparated; for as ignorance & impietie introduce one another, ſo godlineſs and learning were alwaies mutual helps to each other. The corporallie blinde wiſh for the light, but blindeneſs of the minde hath made ſom crie out againſt knowledg and learning. The lazie Monks were wilde againſt *Luther* when hee awaken'd them out of their errors, idleneſs, and ignorance; as not long before even Pope *Paul* the ſecond ſhewed how much hee hated and deſpiſed Univerſities and learning, calling commonly theſe Students Hereticks: hee exhorted the Romanes no longer to bring their Children in ſtudying and knowledg; it would bee ſufficient if they learned to read and write: ſo Pope-like do they look that are no friends to Academies or Univerſities, Colleges and learning: but this black darkneſs of *Rome* was diſpelled by the preſent aſſiſtance of the tripple providence: the exile of the learned Greeks upon the Turkiſh invaſion and conqueſt, together with the happie invention of Printing; and the erecting of publick Schools ſuddenly in moſt parts of Europe: *Sculletus* name's ſeveral learned men of that age in diverſ nations; and our Countrie branded of old by *Porphyry*, as *fertilis Provincia tyrannorum*, was now very fruitful in the Maſters of Arts and Languages. But the fame of *Martin Luther* did ſoon ariſe to the clouding of many other lights: and *Ulenbergius* (none of his friend) report's, that when *Mellerſtadius* ſaw him, and heard his diſputations, hee ſaid, This Monk hath deep eies, marvelous phantaſies, and hee will trouble all the Doctors: 'Tis true, his appearing againſt the Court and Church of *Rome* quickly raiſed tempeſtuous adverſaries againſt him, and thoſe armed alſo with wit, learning and power; but *magna eſt veritas*, they could do nothing againſt the Truth, but for the Truth, 2 *Cor.* 13. 8. and though *Genebrard* was reſolved to finde or make in his name the numerals of Antichriſt לוּלתר *Lulter*, *Luther*, *666*: Yet hee ſo fiercely battered the walls of the Pope's Pallace, that the breaches have not been made up to this daie, nor ſhall, till that great Citie *Babylon*, that mightie Citie bee fallen, *Rev.*18.10. And others give of *Luther* another kinde of character and commendations, not onely his own followers, but Calviniſts and Pontificians, ſo that it may bee ſaid of him, his praiſ is throughout all the Churches,

Strabo, p.123.

T.2.ep.p.331. Rhen.p.187.

Ainſw. in loc.

In vit. *Plotini.*

Gildas, p.496. *Bale* Cent. 8.

Vita *Lutheri*, p.9.

Chronol, An. 1522.

2 *Cor.* 8.18. *Calvin* call's him, *A famous ſervant of God, A faithful Doctor of the Church:* and *Beza* name's him, *An inſtrument of God, the inſtaurator of the Chriſtian Religion.* * *Petrus Moſellanus* doth graphically decipher him whom hee knew well; *Martin* (ſaith hee) *is a man of a middle ſtature, hath a lean bodie exhauſt with cares and ſtudie, ſo that his bones almoſt may bee numbred; hee hath a clear and ſharp wit, his learning and knowledg in the Scriptures is admirable, ſo that hee ſeem's to have them all by heart; hee is already ſo good a Grecian and Hebrician, that hee can make a judgment upon Interpreters; hee want's not elocution, but hath matter and words at will: in his life and converſation hee is affable and courteous, not Stoïcal or ſupercilious: yea hee ſeem's to bee (as once the Apoſtle) made all things to all men; hee is cheerful in his Converſes, but ſmart likewiſe and acute, and though his adverſaries threaten cruel things, yet his countenance is alwaies the ſame, ſerene, calm, and fearleſs; it can ſcarce bee imagined that he ſhould attempt ſuch arduous enterpriſes without divine incitation; but that which is moſt condemned in him, is, hee is bitter and tart in his reproofs, beyond what is meet in a* Theologue, *&c.* The ſame man mention's the atteſtation of *Maximilian* the Emperor, and fourteen others, Pontificians in his praiſ; and *Eraſmus* profeſſed of him, *Ideò minùs ſuſpectus, quia nihil ambit*; and again, *Uno ore vita ejus prædicatur.* To his other Writings I ſhall ſaie nothing, they praiſ themſelvs ſufficiently in the gates, *Prov.*31.31.

Fabrit. ep. ante loc. com. *Luth.* Judicium *Melanthonis* de lect one Autor: Ep. ad *Jul.* de Colloq. *Lipſ.*

Epiſt.

But I have ſomwhat to ſpeak concerning this Book of his that is now firſt commended to the Engliſh world: It hath been of a long time well known and approved of in other Nations, 'tis the ſame which *Ulenbergius*, before-named, mention's once and again, *Magnum Colloquiorum menſalium volumen*; of his Table-diſcourſes ſaith *Fabritius*, I need not ſaie much, for they are in all men's hands, and they are digeſted into a certain order: and further as Dr *Chamiers* Controverſal books are abundantly commended, for that father *Cotton* in his Memorials to the *Dæmoniaca* propounded an interrogatorie concerning them, and that the Jeſuits prevented the true impreſſion, by their ſuborned, nimble and ſpurious Edition in another place. In like manner much of this Book's worth is proclaimed, if that ſo many 1000 of them were burnt at once by the Papiſts, and that theſe High-dutch copies were ſo miraculouſly preſerved, beſide what the late Archbiſhop of *Canterburie* avowed, hee had never read a more excellent divine work, which hee related to the Tranſlator as you ſee.

Pag. 558. 645.

Fabrit. ubi ſuprà.

Caurio de furtivâ Edit. *Francof.*.

Captain *Bell's* Relation following.

The Book it ſelf will anſwer one common calumnie of the Romaniſts, as if *Luther* had been indeed a man wofully exceſſive and * Intemperate in eating and drinking, even ſcurrilous and worſt at his Table; but hereby will all ſuch lying lips bee put to ſilence; which ſpeak ſuch grievous things, &c. *Pſal.* 31. 18. The Papiſts will never bee able to tell the world truly concerning any of their Popes, or Cardinals, or Biſhops, that ever ſuch crums of holie conference or counſel have fallen from their Tables: yet it cannot be denied what thoſe † two learned, pious, and judicious men of the Aſſemblie have aſſerted, that many excellent divine things are conteined worthie of the light and publick view: but there bee ſom things will require a grain or two of ſalt, and ſom things a marginal note or preface; and upon the confidence of the fore-mentioned Atteſtations I may ſay as that ſweet ſinger of the Temple did of Mr *N. F.* his Tranſlation of *Valdeſſo*: There bee ſom things which I like not in him; yet I wiſh you by all means to publiſh it for theſe three eminent things obſervable therein: 1. That God in the mid'ſt of Poperie ſhould open the eies of one to underſtand and expreſs ſo clearly the intent of the Goſpel, the acceptation of Chriſt's Righteouſneſs, &c. 2. The great honor and reverence which hee every where bear's towards our great Maſter and Lord Chriſt, &c. 3. The many pious rules about Mortification, &c. all which likewiſe are to bee found in this book of *Luther*'s, and ſom other matters conſiderable, and that eſpecially which is annexed in the fore-mentioned teſtimonie,

* Vita ejus privata plena fuit exemplis virtutum. Inter prandendum aut cœnandum non raro conciones aliis dictavit: ſæpè paginas à vitiis typographicis expurgavit: interdum Muſicâ ſeſe & convictores ſuos recreavit. Fuit naturâ, (quod *Melanthon* ſæpe miratum ſe narrat) in corpore non parvo nec imbecilli, valdè modici cibi & potûs: vi ſitque continuis quatuor diebus, cùm quidem rectè valeret, prorſus nihil edentem aut bibentem: vidit ſæpe aliàs multis diebus, quotidie exiguo pane & halece contentum eſſe. Nihil hic dicimus quomodo in clauſtro, vigiliis, inediâ, laboribus, aliis, ſeſe macerârit. Sæpe ad convivia invitatus non venit: nè tempus perderet: unde ipſe ità: Ego per civitatem invitatiunculis ſatis multum tempus perdo: neſcio quis Satan id curat: utì negare non liceat: & tamen feciſſe noceat. In congreſſibus familiaribus fuit ſuavis ac humanus, cum gravitate tamen, virum ejuſmodi decente: fuit

ἀνὴρ σεμνὸς ἅμα καὶ ἐπιτερπὴς ὁμιλητής.

Melchior Adamus in Vita *Lutheri.*

† Dr *Corbet*, & Mr *Hall*, with thoſe other mentioned in the following Atteſtation.

nie, *viz.* the acknowledging of his error which hee formerly held, touching the Real Preſence, *Corporaliter in Cœna Domini.*

Stat. Relig. in Gall. p. 80. Epit. Cent. 16. p. 136. *Brecard* in *Revel.* pag 44.

The King of *Navar* ſaid once to the Daniſh Embaſſador, *Anno* 1561, that *Luther* and Calvin differed from the Pope in 40 things, and agreed betwixt themſelvs in 39. There is but one thing onely in controverſie amongſt them, which is alſo averred by others, and confeſſed by *Ulenbergius* (a friend to neither) *Unicum remanſit caput differens*, viz, *de Euchariſtia* : there bee that extenuate this difference as a matter about the ſign onely, not the thing ſignified ; each part affirming all the benefit to ariſe not from the corporal but ſpiritual eating of the bodie of Chriſt : *Luther* did himſelf ſorrow for this breach : *Diſsidium hoc neque me, neque quenquam alium juvit* ; other things are recorded to this purpoſe by *Hoſpinian*, from *Melanćthon* and others, yea and ſom ſuch whiſpers there are amongſt the Papiſts alſo, though upon another ſcore ; but an hopeful foundation might bee laid thereby of reconciliation betwixt the *Lutherans* and the *Calviniſts*, if thoſe former would not bee wiſer, nor more unteachable then their Maſter. I did not intend to exceed the bounds of an Epiſtle, give mee leave then I praie to add ſom few words of the Tranſlator, his Work, and the Dedication.

In Vita *Melanćth.* Declar. of Palſgr. Churches pag. 29. *Hoſpinian* Hiſt. Sacram paſt. 2. p. 1537. Epiſt. ad Helvet.

I was not unwilling, upon requeſt, to premiſe theſe lines in memorie of the noble Captain (unknown to mee, yet) my countrie man both by birth and education, of *Norfolk* and at *Elie* ; His familie is of great note and nobilitie in the former : his father was Dean of the later : hee had been a militarie man it ſeemeth in *Hungarie* and *Germanie*, but was afterwards emploied in State-affairs by the two laſt Kings ; which with the ſucceſs is related by himſelf, as alſo the manner how hee came by the Original Copie. *Dictys Cretenſis* was appointed to write the annals of the Trojan war, wherein himſelf had ſerved, hee commanded his book ſhould bee buried with him at his death, and ſo it was in a leaden Cabinet, but long after in the 13 year of *Nero*, by an earth-quake the grave was uncovered, and the little cheſt diſcovered, ſuppoſed to contain ſom other kinde of treaſure : but the treaſure of the following diſcourſ was uſher'd into the world, by a double miracle, one by the ſtrange preſervation and conveiance of the Dutch Copie hither, the other in the unpleaſing and unexpected opportunitie given to the Gentleman to engliſh it : eſpecially if the viſion dream or apparition, or what elſ it may bee called, that ſo terribly provoked him to it, bee taken into conſideration : it is a notable narration of *Tullie* ; two men jorneyed together in the daie, parting at night one to a friends houſ, the other to an Inn ; the former dream't that the later called for his help, the Inn-keeper intended to murder him ; upon his awaking and thoughts to riſe, hee remembred it was a dream, and ſo fal's a ſleep again, and then dream's that his friend call's more earneſtly, and awaking hee made haſt to dreſs himſelf, but conſidered it was ſtill but a dream, therefore hee goes to bed again, and then in his ſleep hee verily thought, his friend importuned him, that ſeeing hee had not helped him before, hee would now puniſh the murderer, who had killed him, covered up the bodie, and was now carrying it out of the Citie in a Dung-cart ; he then aroſe haſtily, and found all to be more then a dream. S^t *Auſtin* tell's almoſt ſuch another hiſtorie of *Eulogius* the Rhetorician, who beeing to read a part of *Cicero* to his Scholars, fell upon ſom difficultie, which with all his ſtudie hee could not underſtand, hee turned over his books and muſed in his bed, but in the night while hee ſlept ſaith Saint *Auſtin*, I did expound the place to him or rather my image, *me neſciente nihilque de illius curis curante*, for I was far enough from beeing a guide to him. Theſe were doubtleſs marvelous phantaſms and repreſentations ; but that is a wonder of wonders, and ſo it is ſaid to bee called and commonly ſeen in *Ireland*, which had been much ſpoken of before by perſons of credit, but it is now reported, by the mouth and under the hand of a miniſter, who had relation ſomtime to Colonel *Hambden*, and thus hee write's ſubſcribeing his name : It is moſt certain that there is a viſible Ghoſt which walk's in the ſhape of a Chriſtian, and moſt probably in a woman's ſhape, it walketh the whole length of one ſtreet and part of another, in the daie time it is ſeen onely as a woman's head of hair upon the top of the water, in the night it conſtantly paſſeth over the bridg, it's all white, refrain's none, hurt's none it meet's withall, but onely

Vit ante lib.

De divinat.

De cura agenda pro mortuis.

M. *Samuel Smith.*

onely paſſeth ſoftly by and goeth it's courſ: it hath formerly ſpoken with a loud voice, ſaying, *Revenge*, and no other word, now it onely hiſſeth as a Snake or a Gooſ, &c. hee addeth I have ſeen this wonder five ſeveral times; and *Giraldus Cambrenſis* writeth of one that dreamed three nights together, that hee ſhould go to S^t *Barnachs* well and take thence a Gold chain, at length hee went, but a Viper bit him to death: yet ſom hee ſaith have ſo found treaſure, but hee end's, *Sicut rumoribus, ſic & ſomniis credi oportere, & non oportere locum communem eſſe*: it might bee a dangerous determination of a Probleme, whether all reports and dreams bee to bee credited, or not to bee credited: I will not take upon mee to paſs a judgment upon any of theſe, in their truth, cauſes or reaſons: but it is certain the fancies of women, yea and of ſom men too are of a nimble apprehenſion, and of deep impreſſions; and Satan can yet do ſtranger things then theſe, even transform himſelf into an Angel of Light: 2. *Cor.* 1. 14. Books modern and ancient tell of marvellous apparitions and actions, and among theMonks eſpecially: of later times *Corvinus*, who diſputed with *John a Leyden*, that upſtart and ſhort-lined King at *Munſter*, telleth of ſtrange revelations ſaid to bee among them; inſpired by Satan doubtleſs into thoſe monſters of man-kinde; which by the ſuggeſtion of the ſame grand Impoſter, they afterward put in practice: men are men ſtill; and the Divel hath not forgotten his old ſnares, methods and wiles: the Lord the great God who is ſtronger then that ſtrong man, give His ſervants Grace to ſee and reſiſt the deluſions of Satan, and finde the difference betwixt Θεόπνευστοι, the inſpired of God and ἐνθουσιασταί, ſuch as are acted by another, the evil ſpirit; which muſt needs bee, when in any thing it contradict's the holie Scriptures, Chriſtians muſt walk by this rule; *To the Law and to the Teſtimonie*, not from the living to the dead, but to the Law and to the Teſtimonie, if they ſpeak not according to this word, it is becauſ there is no light in them: *Iſaiah* 8. 19, 20. and ſurely that of the other Prophet is verifiable in every age. The wiſe men are aſhamed, they are diſmaied and taken, lo they have rejected the Word of the Lord, and what wiſdom is in them? *Jer.* 8. 9. Yea what wiſdom can bee in them that forſake the Scriptures the wiſdom of God? *Luke* 1. 49. which alone are able to make us wiſe unto ſalvation. 2. *Tim.* 3. 15. and can without Euthuſiaſms, raptures, viſions or revelations, make the man of God perfect, and what can bee further wiſhed unleſs it bee to hear from God himſelf, when and how wee com to bee perfect, which is, if by the Scripture wee are furniſhed throughly to all good works V. 17. And *Daniel* the holie Prophet of God that had a very large meaſure of the Divine Spirit, by which hee had knowledg and skill in all learning and wiſdom, with underſtanding in all viſions and dreams *Dan.* 1. 17. leaſt any ſhould pretend a ſpirit, raptures, and revelations, to prejudice Scripture, Books and Learning, here *Daniel* himſelf ſaith, *Dan.* 9. 2. *I* Daniel *underſtood the Books, the number of the years whereof the Word of the Lord came to* Jeremiah *the Prophet*, &c. So exquiſite hee was in natural, acquired, and ſpiritual perfections, that it was then a Proverb among God's people, *Art thou wiſer then* Daniel? *Ezekiel* 28. 3.

Itin. Camb. pag. 174.

Sulpit. Sev. Pallad. Theod. alii.

And now 'its time to remember, that as the Original Dutch Book was Dedicated to the Imperial Cities and Senates of *Germanie*, it was the deſire of the noble Captain, when hee lived, to honor his Tranſlation with your Names, Right Honorable and worthie Senators: and to you my Lord, the Book is with the more confidence preſented, becauſ your Lordſhip hath been converſant in, a lover of, and related to that Nation; what other reference hee had to your renowned Citie I know not, but as nature hath taught men to call their Countrie their mother, ſo the Metropolis of the nation hath juſtly univerſal reſpect; all wiſh well to it, every one hath a ſhare in it's happineſs, ſafetie and honor: but the exaltation of a Citie is the uprightneſs of the Inhabitants: *Pro.* 11. 11. It's glorie is not in ſumptuous buildings, *Ninive* abounded in them even to twelv Myriads of ſtately ædifices: nor in the multitude of people: *No*, thought to bee *Alexandria*, is ſurnamed populous by the Prophet *Nahum*, 3. 8. Neither is it in the largneſs of it's circuit and extent: ſuch was *Babylon* the great: *Dan.* 4. 30. So great that one part of it was taken, before another part knew thereof, as *Ariſtotle* hath affirmed: which ſeems alſo to bee intimated by our Prophet *Jeremiah* 51. 31. One Poſt ſhall run to meet another, and one meſſenger to meet another, to

Chriſoſt. Eph. Hom. 10.

Pol. l. 2. c. 2.

ſhew

ſhew the King of *Babylon* his Citie is taken at one end ; but this will bee your glorie and wals inexpugnable, if you cleav in truth and practice to God's holie ſervice, worſhip and religion : That Religion and Faith of the Lord Jeſus Chriſt, which is pure and undefiled before God even the Father, which is to viſit the fatherleſs and widows in their affliction, and to keep your ſelvs unſpotted from the world, *James* 1. 27. in theſe daies eſpecially when ſo many ſtart aſide from the right, to erroneous waies :

* Hollingſh. * Our Chronicles ſaie that in the raign of *Henrie* the ſecond the Jews had libertie to live in ſeveral places of *England*, but when they died, their Corps were all brought to *London* from every part of the Realm ; they could burie their dead no where elſ, till that King by a grant aſſigned them places about their own dwellings ; I wiſh and praie that all ungodlineſs error and blaſphemie may bee baniſhed from your coaſts, and have *Cain's* curſ : *Gen.* 4. 12. to bee fugitives and vagabonds in the earth, and finde no reſting place ; let them wander in the wilderneſs in a ſolitarie waie, and not have any part among you to dwell in *Pſal.* 107. 4. Your God give you the honor that *London* may bee as *Jeruſalem*, a Citie of truth, the mountain of the Lord of Hoſts, the holie mountain, *Zach.* 8. 3. the compaſſionate *Samaritane* indeed not long ſince ſeemed to ſpeak his own ſorrow, but your praiſ, and I would alſo commend him for it if I could learn who, or what hee is ; Presbyterian hee is not, for them hee hath no

Paſſim. p. 68. 69. 31. 32. 33. p. 81. 83. compaſſion, but laſheth in their perſons, miniſtrie, univerſity, learning, arts, and languages ; and profeſſedly hee is neither Anabaptiſt, Antinomian, Browniſt, Seperatiſt, or Independant, this hee ſaith of himſelf, but concerning You his words are, the

p. 46. Separatiſts though they draw many people after them, yet not the devout honorable women, nor the chief men of the Citie : it would bee well if men and women, great and ſmall, would remember cordially to practiſe, the moſt holie counſel of the Lord's Prophet *Jeremiah*, 6. 16. *Thus ſaith the Lord, Stand yee in the waies and ſee, and ask for the old paths, where is the good waie, and walk therein, and yee ſhall finde reſt for your ſouls :* *Vincentius Lirinenſis* firſt a ſouldier, afterwards a Godly Zealot againſt Novell Doctrines, diſcourſing upon that of S^t *Paul* 1 *Tim.* 6. 20, 21. Avoid profane and vain babling, and oppoſition of ſcience falſly ſo called, which ſom profeſſing have erred con-

Præfati. p. 62. 63. cerning the Faith, what do they profeſs and promiſs ſaith hee, *niſi novam neſcio quam, ignorátamque Doctrinam :* I know not what new and unknown Doctrine thou muſt hear ſom of them ſaie, Com ô yee unwiſe and learn the true Faith which none but wee underſtand, which hath been hidden for many ages, but is lately ſhowen and revealed to us, but learn it cloſely and ſecretly, for it will delight you, and when you have learned it, teach it to others, but privately, let not the world hear it, nor the Church know it, for 'tis granted but to few to underſtand, the ſecret of ſo great a myſterie, and are not theſe (hee add's) the words of the Harlot in the *Proverbs* of *Solomon*, 9. 15. That calleth paſſengers who go right on their waies, whoſo is ſo ſimple let him turn in hither, and as for him that wanteth underſtanding, ſhee ſaith to him, ſtolen waters are ſweet, and bread in ſecret is pleaſant, but hee knoweth not that the dead are there, and that her gueſts are in the depths of hell. 'Tis obſerved among us, ſom turning aſide from the good old waie, have ſlipt firſt into Doctrinal errors, then into vain looſ and evil practices ; and no marvel if they reel to and fro and ſtagger like a drunken man, and finde no reſt for their ſouls, when they go out of the good old waie, ſet down in the Scriptures ; according to which are the former Articles of Religion, and the late confeſſion of Faith : wee differ not at all Doctrinally from each other ; though neither can pleaſ ſom, and there bee that inveigh againſt both : there are alſo which affirm with confidence that the hand of *Joab* is in all this : the heads and hands of the men of *Rome* have been deep in all our diſtractions ; and that hence they have ſucked no ſmall advantage, but very large ampliation and encreaſ : and indeed the late reprinted book of Doctor *Carrier*, name's divers Engliſh and Scots converted to them, by the palpable confuſion and unconſcionable effects ſprouted and ſprouting out of the late Reformation begun by *Luther* ; which yet further appear's by that which is now very lately Printed, where bee na med divers others of another ſort and ſex lapſed to *Rome* : but woe to the world becauſ of offences, *Mat.* 18. 7. and there muſt bee alſo hereſies, that they which are approved may bee made manifeſt, 1 *Cor.* 11. 19. Godly Chriſtians

Venite ô inſipientes, diſcite fidem veram, quam præter nos nullus intelligit, quæ multis antè ſeculis latuit; nuper verò revelata & oſteuſa eſt: ſed diſcite furtim atque ſecretim; delectabit enim vos & cùm didiceritis, latenter docete, nè mundus audiat, nec Eccleſia ſciat, &c. cap. 26. contra Hæreſes, A. 440. Anno 1562.

1649, *Fits D. Vane, Jeſſon*, M. *Crighton*, &c.

Second part of Catholick moderation.

ſtians therefore ſhould make it their buſineſs, ſeeing they know theſe things before to beware leaſt they alſo beeing led away with the error of the wicked, do fall from their own ſteadfaſtneſs, 2 *Pet.* 3. 17. Many are the caveats and holie counſels in the Scriptures for our eſtabliſhment in the preſent truth: and ſeveral other treatiſes are written for our confirmation. *Mat.* 16. 6. 24. 4 & *Eph.* 4. 11. &c.

There is now a book of great promiſs and hope that want's help to walk abroad; it is an Hiſtorie of the Church taken out of ſom * Manuſcripts and autors of note; ſuch as the Popiſh partie cannot well diſallow, as is ſaid: It take's in the affairs of the Empire, and among others, of this Nation, beginning *Anno* 858: it reache's thence to ſom part of King *James*'s reign. † Men of approved pietie, learning and judgment ſay of it farther under their hands, to bee a work very uſeful, repreſenting in a continual *ſeries* the progreſs of the Goſpel in moſt parts; the times wherein, means whereby, perſons by whom, and manner how the Reformation of abuſes came in ſeveral places to bee attempted. The Citie of *London* is famous for many glorious actions, let not ſuch a childe as this is ſaid to bee, ſtaie any longer in the the place of the breaking forth of Children, *Hoſ.* 13 13. Learned men have been wont to call their Writings their Off-ſpring: παῖδας ἐγὼ λόγους ἐγεννησάμην ſaith *Syneſius*, my books have I begotten as my Children; give mee then leav to ſaie 2 *King.* 19. 33. *The children bee com to the birth, and there is not ſtrength to bring forth.* The Book, like to bee three Volumes, is com to the Preſs, and the Charge of Printing is ſo much, that it is hard to make an adventure: yet the appointed Printer is willing to undertake it, if ſo much monie onely bee brought in before hand as will defraie the charge of Paper: in lieu whereof hee will alſo engage himſelf for every ſum of fortie ſhillings ſo depoſited, to deliver a perfect Copie of the whole work in Quires ſo ſoon as it ſhall bee finiſht; or elſ reſtore the monie to thoſe Depoſitors. Thus right noble and worthie Senators, your ſelvs may bee benefited, and this giddie world aſſiſted, if not preſerved from further ſtaggering.

* Of Mr *Harding* deceaſed.

† Br *Uſher*, Mr *Gataker*. Mr *Francis Taylor*.

Clem. Al. Phil. Jud. Ruffin. Ep. 1.

This Book of *Luther*'s now printed, and under your Patronage coming abroad, ask's onely your countenance, favor and protection: others have furniſht and apparell'd it as you ſee, and fitted it for publick view and uſe; and I will ſaie of it, and to it as *Trithemius* of his, *Egredere liber libenter, te laudârunt mille, dum vix unus vituperat*, i. e. Go willingly into this wide world and make good chear, if one chance to look a ſquint, a thouſand will bid thee welcom: many of thy father's children have don virtuouſly, do thou ſurpaſs them all, do thou out-live them all.

De Script. Eccl.

Victurus genium debet habere liber.

Martial.

Even paper-works are durable, if they have in them ſpirit, and truth, and life; this promiſe's longevitie not onely from it's Native *genius* and worth, together with its miraculous preſervation and diſcoverie, but even from your ſelvs, under whoſe title and ſhelter the Tranſlator deſired it might walk into this Engliſh world, and about into all the territories thereof; I ſhall add no more, *Ut non ſim tardis moleſtus, nec paucis multus, nec occupatis oneroſus:* as S[t] *Auſtin* ſaid upon his like occaſion, I will delaie you no longer, but take leav to commend you all to God, and the Word of his Grace, which is able to build you up, and to give you an inheritance among all them that are ſanctified: In that GOD, in that Grace, in that Communion I ſubſcribe my ſelf,

Aug. in Pſ. 60. init. *Act.* 20. 32.

Your devoted ſervant

in all Chriſtian and ſoul-matters

Thomas Thorowgood.

Dris Martini Lutheri Colloquia Mensalia:

OR,

Captain *Henrie Bell*'s Narrative, or Relation of the miraculous preserving of Dr *Martin Luther*'s Book, entituled *Colloquia Mensalia*, or, his *Divine Discourses at his Table*, held with divers learned men and pious Divines, (such as were *Philip Melancthon*, *Casparus Cruciger*, *Justus Jonas*, *Paulus Eberus*, *Vitus Dietericus*, *Joannes Bugenhagen*, *Joannes Forsterus*, and others) conteining divers discourses touching Religion, and other main points of Doctrine, as also many notable Histories, and all sorts of Learning, Comforts, Advices, Prophecies, Admonitions, Directions and Instructions: and how the same Book was by God's Providence discovered lying under the ground, where it had lain hid 52 years; and was few years since sent over to the said Captain *Henrie Bell*, and by him Translated out of the High-Germane into the English Tongue.

Captain Henrie Bell, *do hereby declare both to the present Age, and also to Posteritie, that being employed beyond the Seas in* State-affairs *divers years together, both by King* James, *and also by the late King* Charls, *in* Germanie *I did hear and understand, in all places, great bewailing and lamentation made, by reason of the destroying and burning of above* four-score thousand *of* Martin Luther's *Books entituled,** His last Divine Discourses.

* This was the common appellation; and so represented to the Parliament under that title; and so called by Doctor *Aurifaber* in his Preface to the Book: and true, in respect of the Divine matters conteined in these Discourses: yet in regard wee finde the book quoted by divers Autors under the Title of *Lutheri Colloquia Mensalia*, wee thought meet to retein that name as the grand Title of the Book, that the world may see, that Religious discourse or conference ought not to bee banished from our Tables.

For after such time as God stirred up the Spirit of Martin Luther *to detect the corruptions and abuses of Poperie, and to preach Christ, and clearly to set forth the simplicitie of the Gospel, many Kings, Princes, and States, Imperial Cities, and* Hans-*Towns fell from the Popish Religion, and became Protestants, as their Posterities still are, and remain to this very daie.*

And for the further advancement of the great work of Reformation then begun, the foresaid Princes, and the rest did then order, that the said Divine Discourses *of* Luther *should forthwith bee printed; and that everie Parish should have and receiv one of the foresaid Printed Books into every Church throughout all their Principalities and Dominions, to bee chained up for the Common people to read therein.*

Upon which divine work, or Discourses *the Reformation begun before in* Germanie *was wonderfully promoted and encreased, and spred both here in* England, *and other Countries beside.*

But afterward it so fell out, that the Pope then living, viz. Gregorie 13. *understanding what great hurt and prejudice hee, and his Popish Religion had already received by reason of the said* Luther's Divine Discourses; *and also fearing that the same might bring further contempt and mischief upon himself, and upon the Popish Church, hee therefore, to prevent the same, did fiercely stir up and instigate the Emperor then in beeing,* viz. Rudolphus 2. *to make an* Edict *thorow the whole Empire, that all the foresaid printed books should be burned; and also, That it should bee* Death *for any person to have or keep a Copie thereof, but also to burn the same:*

ſame: which Edict *was ſpeedily put in execution accordingly; in ſo much that not one of all the ſaid printed Books, nor ſo much as any one Copie of the ſame could bee found out, nor heard of in any place.*

Yet it pleaſed God, that Anno 1626 a Germane *Gentleman, named* Caſparus Van Sparr, *with whom, in the time of my ſtaying in* Germanie *about King* James's *buſineß, I became very familiarly known and acquainted, having occaſion to build upon the old foundation of an houſ, wherein his Grandfather dwelt at that time, when the ſaid* Edict *was publiſhed in* Germanie, *for the burning of the foreſaid Books, and digging deep into the ground under the ſaid old foundation, one of the ſaid Original printed Books was there happily found, lying in a deep obſcure hole, beeing wrapped in a ſtrong linnen cloth, which was waxed all over with Bee's wax within and without; whereby the Book was preſerved fair without any blemiſh.*

And at the ſame time Ferdinandus 2. *beeing Emperor in* Germanie, *who was a ſevere enemie and perſecutor of the Proteſtant Religion, the fore-ſaid Gentleman, and Grand-childe to him that had hidden the ſaid Books in that obſcure hole, fearing that if the ſaid Emperor ſhould get knowledg that one of the ſaid Books was yet forth-coming, and in his cuſtodie, whereby not onely himſelf might bee brought into trouble, but alſo the Book in danger to bee deſtroied, as all the reſt were ſo long before; and alſo calling mee to minde, and knowing that I had the High Dutch Tongue very perfect, did ſend the ſaid Original Book over hither into* England *unto mee; and therewith did write unto mee a letter, wherein hee related the paſſages of the preſerving and finding out of the ſaid Book.*

And alſo hee earneſtly moved mee in his letter, that for the advancement of God's Glorie, and of Chriſt's Church, I would take the pains to tranſlate the ſaid Book, to the end, that that moſt excellent Divine work of Luther *might bee brought again to light.*

Whereupon I took the ſaid Book before mee, and manie times began to Tranſlate the ſame, but alwaies I was hindered therein, beeing called upon about other buſineſs; inſomuch that by no poſsible means I could remain by that work. Then about ſix weeks after I had received the ſaid Book, it fell out, that I beeing in bed with my wife, one night between twelv and one of the clock, ſhee beeing aſleep, but my ſelf yet awake, there appeared unto mee an antient man, ſtanding at my bed's ſide, arraied all in white, having a long and broad white beard, hanging down to his girdle ſteed, who taking mee by my right ear, ſpake theſe words following unto mee; Sirrah! Will not you take time to *Tranſlate* that book which is ſent unto you out of *Germanie?* I will ſhortly provide for you, both place and time to do it: *And then hee vaniſht away out of my ſight.*

Whereupon beeing much thereby affrighted, I fell into an extreme ſweat, inſomuch that my Wife awaking, and finding mee all over wet, ſhee asked mee what I ailed? I told her what I had ſeen and heard; but I never did heed nor regard viſions nor dreams. And ſo the the ſame fell ſoon out of my minde.

Then about a fortnight after I had ſeen that Viſion, on a Sundaie I went to White-hall *to hear the Sermon, after which ended, I returned to my lodging, which was then in* King's-ſtreet *at* Weſtminſter, *and ſitting down to dinner with my Wife, two Meſſengers were ſent from the whole Council-board with a warrant to carrie mee to the keeper of the Gate-houſ* Weſtminſter, *there to bee ſafely kept, until further Order from the Lords of the Council; which was don without ſhewing mee any* * *cauſ at all wherefore I was committe d. Upon which ſaid Warrant I was kept there ten whole years cloſe Priſoner: Where I ſpent five years thereof about the Tranſlating of the ſaid Book: inſomuch as I found the words very true which the old man in the foreſaid Viſion did ſaie unto mee,* I will ſhortly provide for you both place and time to Tranſlate it.

* Whatſoever was pretended, yet the true cauſe of the Captain's Commitment was, becauſe he was urgent with the Lord Treaſurer for his Arrears: which amounting to a great ſumme, hee was not willing to paie; and to bee freed from his clamors, hee clapt him up into priſon.

THen after I had finiſhed the ſaid Tranſlation in the Priſon, the late Archbiſhop of Canterburie D^r^ Laud, *underſtanding that I had Tranſlated ſuch a Book, called,* Martin Luther's Divine Diſcourſes, *ſent unto mee his Chaplain* D^r^ Bray *into the Priſon with this Meſſage following:*

"Captain *Bell!*

"My Lo. Grace of *Canterburie* hath ſent mee unto you, to tell you, that his Grace "hath underſtood that you have Tranſlated a book of *Luther's*, touching which book, "his Grace many years before did hear of the burning of ſo many thouſands

"in

" in *Germanie* by the then-Emperor. His Grace therefore doth desire you that you " would send unto him the said Original Book in *Dutch*, and also your Translation; " which after his Grace hath perused, shall bee returned safely unto you.

Whereupon I told Doctor Bray, *that I had taken a great deal of pains in* Translating *the said Book, and was very loath to part with it out of my hands; and therefore I desired him to excuse mee to his Grace, that I could not part from it; with which answer hee at that time returned again to his Master.*

But the next daie after hee sent him unto mee again, and bid him tell mee that upon his honor, *the Book should bee as safe in his custodie, if not safer, then in mine own. For hee would lock it up in his own Cabinet, to the end no man might com unto it, but onely himself. Thereupon I knowing it would bee a thing bootless for mee to refuse the sending of them, by reason hee was then of such great power, that hee would have them* nolens, volens, *I sent them both unto him. Then after hee had kept them in his custodie two months, and had daily read therein, hee sent the said Doctor unto mee, to tell mee that I had performed* a work worthie of eternal memorie. *And that hee had never* read a more excellent divine work: *Yet saying that som things therein were fitting to bee left out, and desired mee not to think long, that hee did not return them unto mee so soon again. The reason was, becaus that the* more hee did read therein, *the* more desire hee had to go on therewith; *and so presenting mee with* 10 li. *in gold, hee returned back again.*

After which, when hee had them in his custodie one whole year, and that I understood hee had perused it all over, then I sent unto his Grace, and humbly desired, that his Grace would bee pleased to return mee my books again. Whereupon hee sent mee word by the said D^r Bray *that hee had not as yet perused them so thorowly over, as hee desired to do; then I staid yet a year longer before I sent to him again.*

In which time I heard for certain, that it was concluded by the King and Council, that a Parlament should forthwith bee called. At which News, I did much rejoice. And then I sent unto his Grace an humble Petition, and therein desired the returning of my Book again; otherwise I told him I should bee enforced to make it known, and to complain of him to the Parlament, which was then coming on. Whereupon hee sent unto mee again safely both the said Original *book, and my* Translation, *and caused his Chaplain, the said Doctor, to tell mee, that hee would make it known unto his Majestie, what an excellent piece of work I had translated, and that hee would procure Order from his Majestie to have the said Translation Printed, and to bee disperst throughout the whole Kingdom, as it was in* Germanie, *and as hee had heard thereof; and thereupon hee presented mee again with* 40 li. *in Gold.*

And presently after I was set at libertie by warrant from the whole Hous of Lords, *according to his Majestie's direction in that behalf: But shortly afterwards the Arch-bishop fell into his troubles, and was by the Parlament sent unto the Tower, and afterwards beheaded. Insomuch that I could never since hear anie thing touching the Printing of my Book.*

The Hous of Commons having then notice that I had translated the fore said Book; they sent for mee, and did appoint a Committee to see it, and the Translation, and diligently to make enquirie whether the Translation did agree with the Original or no; Whereupon they desired mee to bring the same before them, sitting then in the Treasurie-Chamber. And Sir Edward Dearing *beeing Chair-man said unto mee, that hee was acquainted with a learned Minister benefic'd in* Essex, *who had lived long in* England, *but was born in* high Germanie, *in the* Palatinate, *named, M^r* Paul Amiraut, *whom the Committee sending for, desired him to take both the Original, and my Translation into his custodie, and diligently to compare them together, and to make report unto the said Committee, whether hee found that I had rightly and truly translated it according to the Original: which report hee made accordingly, and they beeing satisfied therein, referred it to two of the Assemblie, M^r* Charls Herle, *and M^r* Edward Corbet, *desiring them diligently to peruse the same, and to make report unto them, if they thought it fitting to bee Printed and published.*

Whereupon they made report dated the 10. *of* Novemb. 1646. *that they found it to bee an excellent Divine Work, worthie the light and publishing, especially in regard* Luther, *in the said Discourses, did revoke his opinion, which hee formerly held, touching Consubstantiation in the Sacrament. Whereupon the Hous of Commons the* 24. *of* Februarie 1646. *did give Order for the Printing thereof.*

Captain *Henrie Bell's* Nairative.

Thus having been lately deſired to ſee down in writing the relation of the paſſages aboveſaid concerning the ſaid Book, as well for the ſatisfaction of judicious and godlie Chriſtians; as for the conſervation of the perpetual memorie of God's extraordinarie providence in the miraculous preſervation of the foreſaid Divine Diſcourſes, *and now bringing them again to light: I have don the ſame according to the plain truth thereof, not doubting but they will prove a notable advantage of God's glorie, and the good and edification of the whole Church, and an unſpeakable conſolation of every particular member of the ſame.*

Given under my hand the third daie of Julie 1650.

Henrie Bell.

To the Committee of the honorable Houſ of Commons concerning PRINTING.

ACcording to an Order directed unto us by this Honorable Committee, wee have peruſed ſo much of M^r *Henrie Bell's* Tranſlation of the Book entituled, MARTIN LUTHER'S *Divine Diſcourſes*, as will enable us to give this Teſtimonie and judgment of the whole:

Wee finde many excellent divine things are conteined in the Book worthie the light and publick view. Amongſt which, LUTHER profeſſeth that hee acknowledgeth his error which hee formerly held touching the real preſence *corporaliter in Cœna Domini.*

But wee finde withall many * impertinent things: ſom things which will require a grain or two of Salt: and ſom things which will require a Marginal note or a Preface.

* And no marvel, that among ſo much ſerious diſcourſ in matters of Religion, ſometimes at Table ſom *impertinent* things might intermix themſelves, and ſom things *liberius dicta* to recreate and refreſh the Companie.

CHARLS HERLE.
EDW. CORBETT.

Novemb. 10. 1646.

24 *Febr.* 1646.
A Copie of the Order from the houſ of COMMONS.

WHereas *Captain* Henrie Bell *hath ſtrangely diſcovered and found a Book of* Martin Luther's, *called,* His Divine Diſcourſes, *which was for a long time very marvellouſly preſerved in* Germanie: *The which book, the ſaid* Henrie Bell *at his great coſts and pains hath Tranſlated into the* Engliſh *out of the* Germane *Tongue, which Tranſlation and ſubſtance thereof is approved by Reverend Divines of the Aſſemblie, as appear's by a Certificate under their hands:*

It is Ordered *and* Ordeined *by the Lords and Commons aſſembled in Parlament, that the ſaid* Henrie Bell *ſhall have the ſole diſpoſal and benefit of Printing the ſaid Book Tranſlated into* Engliſh *by him as aforeſaid for the ſpace of fourteen years to commence from the date hereof. And that none do Print or* Re-print *the ſame but ſuch as ſhall bee licenſed by the ſaid Captain by Autoritie under his hand.*

Vera Copia

Henrie Elſyng.

A TE-

The TESTIMONIE of *Jo. Aurifaber* Doctor in Divinitie, and of other learned and pious Divines concerning LUTHER's *Divine Discourses.*

— *AND whereas hitherto I have caused certain Tomes of the Books, Sermons, Writings and Missives of* Luther *to bee printed at* Eisleven, *so have I also now finished this Tome of his Discourses and have ordered the same to bee printed, which at the first were collected together out of the Manuscripts of these* Divine Discourses, *which that Reverend Father* Anthonie Lauterbach *himself noted and wrote out of the holie mouth of* Luther, *and afterwards the same by mee were collected into sure and certain* Loci Communes, *or, Common places, and distributed.*

And whereas I Joannes Aurifaber (*in the years* 1545 *and* 1546 *before the death of that most famous Divine* Luther) *was much with and about him, and with all diligence writ and noted down many most excellent Histories and Acts, and other most necessarie and useful things which hee related: I have therefore set in order and brought the same also into this Tome.*

Now forasmuch as very excellent declaration is made in this Tome of all the Articles and chief points of Christian Religion, Doctrine and Faith; and also therein are found necessarie Rules, Questions and Answers, many fair Histories, all sorts of Learnings, Comforts, Advices, Prophecies, Warnings and Admonitions; I have therefore thought it a thing fitting to Dedicate the same to your Highnesses, Graces, Honors and Worships, &c. as special favorers, protectors and defenders of the Doctrine which God, through Luther, *hath cleared again, to the end that by diligent reading therein, you may bee President, and give good examples to others, to your Subjects, Citizens, &c. diligently to love, to read, to affect the same, and to make good use thereof, as beeing fragments that fell from* Luther's *Table, and therewith may help to still, to slake and to satisfie the spiritual hunger and thirst of the soul. For these most profitable Discourses of* Luther, *conteining such high spiritual things, wee should in no wise suffer to bee lost, but worthily esteem thereof, whereout all manner of Learning, joie and comfort may bee had and received.*

Dr AURIFAB. in his Pref. to the Book.

To my Reverend friend J. L.

SIR!

I Have sent you Captain *Bell*'s Translation of *Luther*'s *Divine Discourses*; a work of immens labor, and eternal memorie, if you consider God's wonderful providence in preserving the Book, as the Narration from Captain *Bell* concerning the same will fully inform you. I have, with a great deal of care and diligence, perused som pieces thereof, to the end, I might speak somthing of mine own knowledg: And I finde so many excellent and pretious things conteined in it, and the work so full fraught with Divine truths, pious meditations, familiar discourses with learned men concerning most points of Religion, excellent expositions of Scripture, particular experiences of God's waies of Providence and dealing with his children, cordial comforts in times of distress, wholsom counsels, serious exhortations, solid instructions, profitable and pleasant histories; and all laid down in so plain a manner to the capacitie of the meanest Christian, and according to the simplicitie of the Gospel, that I wonder not that the Pope was so much enraged against it, as well knowing that the divulging of it would more weaken his power, then an Armie of twentie thousand men. And wee may well admire the Divine light of God's gracious Spirit, breaking out of, and utterly dispelling the foggie clouds of ignorance in those approaching times of the Gospel. In a word, 'tis a Book so pious, profitable, and so pleasantly insinuating into the soul of a Christian, that the Reader shall hardly ever bee wearie, but never satisfied. My humble suit to you therefore is, that you would pleas (if your leisure will permit) to peruse the work and to pass your judgment upon it. Your approbation (whereof, upon perusal, I doubt not) will much advantage the business. And who know's whether God in His wise dispensation, hath reserved it to these times, who have now opportunitie to get eternal honor in encouragement of so rare a piece of service to the Church and people of God: which notwithstanding som would suppress.

The Parlament were once pleased to take cognizance of it, and of Captain *Bell*'s pains therein: and were willing to give him a privilege for the printing of it. I could wish, that by your good help and means, they would pleas to resume so honorable and pious design, and to add the stamp of Autoritie for the advancement of it, for which all good Christians shall have caus to bless God for them. Thus in hast, commending the work, and your self to God's special providence, I take my leav and ever rest:

Your verie loving friend and Servant W. D.

(REVEREND SIR!)

I Have had the good opportunitie to read ſeveral pieces (as they came to hand) of that excellent Manuſcript of Martin Luther's *familiar Colloquies with friends upon emergent Occaſions: and (to mee) it is not without a ſpecial Providence, that this one Book (of many thouſands that were burnt in* Germanie *by a ſtrict Edict of* Rodolphus *the 2d then Emperor) ſhould yet 'ſcape the fire, and lie hid for many years, impriſon'd under ground, till (to a Miracle) it was brought forth, and ſent over into* England, *where (not without a Miracle neither) after many years Impriſonment of the painful Tranſlator of it out of the high Dutch, it was taught to ſpeak* Engliſh. *I ſee the Book is large, and fill's with many pages, but and withall, there are great inlargements and diſcoveries of a gracious and Divine Spirit in the Matter of it, which yet, I obſerv, run's not (all) in one and the ſame Channell, but emptie's it ſelf into divers precious and pleaſant ſtreams of Comforts, Counſels, Hiſtorie, directions to the weak, incouragements to ſtronger Chriſtians, reſolving doubts, clearing dark places of Scripture; and (as the Spirit of* Luther *was abundantly drawn out in that Age) hee convinceth powerfully in the book, and by Scripture-Argument, of the follie and madneſs of the Popiſh religion, and diſcover's with much evidence the ſubtilties, and ſophiſtries of that abomination. In all which, the Man of God, this faithful Servant of Jeſus Chriſt hath ſhewed himſelf not onely a workman that needeth not to bee aſhamed, and deſerv'd well of the paſt generation, but hath don a work very well worthie the preſent times: and ſurely, would the State pleaſ to recommend it to the Preſs, and make it publick, it might bee of ſingular uſe to the Saints and people of God in this Nation.*

I remain

(*Sir!*) Your very affectionate friend and brother in the work of the Goſpel.

J. L.

SIR!

THe Pieces of *Luther*'s familiar Conferences which you have ſent unto mee, I have peruſed, and, as my leiſure would permit, curſorily: the reſt which I have not yet ſeen, are no doubt, like unto theſe. I ſhall therefore, *ex ungue leonem*, tell you my opinion of the whole; which is, that herein is a full Character of the free, and zealous ſpirit of Doctor *Luther*, who was a man whom God raiſed in his generation, with invincible courage, to beat down the ſtrongeſt holds of Satan, wherein for manie Generations hee had captivated the ſpirits of our Fore-fathers under Poperie. The depth, and ſoliditie of his judgment may bee diſcerned in the Writing which hee himſelf did publiſh in his life-time; but in this collection of his Extemporarie Diſcourſes, publiſhed ſince his death, the fulneſs of his Affection, and genuine readineſs of his Spirit may bee ſeen, which did incline him to advance the Truth of the Goſpel, and manifeſt the Teſtimonie of Jeſus upon all occaſions; whence it appear's that hee did intend to Preach the Word, and to bee inſtant, not onely in ſeaſon, but out of ſeaſon alſo. And truly I have met (in that which I have lookt upon) with many excellent and fundamental Truths, neceſſarie to bee minded in this Age, as well as in that wherein hee ſpake them; and the graceſulneſs which they have in their familiar, and careleſs dreſs, doth make them the more commendable to all men of ingenuitie, not onely of popular Capacities, but even of more raiſed thoughts. Whence I do probably conjecture, that the plaineſs, and great varietie of matters contained in theſe Diſcourſes did in the firſt Reformation ingratiate the deliverie, and inſinuate the conſideration of moſt eminent Truths, with acceptance unto all men's apprehenſions, ſo far, as to cauſ the enemies of thoſe Truths to endeavor the ſuppreſſing of this Book, which they found to bee ſo much taking with every bodie; and ſo full of deadly blows given to their Superſtition, and Hierarchie; to their Profaneſs, Hypocriſie, and Impietie. And although it cannnot rationally bee expected, that at that firſt dawning of the Goſpel light, all ſpiritual Truths ſhould bee known in that perfection whereunto God hath brought the knowing profeſſors of this Age; yet I am perſwaded that the defects which are in ſom parts which ſpeak him a man like to others, will not bee prejudicial to the evidence of Truths in other parts; but that unto the popular, and vulgar reader among us, the whole will bee no leſs uſeful now, then in former time it was unto the *German* Profeſſors. If the State ſhould not bee willing to recommend it to the Preſs; yet the name of *Luther* will bee able to draw moſt mens affections to look after it; and the diſcreet Reader will not finde cauſ to repent him of the peruſal thereof, but rather much good matter of Edification, and Confirmation in the Truth, and myſterie of Godlineſs, whereof the Lord make us all, by all means more and more partakers, in him I reſt,

Sir

Weſtminſter this 30 Decemb. 1650.

Your truly affectionate friend and ſervant in the Goſpel,

J. D.

To the Honorable and Right worſhipful my great reſpected good Friends and Favorers, the Head-Governors, the Maiors and Aldermen of the Imperial Cities *Strasburg, Auſpurg, Ulm, Nurenberg, Lubeck, Hamburg, Braunſheiigke, Frankfurt* on the Main, and *Regenſpurg*, &c.

Grace and peace from God the Father, through Chriſt Jesus our Lord.

THe Holie and Roial Prophet David in the 78th Pſalm ſaith; *God made a Covenant with Jacob, and gave Iſraël a Law, which hee commanded our Fathers to teach their Children, that their poſteritie might know it, and the children which were yet unborn. To the intent, that when they came up, they might ſhew their children the ſame. That they might put their truſt in God, and not forget the works of God, but to keep his Commandements.*

In theſe words, the great benefits of God are ſet forth and praiſed, in that hee revealeth to mankinde his holie Word, his Covenants and Laws, and maketh himſelf known, teacheth and inſtructeth us of Sin and Righteouſneſs, of Death and Life, of Condemnation and Salvation, of Hell and Heaven, and in ſuch wiſe hee gathereth and aſſembleth a Chriſtian Church to live with him everlaſtingly; and not to bee loſt in darkneſs, in blindeneſs, in ignorance of God, and in the power and kingdom of the Divel. And the Prophet will's alſo, that wee ſhould learn God's Word with diligence, and ſhould teach and inſtruct others therein, and ſhould make it known to all people, and in no wiſe ſhould forget, nor ſlight, nor throw into the winde the wonderful works of God, but ſhould render thanks to Almightie God for the ſame.

Therefore, when God had ſuffer'd the Children of Iſraël a long time to be plagued with ſevere ſervitude in Egypt, and thereto fall into Idolatrie and

Egyptian captivitie and deliverance of the children of Israël.

falſ ſerving of God; to bee in great and eminent dangers of bodie, of perſecutions, and manie other miſeries. Then hee ſent unto them *Moſes* and *Aaron*, who kindled the Light of God's Word again, and drew them from the abominable Idolatrie of the Heathen, and opened unto them the knowledg of the true God.

Then hee led them alſo with a powerful hand out of the bondage of Egypt, brought them with drie foot through the red ſea, and before their eies hee overthrew and drowned the Tyrant *Pharaoh* with all the Egyptians. Hee ſhewed unto them great goodneſs alſo in the wilderneſs, namely hee gave his Commandements unto them on mount Sinai; hee fed them with Manna, or bread from heaven, and with Quails, and gave them water to drink out of the Rock; and moreover, hee gave manifold victories unto them; as, againſt the Amalekites and other enemies.

Command not to forget God's benefits.

Then hee gave unto them ſtrict charge that they ſhould alwaies remember thoſe unſpeakable benefits, that they ſhould ſpeak therof unto their children, and ſhould bee thankful for the ſame.

For this cauſ they were yearly to obſerv and keep the Feaſts of Eaſter, of Whitſontide, and of the Tabernacles, to the end they might alwaies bee mindeful of God's goodneſſes towards them; as is written *Exod.* 13, *Thou ſhalt ſhew thy ſon in that daie, ſaying, This is don becauſ of that which the Lord did unto mee when I came out of the land of Egypt. And it ſhall bee for a ſign unto thee upon thine hand, and for a memorial between thine eies, that the Lord's Law may bee in thy mouth; for with a ſtrong hand hath the Lord brought thee out of Egypt.* In like manner, God putteth the children of Israël in minde aſwel in *Moſes* as in the Prophets, *That hee is the God which brought them out of Egypt*, that thereby they might earneſtly retein in freſh memorie his wonderful works and benefits; for commonly, the benefits which one receiveth are ſoon forgotten; and people in the world are unthankful like the children of Israël, who after their wonderful deliverance gave no great thanks to God, but ſo manie graces and great benefits they printed ſoon in melting wax. For not long after they erected the golden Calf, and danced about the ſame. As alſo at the waters of ſtrife they manifoldly murmured againſt God, angred him, and drew his puniſhments upon them.

Of ſuch unthankfulneſs have the Heathen complained, and ſaid; *Omnia ſunt ingrata, nihil faciſſe benignè eſt.* Alſo, *Nihil citiùs ſeneſcit, quàm gratia.* And, *Beneficium in pulvere ſcribitur, in marmore noxa.* Experience alſo witneſſeth to this daie, that people are ingrateful both towards God and their Neighbor.

Neceſſarie admonition for theſe times.

Wee ſhould alſo place before our eies this admonition of the 78 *Pſalm*, and ſhould wel and throughly conſider the example of the children of Israël, that ſoon had forgotten their deliverance out of Egypt. For wee may well rejoice, that now in the laſt daies and times of the world wee have recovered and gotten God's Word ſo glorioufly, ſo plain and bright-ſhining, and wee ſhould ſhew this ineſtimable treaſure to our children's children. And wee ſhould never forget that wee are delivered and free'd out of the King-

Kingdom of Antichriſt the Pope of *Rome*, and from the Traditions of Men, nay rather, the Laws and Traditions of *Satan*, which was a right Egyptian captivitie, yea, a *Babylonian* impriſonment; in which our fore-fathers were worſt tormented and plagued then the children of Iſraël were in Egypt. For God hath given alſo unto us in *Germanie* a *Moſes* and an *Aaron* to bee our Captain and Leader, namely the much enlightned and famous man *Martin Luther*, who, through God's ſpecial Providence hath brought us out of the Egyptian Bond-houſ, and hath unveiled and cleered all the chief Articles of Chriſtian Religion And God ſo truly hath protected and defended this Doctrine of *Luther*, that the ſame (as God's Word) hath remained and ſtood faſt againſt all the Gates of Hell.

For, although ſo manie Learned Men, all Univerſities, Popes, Cardinals, Biſhops, Friers, and Prieſts; and after them Emperors, Kings, and Princes and at laſt the Divel himſelf, did make their ſtrong and powerful batterie, and aſſaults againſt this one man *Luther* and his Doctrine, intending quite and clean to ſmother and to ſuppreſs the ſame; yet notwithſtanding, all their labor was loſt and vain. And this Doctrine (which is the true and antient Doctrine of Chriſt, and of his Apoſtles) remain's and ſtandeth faſt to this preſent daie.

And wee ſhould look back, and ſhould heartily conſider, how, and in what lamentable manner it ſtood fiftie years paſt, concerning the Religion and Government of the Church, and in what miſerable Bondage wee have been in Popedom. (For the ſame is now unknown to youth, yea wee that are old have almoſt forgotten it). And at this time, manie are among us whoſe mouths do ſtink (looking back towards Egypt, and after the fleſh-pots) of baſe Garlick and Onions: that is, they do collogue with the Pope, and endeavor to maintein, and to color the deceits, the errors and tyrannie of Popedom, and inſtead of reſiſting, they would rather aſſiſt and help to erect again, to build up and to ſupport that ruinate, torn, and tattered Kingdom.

Witneſſes hereof in this our time are the rotten ſects, the ſeducers and diſſembling ſpirits. And ſo it ſtood with Chriſtendom, even as the Prophet *Daniel*, alſo as the Son of God Chriſt Jeſus himſelf, as the Apoſtles S^t *Paul* and S^t *Peter*, and the Revelation of S^t *John* did ſhew; that (for the puniſhments of the laſt world) in ſtead of the Truth, powerful Errors and Lies, deceits, wickedneſſes and doctrines of Divels have been taught. Inſomuch that no man (no, not the greateſt Doctors in the world) knew what the Bible was, or the *Catechiſm*, what the Goſpel, what Chriſt, Baptiſm, or what was the Sacrament of the Lord's Supper. Neither did they know how one ſhould ſerv God aright, how to believ and live, how to teach, to ſuffer, to praie, or how to bee ſatisfied in point of conſcience, and how to die; neither knew they where wee are to remain everlaſtingly, nor by whom the ſame were to bee ſought for. But all dependence was meerly upon men's Fables, their own good works, and upon dreams.

Prophecie fulfilled of Antichriſt.

And firſt ſate in the Temple of God the *man of ſin*, and the *childe of Perdition*,

The Pope's Celſitude.

The Pope's Celsitude.

dition, namely, the *Romish Antichrist*, of whom S^t *Paul* did propheſie, 2 *Theſ.* 2. *Who exalteth himself above all that is called God,* or that is worſhipped, hee altereth and perverteth God's Word, Laws, and Statutes; and on the contrarie, hee Inſtituteth all manner of divine ſervices, cerimonies, and ordinances after his own will and pleaſure, and in manifold wiſe and meanings; yea, oftentimes alſo the one contrarie to the other, ſo that in Popedom no man could know what was certain or uncertain, what was true or falſ, nor what was commanded or forbidden.

Hee ſold all theſe away for monie; hee forced all people under his yoke, inſomuch that Emperors were conſtreined to kiſs his feet, and from him to receiv their Crowns; No King or Prince dared to oppoſe him, nor once to frown at his commands or prohibitions.

Pope's boaſting.

From hence hee boaſted in his Decrees and Bulls, that hee was *God's general Vicar on Earth*, that hee was *head of the Church*, *ſupremeſt Biſhop*, and a Lord of all Biſhops and Learned men in the univerſal world; that hee was a *natural heir and an inheritor of the Empire*, *and of all Kingdoms when they fell void.* His Crown at Rome was named *Regnum mundi*, everie man muſt bow to him as to the moſt holie Father and God on earth. And his hypocritical Canoniſts in their diſputes mainteined, that hee was not onely a *Man*, but that hee was both *God and Man together*, who could not ſin, and who had all divine and humane wiſdom in the cabinet of his heart, from whoſe ſtool or chair even the Holie Scriptures muſt have and receiv their power, virtue, and autoritie.

Hee was the *maſter of Faith*, and onely hee that was able to expound the ſacred writ, and to underſtand the ſame; yea, hee was ſo ſanctified, and ſo far from reproach, that although hee did lead the third part of all the ſouls of mankinde into the pit of hell, yet no man muſt dare to queſtion or reprove him, or to demand why hee did it? For everie one ought to believ, that his *ſacred celſitude*, and ſanctified power neither would, ſhould, nor could Err. Hee had autoritie to make void and to annihilate both the New and Old Teſtaments. The Church was built upon him, hee could neither err nor fail, from whence it followed of neceſsitie that hee was higher and more eminent then all the Apoſtles.

Hee had alſo power and autoritie to erect *new Articles of Faith*, which muſt bee equal in value to holie Scripture, and which ought to bee believed, if people intended to bee ſaved.

Hee was likewiſe far above all Councils and Fathers, and to bee cenſured by no terreſtrial juriſdiction, but all muſt bee ſubject onely and alone to his Judgments and Decrees.

Hee made his *Romiſh Church* the *Mother of all other Churches*, from whence it came that all the world appealed thither. Hee was *onely* and *alone* the *Governor of the Church*, as beeing far more able and fitter to govern then the Apoſtles themſelvs if they had been living.

Hee had power to command all people on earth, the Angels in heaven, and the Divels in hell. To conclude, the Chair of *Rome* was ſo holie of

it ſelf, that although a wicked villain had been elected to bee Pope, yet ſo ſoon as hee was but ſet upon that Chair, then inſtantly hee was altogether holie.

Theſe odious and fearful brags and boaſtings the Pope gave out of himſelf, and alſo his diſſembling Trencher-Chaplains (the Recorders of his Decrees, Decretals, of his Clementines and Extravagants) divulged the ſame of him in writing; inaſmuch that his gorged paunch vvas puffed up, and hee became ſo full of pride (as by his Acts hee ſhevved) that as a *Contra-Chriſt* hee brought all into confuſion. For it is apparent, in what manner hee raged in and about the doctrine of the Law, or Ten Commandements, and how the ſame by him were demoliſhed and taken away.

The Pope caſteth down the preaching of the Law.

Hee utterly threw down the firſt three Precepts; for hee made a God of *Man's Free-will*, in that hee taught, (with his School-divines) That the naturall ſtrength of Man, after the fall, remained ſound and unſpoiled; and that a man by his own humane ſtrength (if hee did but that which onely laie in his own power to do) was able to obſerv and fulfil all the Commandements of God, and thereby ſhould ſtand juſtified before God. Hee taught alſo, it was not grounded in the Scriptures, that the aſsiſtance of the Holie Ghoſt, with his graces, was needful to accompliſh good works; but that everie man, by his own natural ſtrength and abilitie, hath a Free-wil in divine duties, to do well, good and right.

The other ſeven Commandements the Pope hath quite beaten down, and hath exalted himſelf above Parents and Magiſtrates, and above the Obedience due unto them, and hath inſtigated and ſtirred up children againſt their parents, and ſubjects againſt their rulers, (as it plainly appeareth by the Imperial hiſtories) which are great and fearful ſins and tranſgreſsions againſt the Fifth Commandement.

Hee hath alſo uſurped and drawn to himſelf the Temporal Sword, and taught, That it is right and lawful to reſiſt and drive away power with power; and that it is not an abſolute command (but onely an advice) to love our enemies, to ſuffer wrong, and to turn the other cheek to the blow, &c. ſuch doctrine is quite oppoſite to the Sixth Commandement.

Then contrarie to the Seventh Precept hee forbade his holie Friers, Prieſts, and Nuns to marrie; and gave waie for them to live in whoredom, and in lecherie, without reproof; yea, and moreover hee received a yearly In-com and Rent of ſuch whoriſh wretches; and thereupon hee diſpenced Matrimonial cauſes, which God expreſly hath forbidden.

Contrarie to the Eighth Commandement hee hath alſo uſurped and pulled to himſelf kingdoms, principalities, countries, people, cities, towns and villages, and hath taken poſſeſsion of the moſt delightful places and dwellings in the world, hath ſucked out the ſweat and blood of poor people, and filled his theeviſh purſ in ſuch manner, that thoſe of his ſpiritual ſhavelings are richer then temporal Princes.

Hee tore alſo in pieces and made void all manner of ſolemn vows, promiſes, and covenants of peace which were made and erected without

his Popiſh conſent and autoritie, directly againſt the Ninth Commandement.

Laſtly, and againſt the Tenth Commandement hee held and taught, that the wicked luſts and concupiſcence of mankinde were no ſins, but proceeded onely out of humane weakneſs.

In ſuch manner and wiſe, and out of a Diabolical Inſtinct, did the Pope throw down all *God's commandements*, and in ſtead thereof did erect *Humane Laws* and Precepts.

The Pope ſuppreſſed the preaching of the Goſpel.

The like courſ hee took alſo touching the preaching of the Goſpel: They preached nothing at all of Chriſt, of his Perſon, Works, pretious Merits, and benefits; neither did they anie waie comfort the diſtreſſed ſorrowful conſciences: And people were altogether ignorant how or where they might obtein true remiſsion of their ſins, eternal life and ſalvation.

They declared alſo to the people in their ſermons, that the onelie Mediator between God and mankinde, our Lord and Saviour Jeſus Chriſt, was a ſevere and an angrie Judg, that hee neither could nor would bee reconciled with us, except wee had other Advocates and Interceſſors beſides him.

By this doctrine, people were ſeduced and carried away to Heatheniſh Idolatrie, and they took their refuge to dead Saints that ſhould help and deliver them, and made them to bee their Gods, in whom they put more truſt and confidence, then in our bleſſed Saviour Chriſt Jeſus, and ſpecially, they placed the Virgin Marie (in ſtead of her ſon Chriſt) for a Mediatrix and a Throne of Grace.

From hence proceeded the *Pilgrimages to Saints*, where they ſought for pardons and for remiſsions of ſins. Alſo they ſought for pardons of the Pope, of the Fraternities, of Friers, and of other Orders. And people were taught, that they muſt purchaſe heaven by their own making of ſatisfaction, by their own good vvorks, ſtrict kinde of lives, by faſtings and ſuch like vvorks.

And whereas (next and immediately after the Office of Preaching) Praier is the higheſt comfort of a Chriſtian; yea, his *Aſylum*, his ſhield and buckler againſt all adverſities; therefore hath the Pope out of Praier made a naked work, a tedious babbling without ſpirit and truth. And people praied in Latine Pſalters and books which they underſtood not; they obſerved in praying the *Horæ Canonicæ* (or the ſeven times) with garlands of roſes, with ſo manie *Bridget*-praiers and other Collects to the dead Saints, and thereby they wrought Terrors of Conſciences, and from hence people received no hope or true comfort at all, neither to bee helpt nor heard. Yet notwithſtanding, they were made to believ that ſuch diveliſh prating ſhould merit pardons and remiſsions of ſins for the ſpace of manie thouſand years.

Baptiſm ſtained,

The holie *Baptiſm* in Popedom likewiſe, hath almoſt loſt its beautious luſtre, for it was not onely fouled and ſtained with humane toies, and additions (as with Holie-water, with Salting, vvith Lights, Oil or Chrizume) but alſo it was celebrated in the Latine Tongue, to the end the Laitie ſtanding

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by neither ſhould nor could underſtand it; and in its place they conſtituted *Monkerie* as a ſecond Baptiſm, in complete and equal value and operation, through which they took themſelvs to bee as pure and clean as thoſe that received Chriſt's Baptiſm; from whence they gave to the Celebrated new names, (as they uſe to give to the Popes in their Elections.) conceiving their firſt names to ſtink which they formerly received in Chriſt's Baptiſm. They taught alſo, that whoſoëver fell into ſin after Baptiſm, to him his Baptiſm was altogether fruitleſs, and was utterly loſt again; and to bee reſtored, hee muſt take hold on Penance as on a ſcape-board from Baptiſm's ſhipwrack, and ſo muſt make himſelf partaker thereof again by his own deſerts, or elſ hee muſt buie with monie Good Works of others, inſomuch that this manner of Penance, or Repentance in Popedom vvas nothing but an abominable cave of murther to the conſciences, through which hell vvas filled, and Chriſt's Kingdom fearfully laid waſte.

The *Lord's Supper*, in Popedom alſo, was in manifoldwiſe diſhonored, corrupted, turned into Idolatrie, and wickedly abuſed; for they uſed the ſame not in Chriſt's remembrance, (as wee ought in publick to preach of him, and to bee thankful for his bitter Paſsion, death, and blood-ſhed, according to his command) but it vvas made in the Maſs the offering of ſom wicked Prieſt, and a ſelf-merit of ſom diſpairing wretch that daily devoured the ſame vvithout Faith and the right uſe, and afterwards hee ſold it (as his break-faſt) to others for monie, to bee imparted to the ſouls in Purgatorie, thereby to redeem them thereout. Inſomuch that out of the Lord's Supper they made meerlie a market or a pedling-fair.

Moreover, the Pope treacherouſly ſtole away from the Laïtie, the one kinde or part of the moſt venerable Sacrament, namely the *Wine*, and the other part (which vvas left for them) vvas cloſely ſhut up and preſerved; and yearly, *in die Corporis Chriſti*, vvith great ſolemnitie, vvas carried about and vvorſhipped, and therevvith they vvrought fearful Idolatrie.

It is alſo as clear as the Sun at noon-daie, in vvhat manner the Pope dealt and proceeded vvith the Keies of the Church (vvith Abſolution and Excommunication) out of vvhich hee made but onely a Temporal reſtraint and an Impoſt, thereby to bring Emperors, Kings, and Princes into ſubjection, and, *fulmine excommunicationis*, to exalt and to throvv them dovvn, to excerciſe tyrannie, to give them over to the divel, to demand Cuſtoms and Taxations from the Laïtie for his ſpiritual ſhavelings. With the Confeſsion the Pope likevviſe brought into confuſion the conſciences of the vvhole vvorld, and the ſouls of manie into deſpair, and impoſed upon people full Abſolutions in regard of their ovvn good vvorks and merits, and thereby (in ſtead of ſolace and comfort) hee brought fearful frightings, diſquietneſſes, and diſcouragements into the conſciences of diſtreſſed and ſorrovvful people, and (in ſtead of true Keies) hee made falſ theeviſh pick-locks, of vvhich hee made uſe in all his wicked proceedings.

The Pope out of the Keies made falſ pick-locks.

Now, vvhen hee had darkned and falſified God's Word, and the doctrine of the Lavv and Goſpel, had made fruſtrate and annihilated the

ſweet and comfortable praiers and true devotion towards God, had diſhonored Baptiſm, the Lord's Supper, and the power of the Keies; then at laſt hee proceeded to tread under foot the divine ſtate and orders in the world; inſomuch that, of the Pulpit, and Church Government, hee made a Temporal Diſcipline, where hee (the Pope) ſate as the head and Monarch; and under him the Cardinals, Archbiſhops, Biſhops, Prelates, Abbats, Friers, Nuns, Prieſts, and an innumerable multitude of manie other Orders, all which muſt bee ſtyled Holie Fathers, who lived in the ſtate of accompliſhing full ſatisfaction for ſins. On the contrarie, the poor Laitie ſtunk altogether in their ſacred noſes; for they (as Holie Fathers) ſerved God daie and night, early and late with Celebrating Maſs, which obſerving the Canonical Hours, they ſang Latine in the Churches, faſted and accompliſhed manie other good works: therefore they ſold to the Laie people good works and deſerts (which they had in *over-plus*) for monie.

Rulers. In like manner the Pope contemned the ſtate of *Magiſtracie* and of *Rulers*; hee taught, that people therein could not ſerv nor pleaſ God; that it was a ſinful ſtate wherein blood was ſhed. By ſuch Doctrine hee caſt down and overthrew the Autorities, Scepters, and Crowns from the heads of Rulers and Governors; and thereby hee made Emperors, Kings, and Princes to abandon and to forſake their Empires, Kingdoms, and Territories, and to run and betake themſelvs into Monaſteries, and to becom Friers. For they received no comfortable inſtructions in their Vocations, (as if they were pleaſing to God) and that they could not remain therein with good and ſafe conſciences.

Houſ-keeping. Neither did the Pope anie waies eſteem of *Houſ government*, but taught, that Parents and Children, Maſters, Miſtreſſes and Servants, Married-people, man and wife did live altogether in a meer carnal and an inſufficient ſtate and calling. And on the contrarie, hee highly applauded the ſingle kinde of life, of the Vows of his Prieſts, Friers and Nuns in abſteining from Matrimonial Conjunction.

By this ſhort *Relation* a man may eaſily collect, in what ſtate and condition the Chriſtian Church ſtood in Popedom. For there God's Word was darkned, and contrariwiſe, the teachers and preachers of the divel did rule and govern: God's Laws and precepts were quite altered and perverted, and (inſtead thereof) ſtatutes and traditions of men were taught and ordered, from whence the deſtructions and condemnation of manie hundred thouſands of ſouls did follow. Such fearful darkneſs did God ſuffer to go over the wicked unthankful world as a juſt judgment. For, inaſmuch that they refuſed to receiv the light of the truth to ſalvation. Therefore they were juſtly left to believ powerful Errors to condemnation.

Popiſh ſervitude. This was a heavie and a lamentable *ſervitude*; yea, a right Egyptian Captivitie, wherein our Forefathers, under the Pope, (as under that *Pharaoh*) were deteined in miſerable bondage, the Pope himſelf exerciſing the office of a right hangman over peoples conſciences.

But God, who is abundant rich in grace and mercie, hath cauſed his ſun

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and light of the Goſpel again to riſe in our time, which did ſhine in darkneſs, and hath expelled ſuch dark nights; yea, hath diſperſed ſuch foggie, black and gloomie clouds of humane traditions and learnings; and hath awakened that moſt famous man of God *Luther*, who, with his Preaching and Doctrine, joined battail with Popedom, and (through God's Word) threw the ſame to the ground, and thereby delivered us from the bonds, chains, and captivitie of Popedom, led us again into the land of promiſs, and placed us in a Paradiſe, where God's Word is cleared, and (God bee praiſed) the Church cleanſed from the Spider-webs of men's Traditions, and is purified and gloriouſly reformed, ſo that wee never can bee able to render ſufficient thanks to Almightie God for the ſame.

For God hath ſhewed ſuch benefits unto us by and through *Luther*, that *firſt*, hee hath brought forth the Bible, or the Holie Scripture, which formerly laie (as it were) under the Bench, all covered with duſt, and clearly did Tranſlate the ſame *ex ipſis fontibus*, out of the Hebrew into the High Germane tongue, which eaſily may bee read and underſtood of young and old, rich and poor, Clergie men and Laie people. *Luther* tranſlated the Bible out of Hebrew into High-Dutch.

And now a houſ-father may daily read the Holie Writ to his wife, to his children and ſervants, and may inſtruct them of God's grace, and direct them in the truth and true ſervice of God. Whereas before in Popedom, the Bible was known to none; nay, the Doctors in Divinitie themſelvs read not therein, as *Luther* oftentimes affirmed in my hearing, That Dr *Andrew Carleſtad* was a Doctor in Divinitie eight years before hee began to read in the Bible.

Moreover alſo, God, through *Luther*, hath given unto us very excellent Poſtills and Expoſitions of the Epiſtles and Goſpels uſed for Sundaies, and for chief Feaſts, and Apoſtle-daies. *Luther's* profitable Books.

Likewiſe wee have received from *Luther*, Sermons and Declarations out of the Books of *Moſes*, out of *David's* Pſalter, and out of all the other Prophets in a moſt excellent and comfortable wiſe.

Laſtly, *Germanie* enjoied alſo, from *Luther*, the Doctrine of the holie Catechiſm, wherein all the chief and principal Articles of Chriſtian doctrine are collected together, handled and declared ſo clear and bright, that the like hath not been ſince the time of our Saviour Chriſt and the Apoſtles theſe fifteen hundred years.

In theſe books of *Luther*, the Pope is diſcovered and revealed to bee *the Antichriſt*, and the falſ, erroneous, lying and deceivable doctrine of the School-Divines, therein is brought to light, inſomuch, that the Church of Chriſt (as a Deluge) hath ſunk, drowned, ſpoiled and deſtroied the ſame. And now Antichriſt is ſlain by the ſpirit and mouth of CHRIST, and his whole Kingdom caſt down to the ground, as St *Paul* propheſied of the ſame. And now wee may ſaie with the Angels in the Revelation of Saint *John*, *Cecidit cecidit Babylon*.. Alſo *Apocalyps* 18, *Exite ab eo populo meus*. And now wee know the Pope to bee that Bear-wolf and devourer of people, and

and wee know alſo how to take heed of him, and to warn our children and poſteritie of his tyrannie.

Luther brought again the doctrine of the Law into the Church.

It is alſo plain, that *Luther* in his books taught and brought again into the Church, the right and true ſenſ and doctrine of the Law and Ten Commandements, and the true uſe and profit of the ſame; hee ſhewed the virtues and good works which therein are commanded; and again, the ſins and wicked actions that are committed againſt them, and of God forbidden. Hee expreſſed alſo the difference of the Law and Goſpel ſo cleerly, that ſince the Apoſtle's time the like hath not been known in the Church.

Luther purified the preaching of the Goſpel.

In like manner, the doctrine of the Goſpel which *Luther* revealed, giveth a right knowledg and underſtanding of GOD, of his Will and Eſſence, and placeth before our eies the wholſom doctrine of a ſinner's juſtification before God, and teacheth; That onely by Faith in CHRIST wee do obtein Remiſsion of Sins, and not through our own Good Works, Uprightneſs and Sanctitie, as the Pope, with his Prieſts and Friers taught touching the ſame. And beſides wee have from *Luther* ſound Inſtructions why, and wherefore a Chriſtian ſhould do Good Works.

Praier.

Luther excellently taught likewiſe of *Praier*, whereunto a Chriſtian hath his higheſt refuge and comfort: and now wee ſeek help no more by the dead Saints, but onely and alone by Chriſt our Mediator and Redeemer.

Baptiſm.

The doctrine of the holie *Baptiſm* is by him cleanſed in ſuch ſort, that now the Pope's abuſes, the errors of the Anabaptiſts and falſ teachers almoſt are put to ſilence. Likewiſe the Pope's Idolatries, his prophanations and abuſes concerning the *Lord's Supper*, are now diſcovered and thrown down, and now the *Maſs* lieth in the mire (which was the onely pillar and ſupporter of whole Popedom) and contrarie thereunto, Chriſtians do now uſe the whole Supper according to Chriſt's Inſtitution, and do know how to diſcourſ of the true fruits and benefits thereof, and how to ſolace and to comfort themſelvs with that ineſtimable treaſure.

The Lord's Supper.

The power of the Keies.

The doctrine concerning the *Power of the Keies* of the Church, is by him alſo moſt divinely taught and declared; ſo that now the Confeſsion and Abſolution is no more a *Carnificina*, or a Rack of the Conſcience, but it is a refreſhment and a ſolace for ſorrowful, broken, contrite and penitent hearts (that are moleſted by the divel) where they may daily fetch and obtein learning, counſel, peace and comfort. And now wee know alſo what Excommunication is, and what uſe of the ſame is to bee made againſt ſtubborn, ſtiff-necked and wilful ſinners, and how to ſoften and to win them again, ſo that although their bodies bee given over to the deſtroying of the fleſh; yet, their ſouls may bee preſerved and ſaved.

Likewiſe, the doctrine of people's Vocations and Calling (as the Office of Preaching, of temporal Magiſtracie, of Matrimonie and of houſkeeping) was by *Luther* out of God's word ſo plainly ſet down and illuſtrated, and their autorities, their dignities, offices and works ſo exquiſitely portraied

Laſtly, the Schools of Learning, and the Univerſities in Germanie were by *Luther*'s means Reformed, exalted and reſtored in ſuch wiſe, that not onely Divinitie, but alſo *Juris-prudentia & medicina, Grammatica, Dialectica, Rhetorica, Arithmetica, Ethica, Phyſica, Aſtronomia, Geometria*, and alſo *Muſica* were delivered, and laid before the youths in moſt copious and excellent manner, and could not bee taught and learned in greater power, as is evident, ſuch Arts beeing now grown and com to the higheſt. Schools reformed.

Now, if wee *Germanes* were not ſtark blinde like the Moles, wee ſhould acknowledg theſe unſpeakable graces and benefits of God; yea, if the skins and cauls over our hearts were but tender and thin skins (and that the Divel had not covered our hearts with thick and tough Bears, Bulls and wilde Boar-skins, through which a man can neither cut nor pierce) then ſhould wee juſtly conſider theſe wonderful deliverances, that wee are free'd out of Popedom, (as out of that miſerable Egyptian ſervitude) and with bended knees ſhould daily render heartie thanks to God for the ſame; and with the 34 *Pſalm* wee ſhould ſaie; *I will alwaies praiſ the Lord, his praiſ ſhall ever bee in my mouth: my ſoul ſhall ever make her boaſt of the Lord.* And wee ſhould alſo cheerfully ſing with the 103 *Pſalm*; *Praiſ the Lord ô my ſoul, and what in mee is praiſ his holie name: Praiſ the Lord ô my ſoul, and forget not the good that hee hath don for thee.* Thankfulneſs for ſuch divine benefits.

Wee ſhould alſo praie heartily to God, that hee would not extinguiſh this light of the Goſpel, but would ſuffer the ſame long to light and ſhine, that our childrens children and poſteritie might walk alſo in this ſaving light, and might in the ſame rejoice, and with us eternally bee ſaved.

The Devil is a great enemie to this Treaſure of God's Word and his holie Sacraments, hee aſſaulteth the ſame in wonderful wiſe to quench this light, as it plainly appeared after the death of this holie man of God, *Luther*: for firſt, ſtrong attempt was made by the *Interim*, how and by what means the doctrine of Faith's Juſtification, of Good Works and a Chriſtian kinde of living, of the Sacraments and well ordered Cerimonies in our Chriſtian Church might utterly bee overthrown. The raging of ſeducing ſpirits to falſifie *Luther*'s doctrine.

Afterwards alſo approached the *Conciliators*, or the Qualifiers, who intended to mediate and to decide the Controverſies between us and the Pope, and would undertake to qualifie the ſame. For, (as in *John's* Revelation is noted) after they had received the mark of the Beaſt, and fell down before the ſame and worſhipped it, they taught, that the nearer one kept himſelf about the Pope, the better it was: and therefore they intended to reſtore again the Juriſdiction of the Church to the Popiſh Biſhops; and, with great offence, they endevored to erect the decaied Cerimonies, and who ſo refuſed to follow them therein, the ſame fell into great danger.

Theſe would willingly have lifted the Pope again into the ſaddle and would have brought him upon his legs to have domineered over us with his Egyptian Captivitie.

Neither were ſlack herein the *Anabaptiſts*, the *Antinomians*, *Swenckfelders*, *Enthuſians*, co-agents and the mainteiners of the Doctrine, That Good Works

works are neceſſarie to ſalvation, with other Philoſophical Divines. Theſe were very diligent to eclipſ again the true doctrine of Baptiſm, of the Law, of the Goſpel, and of the ſtrength and Free-will of mankinde in divine cauſes, as alſo of a ſinners Juſtification by Faith, and ſuch like; all which *Luther* moſt excellently had cleared and brought again to light.

That wee ought to reſiſt falſifying.

Now, here Chriſtians and upright Teachers and Preachers ſhould have wakened, watched, ſtroven and reſiſted theſe falſ and wicked Errors. But manie of them were dumb dogs that would not bark nor ſet themſelvs againſt the ravening wolvs to drive them from Chriſt's ſheepfold, to feed the poor ſheep, and to povide for them ſweet and wholſom paſture. Neither were they anie waie careful of *Joſeph's* miſeries as the Prophet ſaith.

But others, who like true and conſtant teachers, fought againſt thoſe enemies of God, they were reviled and held for Rebels, for boiſterous and ſtiff-necked brains that would raiſ needleſs ſtriſes and diviſions, and would bring in *Bellum Grammaticale*, therefore they were hated of everie one, perſecuted and plagued.

In like manner the Schools and Univerſities began to fall on again, and the pure doctrine of God's Word by them was not much regarded, but School-divinitie was held again in great repute, and manie new phraſes and other eloquent Arts were brought into the Church which gave occaſion to falſities and errors.

Then alſo thereupon, the polititians, the Lawyers and Courtiers ſallied out, theſe would rule the Church and pulpits, they would ſet in, and put out Miniſters and Church men, would cenſure and determine Cauſes of Religion according to their own fancies as in temporal affairs; inſomuch that (with grief) wee plainly ſee the falſifying of the doctrine, and alſo the devaſtation of the well-diſciplined orders of the Church in *Germanie*; ſo that the Egyptian captivitie and the Pop'es tyrannie is again hard at the door.

Luther's propheſie of the falſifying of his doctrine.

Of this *Luther* in his life time did oftentimes propheſie, and highly lamented, that after his death the Word of GOD would bee again ſophiſticated and brought to declination by falſ brethren, by ſectaries and ſeducers. For, *Anno* 1546, *Luther* beeing at *Mansfield*, in the time of Chriſtmas, ſpake theſe words following to *Philip Melanethon*, to *Juſtus Jonas*, to *Michaël Coeleus*, and to my ſelf: *I have* (ſaid hee) *with great pains and labor brought to light again the doctrine of God's Word, and all the Articles of Faith, out of the filth and mire of the ſchool-divines, and out of the Pope's decrees, and I give and leav the ſame to you, and you have them pure and clean, yee now reap and gather in what I have ſowen. But it will coſt you manie a ſowr drop of ſweat to keep what I leav you; yea, yee will hardly keep it.*

The courſ of the divine Word.

Hee was wont likewiſe oftentimes to ſaie unto us: *That as the doctrine of God's hitherto had grown and highly encreaſed, ſo now again the ſame would leſſen and decreaſ when it had run its courſ.* Hee ſaid alſo that *Anno* 1530, at the Imperial diet at *Auſpurg*, the true doctrine of the divine Word was at the higheſt, and in full flouriſh, but now it would decline again; for (ſaid hee)

hee) God's Word very ſeldom hath remained above fortie in one place, which hee approved by manie precedent examples.

Wee read (ſaid *Luther*) in the book of the Judges, that commonly in the ſpace of fortie years happened an alteration of Religion among the Judges. In like manner it fell out ſo in the times of the Kings and prophets. Neither was the doctrine of the Goſpel in the time of our Saviour Chriſt and his Apoſtles of longer ſtanding in the Land of *Jewrie*, in *Grecia*, *Aſia*, and in other Territories preſerved pure and unfalſified.

S^t *Paul* Preached but little above thirtie years, yet nevertheleſs in that ſhort ſpace, yea, and in his life time, the Church (which by him ſo well was ordered and diſciplined) was torn, and in ſuch ſort devaſted at *Corinth*, at *Theſſalonica*, at *Epheſus* and elſwhere, that hee was conſtrained with great labor and pains to reſtore and to reedifie it again.

In the time of the Holie Fathers it went even ſo likewiſe, for S^t *Auſtine* did preach and write not longer then fortie years.

In this *Tomo Colloquiorum* it is alſo ſhewed, that the holie man *Luther* did propheſie touching the declination of the true doctrine of the divine Word; for *fol.* 4. in the Title, that the *Bible is the head of Arts*, &c. hee ſpake theſe words following: So long as this people do live which have heard mee, *Philip Melanchon*, *John Calvin*, Doctor *Pommern* and other upright and true Preachers, ſo long (ſaid hee) the caſe may ſtand well; but when wee are gon, and when this time is paſt, then there will bee a fall; wee have an evident example concerning this point in the book of the Judges, where in the ſecond *Chap.* it is ſaid: *When Joſhua was dead and all the Elders that out-lived him, and had ſeen the works of the Lord, then aroſe another Generation after them which knew not the Lord, nor the works which hee had don for Iſraël, and they did evil in the ſight of the Lord and ſerved Baal*; and they forſook the Lord God of their Fathers, which had brought them out of the land of Egypt and followed other gods.

After the time of the Apoſtles likewiſe (ſaid hee) when they and their Miniſters were gon; nay, when the Apoſtles themſelvs were yet alive, (as S^t *Paul* lamenteth) then was a great fall in the Church by the *Galatians*, by the *Corinthians*, and in *Aſia* (as to our great grief wee finde alſo) now by the Anabaptiſts, by the Antinomians and ſuch like. And in the Title, *That the unthankfulneſs of the world doth hunt God's Word away*, hee ſaid: The great ingratitude and the contemning of God's Word, and the wicked world's wilfulneſs maketh mee to fear that this light will not ſhine long; for God's Word hath alwaies had its certein courſ and race.

In the time of the Patriarchs (ſaid *Luther*) the Word of God remained but a while, and then departed again when *Adam*, *Noah*, *Lot*, *Moſes*, *Joſhua*, and *Samuel* lived. Afterwards alſo under the Kings of *Juda*, under *David*, *Solomon*, *Joſias*, *Jehoſhaphat* and *Ezechias*, *Baal* came alwaies between them, and the light of God's Word was darkned, and much ado they had to pull Baal out of the people's hearts again.

Let us alſo, (ſaid the holie man Luther) call to minde how God's Word

held his race in the time of Christ, it continued not full fiftie years, and soon after the Apostles time Heresies arose, false doctrine and errors scattered out by false brethren, whereupon *Arrius* presently followed; all these darkned God's Word, but it was afterwards brought to light again and cleared by the holie Fathers *Ambrose*, *Hillarie*, *Austin*, *Athanasius*, and others more. Then presently after that, it was extinguished again by the *Vandals* and *Longobards* which devasted *Italie*. *Grecia* likewise, and other countries more had God's Word, but it soon departed from them again. And (said *Luther*) I much fear, that the light of God's Word will vanish and be again extinguished in *Germanie*.

Luther's earnest Admonition.

Moreover, in this *Tom. fol. 6. lat. B.* (in the Title, *That the contemning of God's Word will bee sorely punished*) it is shewed by the holie man *Luther*, that no sooner cometh God's Word into a place, but the same hour it is there also slighted and contemned. The same was seen by the Jews. God sent to them the Prophets *Isaiah*, *Jeremie*, *Amos*, and others; at last he sent unto them Christ his son; yea, hee sent the Holie Ghost on Whitsundaie, whenas the Apostles separated themselvs and went into the whole world. All these cried and called out, *Repent*, *&c.* but all was in vain, nothing would help, they must all to the rack, all the Prophets were slain, Christ was crucified, and the Apostles were hunted away, but the Jewes paid soundly for it; for soon after *Jerusalem* was made a dunghill, and the Jews, of God, were utterly rejected: such raging continueth still to this daie, and even so will it go likewise with us in *Germanie*. I believ (said *Luther* at the same time) That a great eclipse and darkness will follow after this Light, insomuch that the Gospel scarcely will bee openly preached in the Church, and not long after the Last and dreadful daie will follow. *Luther* herein was a true Prophet, for the true doctrine of God's Word is now so contemned, and people are cloied therewith in such sort, that of set purpose the name of the Gospel is no more mentioned, neither are the Articles of Faith anie more much set by or regarded. And (God knoweth) it is now com to that pass, that whoso intendeth to finde out *Luther's* doctrine of God's Word pure and unfalsified, and will search out the Confession of *Ausburg*, the *Apologies* and the Articles divulged at *Smalkalden*, the same must have and use very clear spectacles, which is a fearful thing to bee spoken of, and it should drive and induce us much and highly to lament such downfal of Religion, and with earnest and fervent praiers should raise our hearts to call upon God, that hee would not take from us and from our posteritie, his most holie and all-saving Word, but graciously would preserv the same to us and to our childrens children, and for that end wee ought with the prophet *Isaiah* to praie: *Obsigna legem Domine in discipulis*, &c.

Praier for Christian Governors.

Wee should also truly call upon God for Christian, good and godly Governors, for Emperors, for Kings, Princes and Potentates, that they earnestly may stand for the Christian Church, for the true Religion and doctrine which GOD, through *Luther*, hath caused to bee taught among us, that the same may bee brought pure and clean upon their children and succes-

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ſors and that they may reſiſt erroneous and falſ doctrine. As now in our time God hath raiſed up certain high and mightie heads and Princes, which have been nurſes and protectors of the Church, God preſerv them mercifully by the ſame.

Alſo manie good and godly hearts have the hope and confidence in the Imperial Cities, that as in the time of S^t *Paul* the Cities in *Aſia*, as, *Corinth*, *Epheſus*, *Coloſſe*, *Theſſalonica*, *Philippi*; and in *Syria*, *Antioch* and others remained longeſt by the doctrine of S^t *Paul* and the other Apoſtles; that ſo likewiſe the Imperial and other Cities, will ſtill ſtand for, ſpread abroad and defend the doctrine which God, by *Luther*, hath brought again to light, and ſtedfaſtly will remain therein. Pietie in Cities.

It is a pretious Jewel, that the Pulpits in the upper *Saxonian* Cities (God bee praiſed) are yet clean; they have not put their Churches and necks under the yoke of the Egyptian Bondage the Kingdom of Antichriſt the Pope. They have not fallen down before the Babylonian ſtrumpet and worſhipped her; nor in thoſe parts are favored and harbored ſeducers and ſectaries to ſpit and to ſpew out their poiſoned errors, but they reſiſt the corrupters and falſifiers of the divine Word.

The Churches in *Saxonie*, in the time of the *Interim*, did cauſ the Confeſſion of their Faith to bee publiſhed in print with great danger, and openly divulged their Cenſures and Confutations againſt the Papiſtical alleged neceſsitie of Good Works to Salvation.

And laſtly through their Divines Aſſemblie at *Luneburg*, they publiſhed the acknowledgment of their Faith againſt the chiefeſt ſectaries that now work great miſchief in the Church; which is a certain ſign that in Imperial Cities they are willing to propagate and to retein *Luther's* doctrine pure and clear for poſteritie, to the end, that in the ſame bleſſed Light (which God hath kindled in Germanie, and, as it were, hath ſet on a candleſtick to burn) they might walk and ſerv God. And it is the Office of Chriſtian Governors and of Parents, that they take care for their children and ſubjects, and watch leſt they bee plunged into errors and ſeducements; and ſpecially, that they take good heed thereof at this time, ſeeing the world is near to an end, and even heeled (as it were) up to the dregs, and ſeeing the Divel with all his ungodly crew do rage and ſwell againſt them. Office of Chriſtian Governors.

The doctrine of the Goſpel, at this time, is brought into Germanie ſo clear and bright, that ſure it is, ſince the Apoſtle's time, no countrie elſwhere hath had the ſame more pure. And verie like it is that God, with the preaching of the Goſpel, will ſhut up the end of the world. For like as a candle (when it is readie to go out) will give up a ſudden blaze and burn clear and bright, and then unawares will quite extinguiſh; even ſo the Goſpel is now the laſt blaze and ſermon that giveth a glorious light, and ſoon after will vaniſh.

Therefore wee ought to make good and right uſe of this light, and ſeriouſly to exerciſe our ſelvs in the doctrine of God's Word as Chriſt commandeth and ſaith: *Walk in the light while yee have the light, that yee may bee chil-*

Pſalm. 119. dren *of the Light.* And the holie Pſalmiſt alſo praieth, *That the divine Word may bee a lanthorn to his feet and a light to his paths,* that thereby hee might direct his waies, and bee preſerved from darkneſs and ſtumbling. And S^t *Peter* 2 *Pet.* 1. chargeth us: *That wee ſhould take good heed to God's Word, as unto a light that ſhineth in darkneſs.*

A wiſh for the preſervation of *Luther's* doctrine. GOD Almightie, the Father of our loving Lord and Saviour JESUS CHRIST, grant his holie ſpirit, that Chriſtian Kings and Princes, Cities and Towns may acknowledg theſe unſpeakable benefits of the revealing again of the Goſpel, and the deliverance out of the Egyptian bondage, the Kingdom of Antichriſt, and to bee heartily thankful to God for the ſame, and to live thereafter in holineſs, and not to drive and to hunt God's Word away by contemning thereof, and through ſinful and wicked actions to bereav our ſelvs of God's Word again, to caſt and to lead the poſteritie into ſuch diſtreſs and miſerable captivitie of Popiſh tyrannie, wherein our forefathers and predeceſſors have been.

But that this treaſure and *Depoſitum* of God's Word may remain in Germanie, and that this begun work may bee ſet forward and proceed to God's glorie, honor and praiſ, and to the preſervation and ſalvation of the Chriſtian Church.

Out of what Books this *Tomus Colloquiorum Lutheri* is collected. And whereas hitherto I have cauſed certain Tomes of his books, Sermons, Writings, and Miſsives of *Luther* to bee printed at *Eiſleven*, ſo have I alſo now finiſhed this Tome of his *Diſcourſes*, and have ordered the ſame to bee printed, which at the firſt were collected together out of the Manuſcripts of theſe Divine Diſcourſes, which that Reverend Father *Anthonie Lauterbach* himſelf noted and wrote out of the holie mouth of *Luther*, and afterwards, the ſame by mee were collected into ſure and certain *Loci Communes* or Common Places and diſtributed.

And whereas I *Joannes Aurifaber* (In the years 1545, & 1546. before the death that moſt famous Divine *Luther*) was much with and about him, and with all diligence writ and noted down manie moſt excellent hiſtories and acts and other moſt neceſſarie and uſeful things which hee related; I have therefore ſet in order and brought the ſame alſo into this Tome.

The profit of this Tome. Now foraſmuch as verie excellent declaration is made in this Tome of all the Articles and chief points of Chriſtian Religion, Doctrine and Faith; & alſo therein are found neceſſarie Rules, Queſtions and Anſwers, manie fair Hiſtories, all ſorts of Learnings, Comforts, Advices, Prophecies, Warnings, and Admonitions; I have therefore thought it a thing fitting to Dedicate the ſame to your Highneſſes, Graces, Honors and Worſhips, &c. as ſpecial favorers, protectors and defendors of the Doctrine which GOD, through *Luther*, hath cleared again, to the end that by diligent reading therein, you may bee *Preſidents* and give good examples to others, to your Subjects, Citizens, &c. diligently to love, to read, to affect the ſame, and to make good uſe thereof, as beeing *fragments that fell from Luther's Table*, and therewith may help to ſtill, to ſlake and to ſatisfie the ſpiritual hunger and thirſt of the ſoul. For theſe moſt profitable Diſcourſes of *Luther*, conteining ſuch high ſpiri-

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tual things wee ſhould in no wiſe ſuffer to bee loſt, but worthily eſteem thereof, whereout all manner of Learning, Joie and Comfort may bee had and received.

GIVEN at *Eisſleven* the 7th daie of Julie, on which daie the Citie of *Jeruſalem* (under King *Zedechias*, by *Nebuchadnezzar* King of Babylon) was beſieged, overcom and burned, the Children of Iſraël led away into the Babylonian Captivitie, and were kept ſeventie years in that exile and ſervitude. But *Zedechias* the King in the purſuit was taken priſoner, his eies were put out, his children and Princes were ſlain: which puniſhment and miſerie the King, with his ſubjects, had occaſioned and brought upon themſelvs through their contemning of God, of his holie Word and Prophets. Therefore God's anger was ſo fierce upon them, that there was no preſervation for them but they were delivered into the hands of the King of *Babel*.

This fearful puniſhment may bee alſo a Looking glaſs for *Germanie*, that by praier wee ungodlie people may prevent the aſſault of God's anger towards us, and by the true fear of God, by unfeined repentance & amendment of life may turn away from us the deſerved plagues and puniſhments. And that one daie or other the Turk may not bee God's ſcourge and our ſchoolmaſter, as the Babylonians were to the Jews.

But in caſe God's Wrath bee kindled, and ſuch miſeries com upon us (wee beeing even now ripe for puniſhment) then ought wee heartily to crie and ſigh to God, that hee would ſpare his Church, or (at leaſt) would deliver out of the fire ſom chriſtian godlie hearts, as (in the time of the Babylonian Captivitie) the Prophet *Jeremie*, the *Morian Abimelech* and other good and godlie hearts beſides were preſerved, who found favor in the ſight of *Nebuchadnezzar*, that hee ſuffered them to remain in the Land of Jewrie, and with the reſt, were not led away captive to *Babel*, as God ſtill well knoweth how in times of danger to deliver thoſe that are his.

Anno 1569.

Your Honor's and Worſhip's

Moſt humble, faithful

Servant, and very loving friend,

JOHN AURIFABER

Doctor in Divinitie.

A Register of the Chief points and Heads conteined in these *Last Discourses* of Martin Luther.

1 Of God's Word, or the Holie Scriptures.
2 Of God's Works.
3 Of the Creation.
4 Of the World, and of the manner thereof.
5 Of Idolatrie.
6 Of the Holie Trinitie.
7 Of the Lord Christ.
8 Of the Holie Ghost.
9 Of Sin.
10 Of Free will.
11 Of the holie Catechism.
12 Of the Law and Gospel.
13 That Faith in Christ justifieth before God.
14 Of Good Works.
15 Of Praier.
16 Of the Confession, and Constancie of Doctrine.
17 Of Baptism.
18 Of Auricular Confession.
19 Of the Sacrament of the Lord's Supper.
20 Of the Christian Church.
21 Of Excommunication, and the Jurisdiction of the Church.
22 Of Preachers, and Church-Officers.
23 Of the Antichrist, or Pope.
24 Of Humane Traditions.
25 Of the Mass.
26 Of Purgatorie.
27 Of General Councils.
28 Of Imperial Diets.
29 Of the Books of the Fathers of the Church.
30 Of School-Divines.
31 Of the Old and New Testaments.
32 Of the Patriarchs and Prophets.
33 of the Apostles and Disciples of Christ.
34 of Angels.
35 of the Divel and his works.
36 of Witchcraft.
37 of Tribulation and Temptation.
38 of Luther's Adversaries.
39 of certain Papist's sudden and fearful deaths.
40 of Friers.
41 of Cardinals and Bishops.
42 of the Pope's spiritual Laws.
43 of Cerimonies.
44 of Seducers and Sectaries that opposed Luther.
45 of Christians and a Christian life.
46 of Hypocrites and fals brethren.
47 of Sophistrie.
48 of offenses.
49 of the true service of God.
50 of Matrimonie.
51 of Magistrates and Rulers.
52 of Potentates and Princes.
53 of Discord.
54 of Sicknesses and the causses thereof.
55 of Death.
56 of the Resurrection and everlasting life.
57 of Damnation and Hell.
58 of the last daie of Judgment.
59 of Allegories and spiritual expositions of the Scriptures, and how wee ought to carrie our selvs therein.
60 of the Legends and stories of the Saints.
61 of spiritual and Church-livings.
62 of Wars.

63 of

63 Of *Valiant Warriers and Champions.*
64 Of *Conſtreined Defence.*
65 Of *the Nobilitie.*
66 Of *Lawyers.*
67 Of *Schools and Univerſities.*
68 Of *Muſick.*
69 Of *Languages.*
70 Of *Aſtronomie and Aſtrologie.*
71 Of *Signs in the Aër.*
72 Of *Studying.*
73 Of *Learned men.*
74 Of *the Jews and their wickedneſſes.*
75 Of *the Turks.*
76 Of *Countries and Cities.*
77 Of *Rome.*
78 Of *Vocation and Calling.*
79 Of *Drunkenneſs.*
80 Of *the Court life.*

Alſo manie other Diſcourſes of Luther *touching all manner of Affairs collected together out of his Written books.*

COLLOQUIA;

OR, THE FAMILIAR DISCOURSES

Of that pretious man of God

Dr *MARTIN LUTHER*,

Of happie memorie, which hee held for manie years together with Learned men, alſo with Strangers, and thoſe that ordinarily converſed with him; taken from his own mouth, and committed to Writing by ſeveral godlie Divines; and diligently gathered together and ſet down here, according to the *Articles* of our *Chriſtian Religion.*

CHAP. I.

Of the Word of GOD; or the holie Scriptures, conteined in the Bible.

THE *Bible* or *Holie Scripture* (ſaid LUTHER) is like a fair and ſpatious Orchard, wherein all ſorts of Trees do grow; from which wee may pluck divers kinde of Fruits; for in the Bible wee have rich and pretious comforts, learnings, admonitions, warnings, promiſes and threatnings, &c. There is not a tree in this Orchard on which I have not knock't (ſaid *Luther*) and have ſhaken at leaſt a couple of Apples or Pears from the ſame.

Luther's comparing of the Bible.

Proofs, that the Bible is the Word of GOD.

THat the Bible is the Word of GOD (ſaid *Luther*) the ſame I prove as followeth: All things that have been, and now are in the world; alſo, how it now goeth and ſtandeth in the world, the ſame was written altogether particularly at the begining, in the firſt Book of *Moſes* concerning the Creation. And even as God made and creäted it, even ſo it was, even ſo it is, and even ſo doth it ſtand to this preſent daie. And although King *Alexander* the Great, the Kingdom of *Egypt*, the Empire of *Babel*, the *Perſian*, *Grecian*, and *Romane* Monarchs; the Emperors *Julius* and *Auguſtus* moſt fiercely did rage and ſwell againſt this Book, utterly to ſuppreſs and deſtroie

Preſervation of the Divine Word.

ſtroie the ſame; yet notwithſtanding, they could prevail nothing, they are all gon and vaniſhed, but this Book from time to time hath remained, and will remain unremoved in full and ample manner as it was written at the firſt. But who kept and preſerved it from ſuch great raging and power? or, who defendeth it ſtill? Truly (ſaith *Luther*) no humane creature, but onely and alone God himſelf, who is the right Maſter thereof: And it is a great wonder that it hath been ſo long kept and preſerved, for the divel and the world are great enemies unto it. The divel (doubtleſs) hath deſtroied manie good books in the Church, as hee hath rooted out and ſlain manie Saints, concerning whom wee have now no knowledg. But (no thanks unto him) the Bible hee was fain to leav unmedled with. In like manner Baptiſm, the Sacrament, and the Office of Preaching hath remained among us againſt the power of manie tyrants and hereticks that have oppoſed the ſame. Theſe, our Lord God hath kept and mainteined by his ſpecial ſtrength. *Homer*, *Virgil*, and ſuch like, are profitable and antient books, but in compariſon of the Bible, they are nothing to bee regarded.

Who preſerved God's Word.

By whom and at what times the Bible was Tranſlated.

Tranſlators of the Bible.

1. *Septuagint. Interpreters.*

TWo hundred fortie one years before the birth and humanitie of Chriſt, the Five Books of *Moſes* and the Prophets were tranſlated out of the Hebrew into the Greek tongue by the *Septuaginta Interpreters*, the ſeaventie Doctors or Learned men at Jeruſalem in the time of *Eleazer* the High-prieſt, at the requeſt of *Ptolomeus Philadelphus* King of Egypt, which king allowed great charges and expences for the tranſlating of the ſame.

2. *Aquila.*

Then, one Hundred twentie four yeares after the birth of Chriſt, his death and paſſion, the Old Teſtament was Tranſlated out of Hebrew into Greek by a Jew, named *Aquila* (beeing converted to the Chriſtian Faith) in the time of *Adrian* the Emperor.

3. *Theodoſius.*

Fiftie and three years after this *Aquila*, the Bible was alſo Tranſlated by *Theodoſius*.

4. *Symmachus.*

In the three and thirtieth year after *Theodoſius*, it was tranſlated by *Symmachus* under the Emperor *Severus*.

5. *Tranſlatio Anonyma.*

Eight years after *Symmachus*, the Bible was alſo tranſlated by one (whoſe name is unknown) and the ſame was called the fifth Tranſlation.

6. *Hieronymus.*

Afterwards the Bible was Tranſlated by *Hieronymus* (who firſt mended and corrected the *Seventie Interpreters*) out of Hebrew into the Latine tongue, which Tranſlation wee uſe to this daie in the Church. And truly (ſaid *Luther*) hee did enough for one man; *Nulla enim privata perſona tantum efficere potuiſſet*. But hee had not don amiſs, if hee had taken one or two learned men to his Tranſlation beſides himſelf, for then the Holie Ghoſt would more powerfully have been diſcerned, according to Chriſt's ſaying; *Where two or three bee gathered together in my name, there will I bee in the midſt of them.* And indeed (ſaid *Luther*) Tranſlators or Interpreters ought not to bee alone, for good and apt words do not alwaies fall to one ſingle man. And ſo long as the Bible was in the Church of the Gentiles, it was never yet in ſuch perfection, that it could have been read ſo exactly and ſignificantly without ſtop, as wee have prepared the ſame here at *Wittemberg*, and (God bee praiſed) have Tranſlated it out of Hebrew into the High Germane Tongue.

The Bible by *Luther* Tranſlated.

Of the differences between the Bible and other books.

The Holie Scripture, and Heathen books.

THe *Holie Scripture* or the *Bible* (ſaid *Luther*) is full of divine gifts and virtues. The books of the Heathen taught nothing of Faith, Hope and Love; nay, they knew nothing at all of the ſame; their books aimed onely at that which was preſent, at that which with natural wit and underſtanding a humane creature was able to comprehend and take hold of; but to truſt in God and to hope in the Lord, nothing was written thereof in their books. In the *Pſalter* and in *Job* wee may ſee and finde how thoſe two books do treat and handle of Faith, of Hope, of Patience and Praier.

Pſalter. *Job.*

To

To bee ſhort, the holie Scripture (ſaid *Luther*) is the beſt and higheſt book of God, full of comfort in all manner of trials and temptations; for it teacheth of Faith, Hope, and Love, far otherwiſe then by humane reaſon and underſtanding can bee comprehended. And, in times of troubles and vexations, it teacheth how theſe virtues ſhould light and ſhine; it teacheth alſo, that after this poor and miſerable life, there is another which is eternal and everlaſting.

What wee ought chiefly to ſeek for in the Bible, and how wee ought to ſtudie and learn the Holie Scriptures.

THe chief leſſon and ſtudie in Divinitie (ſaid *Luther*) is, well and rightly to learn to know Chriſt, for hee is therein verie friendly and familiarly pictured unto us. From hence S^t *Peter* ſaith: *Grow up in the knowledg of Chriſt*; and Chriſt himſelf alſo teacheth that wee ſhould learn to know him onely out of the Scriptures, where hee ſaith: *Search the Scripture, for they do teſtifie of mee.* *John 5.*

Wee ought not (ſaid *Luther*) to meaſure, cenſure and underſtand the Scriptures according to our own natural ſence and reaſon, but wee ought diligently by praier to meditate therein, and to ſearch after the ſame. The Divel and temptations alſo do give occaſion unto us ſomwhat to learn and to underſtand the Scriptures by experience and practice. Without trials and temptations wee ſhould never underſtand anie thing thereof; no, not although wee diligently read and heard the ſame. The Holie Ghoſt muſt bee the onely maſter and Tutor to teach us therein, and let youth and ſcholars not bee aſhamed to learn of this Tutor. When I (ſaid *Luther*) finde my ſelf in temptation, then I quickly laie hold and faſten on ſom text in the Bible which Chriſt Jeſus laieth before mee; namely, *that hee died for mee*, from whence I have and receiv comfort.

That wee ſhould diligently read the Texts of the Bible, and ſtaie our ſelvs upon it as the onely true Foundation.

WHoſo laieth a good Foundation and is a ſubſtantial Text-man: that is, hee that is well grounded in the Text, the ſame hath whereupon hee ſurely may keep footing, and runneth not lightly into Error. And truly (ſaid *Luther*) the ſame is moſt neceſſarie for a Divine; for, with the texts and grounds of the holie Scriptures, I dazled, aſtonied, and overcame all my Adverſaries; for they approach dreamingly and lazily; they teach and write according to their natural ſenſ, reaſon and underſtanding, and they think the holie Scripture is a ſlight and a ſimple thing; like the Phariſee who thought it a buſineſs ſoon don, when our Saviour Chriſt ſaid unto him; *Do that, and thou ſhalt live.* The Sectaries and ſeducing ſpirits, underſtand nothing in the Scriptures, but with their fickle, inconſtant and uncertain books which they have deviſed they run themſelvs into error. Wherewith *Luther* overcame his Adverſaries. *Luke 10.*

Who is the beſt Divine.

Whoſo is armed with the Text, the ſame is a right Paſtor, and my beſt adviſe and counſel is, (ſaid *Luther*) that wee draw water out of the true Fountain, that is, diligently to read in the Bible. Hee is a learned Divine that is well grounded in the Text: for one text and ſentence out of the Bible is of far more eſteem and value then manie writings and Gloſſes, which neither are ſtrong, ſound, nor armour of proof. As, when I have that text before mee of S^t *Paul*, where hee ſaith: *All the creatures of God are good, if they bee received with thankſgiving*: This text ſheweth, that what God hath made is good. Now eating, drinking, marrying, &c. are of God's making, therefore they are good. But the gloſſes of the Fathers are againſt this text: for S^t *Bernard*, *Baſil*, *Dominicus*, *Hieronymus*, and other holie Fathers have written far otherwiſe of the ſame. But (ſaid *Luther*) I prefer the text before them all, and it is far more to bee eſteemed of then all their gloſſes: yet notwithſtanding in Popedom, the gloſſes of the Fathers were of higher regard then the bright and clear text of the Bible. Through which great wrong oftentimes is don to the holie Scriptures; for the good Fathers (as *Ambroſe*, *Baſil*, and *Gregorie*) have oft-times written very cold things touching the Divine word. Collections of the ſentences of the Bible, and gloſſes of the Fathers. *Tim. 4.*

That

That the Bible is the Head of all Arts.

The Bible must bee preserved pure.

LEt us not loſe the Bible (ſaid *Luther*): but with all diligence, and in God's fear read and preach the ſame; for if that remaineth, flouriſheth and bee taught, then all is ſafe; ſhee is the head and Empreſs of all faculties and Arts: if Divinitie falleth, then, whatſoever remaineth beſides, is nothing worth.

Of the Art of the School-Divines in the Bible.

School-Divinitie a fantaſie.

THe art of the School-Divines (ſaid *Luther*) with their ſpeculations in the Holy Scriptures) are meerly vain and humane cogitations, ſpun out of their own natural wit and underſtanding, of which I have read much in *Bonaventura*; but hee had almoſt made mee deaf; I fain would have learned and underſtood out of that Book, how God and my ſinful ſoul had been reconciled together; but of that there was nothing to bee found therein. They talk much of the union of the will and underſtanding, but all is meer fantaſie and fondneſs. The right and true ſpeculation (ſaid *Luther* is this: *Believ in Chriſt; dowhat thou oughteſt to do in thy vocation*, &c. This is the onely practice in Divinitie. Alſo, *Myſtica Theologia Dionyſii* is a meer fable, and a lie, like to *Platoe's* fables: *Omnia ſunt non ens, & omnia ſunt ens*; All is ſomthing, and all is nothing, and ſo hee leaveth all hanging in frivolous and idle ſort.

Upright Divinitie.

Myſtica, Theologia.

True and upright Divinitie conſiſteth in the practice, uſe and exerciſe, her foundation is Chriſt, ſhee taketh hold by faith on his paſſion, death and Reſurrection. All thoſe (ſaid *Luther*) that concur not with us, and have not this doctrine before their eies, the ſame do feign unto themſelvs but onely a ſpeculated Divinitie, according to their carnal ſenſ and reaſon, and according as they uſe to cenſure in temporal cauſes; for, no man can divert them from theſe opinions, namely, *who ſo doth good works, and liveth an honeſt and civil kinde of life, the ſame is an upright Chriſtian, and hee is well and ſafe*; but they are therein far deceived, for this is the truth indeed: *who ſo feareth God, and truſteth in him, the ſame moſt ſurely will bee well and ſafe at laſt.*

Speculativa Theologia.

Therefore (ſaid *Luther*) theſe ſpeculating Divines belong directly to the Divel in hell, they follow onely their cogitations, and what with their five ſenſes they are able to comprehend; And ſuch is alſo *Origen's* Divinitie. But *David* is of another minde, hee acknowledgeth his ſins, and ſaith: *Miſerere mei Domine*, God bee merciful to mee a ſinner. At the hands of theſe ſophiſticated Divines, God can ſcarcely obtein, that hee is God alone, much leſs can hee finde this favor of them, that they ſhould allow onely to bee good and juſt, nay, very hardly will they yield, that hee is an immortal God.

That no man is able to ſearch, or to ſtudie out the depth of the Bible.

God's word not to bee learned out.

THe holie Scripture (ſaid *Luther*) is ſuch a wiſdom which no man is able to learn and ſtudie out, wee muſt continually remain ſcholars therein, for wee cannot ſufficiently ſound out the depth of one word in holie Scriptures, wee have and keep but onely the firſtlings, and when wee think, wee underſtand much therein, then have wee ſcarcely learned A. B. C. who (ſaid *Luther*) is able to know himſelf? wee ſee and finde, how badly man's heart is ſpoiled and poiſoned by Original ſin, which is deeply rooted in us, ſo is likewiſe God's will far deeper, which with our five ſenſes wee can neither comprehend nor underſtand. who is able to comprehend this one ſentence? where Saint *Peter* ſaith: *Rejoice, inaſmuch as yee are partakers of Chriſt's ſufferings.* Here Saint *Peter* will have us to rejoice in our deepeſt miſerie and trouble, yea, ſurely, even as willingly as a Childe kiſſeth the Rod. But let thoſe Epicures go, thoſe proud and inſolent worldlie-wiſe men that contemn and ſcorn the holie Writ, and think they have ſtudied out the ſame, as *Doctor Jacob Schenck, and Michael Coclem*, who are a plague and a poyſon to Religion, and whoſe fruits and ends of their contemning

Original ſin is not ſufficiently to bee acknowledged.

1 Pet. 4.

Epicures contemn the Scriptures.

temning of God's Word will turn to madneſs and blindneſs. Ah Lord God (ſaid *Luther*)! how dare wee preſume to deal ſo wickedly in thy holie Sanctuarie, and caſt under feet thy Word and Scripture, to maſter and to wreſt the ſame after our carnal wiſedom and underſtanding, and to bee ſo ſlow and cold in thy Divine Word, whenas the Gentiles in their falſ Religion were ſo fervent and zealous, that the women and matrones ſwept their Temples and Churches with the hairs of their heads?

The zealouſneſs of the Hethen in their Religion.

And (ſaid *Luther*) as on the one ſide wee underſtand not God's Word, ſo on the other ſide wee are not able to conceiv and cenſure anie thing of God's doings and proceedings in this world. And this was well ſeen in *Adam*, when hee had but two ſons, the firſt-born named *Cain*, that is, a Houſ-father: this ſon (as *Adam* and *Eve* thought) ſhould have been the Man of GOD, and the Bleſſed Seed that ſhould have cruſht the Serpent's Head. Afterwards, when *Eve* became with child again, then they hoped to have gotten a daughter, that their loving ſon *Cain* might have a wife; but ſhee bearing again a ſon, called his name *Abel*, that is, Vain and nothing worth, as if ſhee would ſaie: My hope is now gone, and I am deceived. But this was a figure of the world and the true Church: from whence wee learn, how it uſeth to go in this world; for *Cain*, that ungodly wretch, was a great man, and Lord in the world; but *Abel*, that uprght, good and godly man, muſt bee the out-caſt, nothing at all eſteemed of, hee muſt bee ſubject to his wicked brother, and of him ſuppreſſed.

What other arts and Books are, in compariſon of the holie Scriptures.

God's affairs are not to bee underſtood.

Picture of the world and of the Church.

But before God the caſe was quite and clean contrarie, for *Cain* was of God rejected, but *Abel* accepted and received, and was the loving childe of God. And (ſaid *Luther*) the like is daily ſeen and practiſed here on earth, therefore wee ought not to regard the courſ and proceedings in this world. *Iſmaël* had alſo a fair name, and was called a hearer of God, but *Iſaac* was nothing worth; *Eſau* was named the Actor, and the man that ſhould do the deed, *Jacob* was of no value. Likewiſe, the name *Abſolon* is a father of Peace; ſuch fair and glorious colors the ungodlie do alwaies carrie in this world, but in truth, and in the act they are contemners, ſcoffers and rebels. Theſe and the like fellows wee (God bee praiſed) out of God's Word are able to cenſure and to know them: therefore let us hold the Bible in pretious eſteem, and diligently love and read the ſame.

Glorious names of the ungodlie.

To the underſtanding of the worldly-wiſe, (ſaid *Luther*) there is no lighter nor more eaſie Art then Divinitie, and to underſtand God's Word: for the children of the world (and almoſt everie man) will bee held and reputed for experienced people in Divinitie, but they ſhoot far from the mark; I (ſaid *Luther*) would give all my fingers (three excepted) on condition that I could finde Divinitie ſo eaſie and ſo light as they take it to bee. The cauſ which maketh people think Divinitie ſo eaſie and light, and ſo ſoon to bee learned, is this; they are ſoon wearie of the ſame, they are quickly filled and cloied therewith. And even ſo wee found it by experience in the world, and ſo wee muſt leav and let it remain, *ſed, in fine videbitur cujus toni.*

Divinitie to the world is an eaſie art.

I intended manie times (ſaid *Luther*) well and throughly to ſearch and finde out the Ten Commandements; but when I began at the firſt words, *I am the Lord thy God*, there ſtuck I faſt, the verie firſt word [*I*] put mee to a *non-plus*. Therefore, hee that hath but one onely word of God to his Text, and out of that word cannot make a ſermon, hee will never bee a good Preacher. I am content and ſatisfied (ſaid *Luther*) that I know but a little, what God's Word is, and do take great heed that I murmure not againſt ſuch my ſmal knowledg which God hath given mee.

No man is able to ſtudie out God's Word.

I have grounded my preaching upon the literal word; whoſo pleaſeth may follow mee, hee that will not may chuſe. I challenge S*t Peter*, S*t Paul*, *Moſes*, and all the Saints, who were not able fundamentally to underſtand one onely word of God on which they had not continually to learn; for the *Pſalm* ſaith: *Sapientiæ ejus non eſt numerus*, his wiſdom is infinite, &c. True it is, the Saints do know God's Word, and they can ſpeak thereof, but the practiſe will not follow; therein wee are and remain alwaies ſcholars.

Whereupon *Luther* grounded his preaching.

The School-Divines gave a fine compariſon touching the ſame. It is therewith (ſaie they) as with a *Sphere*, or round Globe, which, lying on a table, toucheth upon it but onely with one point, whenas, notwithſtanding, the whole table ſupporteth the

Luther's confeſſion of his ignorance in God's Word.

Globe wholly and altogether. I (ſaid *Luther*) am an old Doctor of Divinitie, yet to this daie I am not com out of the Children's learning; that is, the *Ten Commandements*, the *Creed*, and the *Lord's Praier*. I confeſs ſeriouſly, that as yet I underſtand them not ſo well as I ſhould: For if I rightly underſtood and did believ but onely theſe few words [*Father which art in heaven*] that God (who made heaven and earth, and created all creatures, and hath all things in his hand and power) were my Father, then I ſhould certainly conclude by my ſelf, that I alſo am a Lord of heaven and earth, that Chriſt is my brother, that *Gabriel* is my ſervant, that *Raphael* is my coachman, that all the Angels in my neceſſities are my attendants; for they are given unto mee of my heavenly Father to keep mee in all my waies, that unawares I ſhould not daſh my foot againſt a ſtone. To conclude, it muſt needs follow, that everie thing is mine. But to the end our Faith may bee exerciſed and confirmed, our heavenlie Father therefore ſuffreth ſom of us to bee caſt into the dungeon, ſom to bee drowned in water, &c. As then wee ſee and finde how finely wee underſtand theſe words, and how faith quivereth and ſtriveth, and how great our weakneſs is, then wee begin to think and to ſaie: Ah, who knoweth whether that bee true or not which is written in the Scriptures?

The Croſs is a proof of faith.

Theſe words [*Thine*] or [*Our*] are heavie.

Therefore (ſaid *Luther*) this one word [*Thine*] or [*Our*] is the hardeſt in holie Scripture, as is to bee ſeen in the firſt Commandement, *I am the Lord thy God*. The Heretick *Campanus* (and alſo others like himſelf) do call this *plerophoriam*, or a certaintie of the Doctrine, the inherited and natural pride of the heart, and preſumption when one perſiſteth ſtiff in his opinion which hee hath conceived and faſtned upon, and which, according to his natural underſtanding, hee hath ſet forth in writing.

The meaning of the holie Scripture is hard to bee underſtood.

Let no man think (ſaid *Luther*) that hee hath taſted of the Scriptures, except hee had governed one hundred years in the Church with the Prophets, with *John* Baptiſt, and with the Apoſtles. To conclude, It was a work of great wonder, rightly to underſtand God's Word, concerning which, *Luther* (two daies before his death at *Iſlebia*, *Anno* 1546) did write theſe Latine lines following, and left them lying upon his table, which afterwards I, *Joannes Aurifaber*, copied out, and Doctor *Juſtus Jonas* took the paper, on which they were written, away with him.

1. Virgilium in Bucolicis *nemo poteſt intelligere niſi fuerit quinque annis Paſtor.*
   Virgilium in Georgicis *nemo poteſt intelligere niſi fuerit quinque annis Agricola.*
2. Ciceronem in Epiſtolis (*ſic præcipio*) *nemo integrè intelligit, niſi viginti annis ſit verſatus in Republica aliqua inſigni.*
3. Scripturas Sanctas *ſciat ſe nemo deguſtâſſe ſatis, niſi centum annis cum Prophetis, ut Elia, Eliſeo, Joanne Baptiſtâ, Chriſto & Apoſtolis Eccleſias gubernârit.*

Hanc tu nè divinam Æneïda tenta,
——Sed Veſtigia pronus adora.

Hoc eſt verum. 16° Februarii, Anno 1546.

The wiſe of the world, and the great ones (ſaid *Luther*) underſtand not God's Word; but God hath revealed it to the poor contemned ſimple people, as our Savi-

Matth. 11. our Chriſt witneſſeth, where hee ſaith; *I thank thee O Father, Lord of heaven and earth, becauſ thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes, &c.* from whence St *Gregorie* ſaie's well and right; That the Holie Scripture is like a water, wherein an *Elephant ſwimmeth, but a little ſheep goeth therein upon his feet.*

Saint *Gregorie's* ſentence of the holie Scripture.

The world (ſaid *Luther*) remain's world; that is, ſhee is the ſpouſ of the Divel. The world ſaith now, as the Phariſees ſaid to their ſervants: (whom they had ſent to take Chriſt priſoner) *Are yee alſo deceived? have anie of the Rulers or Phariſees believed in*

World remain's world.

John 7.

in him? This people that knoweth not the Law are accurſed. Even ſo ſaith now the world: Do anie of the great Princes and Popiſh Biſhops believ in the Doctrine of the Goſpel, which God, through *Luther*, hath brought again to light?

Before the Goſpel came amongſt us (ſaid *Luther*) no labor nor coſt was ſpared (meaning) to obtein a gracious God; nay, people hazarded their lives: they marched heavie loaden to S. *James*, they tormented themſelvs to death, and were plagued with wonderful darkneſs and blindeneſs. But now when God, in his Word, freely and for nothing, doth offer to people the remiſſion of their ſins, and with the holie Sacraments confirmeth the ſame, (nay, hee earneſtly threatneth, and ſaith; *Except yee believ yee ſhall ſurely periſh*) wee will have none of that. Inſomuch that wee will bee either the vileſt wicked wretches, or elſ the moſt abominable ſeeming workers of holineſs.

Charges in Popedom to obtein a gracious God.

I remember a Fable (ſaid *Luther*) which fitteth very well for theſe times, and for this purpoſe, diſcourſed of before. A Lion (ſaid hee) making a great feaſt, invited all the Beaſts thereunto, and with them alſo hee invited ſwine: Now, as all manner and ſorts of dainties were brought and ſet before the gueſts, the ſwine demanded if Brewer's grains might bee had for them? Even ſo in theſe daies it is with our Epicures: wee Preachers bring and ſet before them in the Church, the moſt daintie and coſtlie diſhes, as, Everlaſting Salvation, Remiſſion of Sins, and God's Grace; but they (like ſwine) caſt up their ſnowts, and root after Dollars, Crowns, and Duccats: and indeed (ſaid *Luther*) *What ſhall a Cow do with Nutmegs?* ſhee would rather content her ſelf with Oat ſtraw.

Luther's comparing of the Epicurean covetous throats.

Covetous throats are ſwine.

The cauſ why ſuch great wickedneſs, unthankfulneſs, contemning and falſifying of God's word ariſeth in the world (after the Goſpel now ſhineth again, and Antichriſt is revealed and beat down to ground) is this: Before the light of the Goſpel was brought in again, people did not plainly ſee, nor know their ſins; but now, ſeeing the bright morning ſtar doth ariſe and ſhine, the whole world therefore (like drunken bolts) do awake, as out of a dead ſleep, and do ſee their ſins, which before, in the dark night, they could neither know nor diſcern.

From whence the wickedneſs of the world ariſeth.

I hope (ſaid *Luther*) the Laſt daie of Judgment is not far, I perſuade my ſelf verily it will not bee abſent full three hundred years longer; for God's Word will decreaſ and bee darkned for want of true ſhepherds and ſervants of God. The voice will ſound and bee heard ere long: Behold, the Bridegroom cometh. God neither will nor can ſuffer this wicked world much longer, but muſt ſtrike in with the dreadful daie, and puniſh the contemning of his Word, and ſo wil quite beat out the Barrel's head.

That the laſt daie is at hand. Prophecie of the Epicurean life in the world.

I will (God willing, ſaid *Luther*) provide and uſe diligence, that after my departure an upright Church and Schools bee left to our poſteritie, to the end they may know how they ought uprightly and Chriſtian like to teach and govern. Although the great unthankfulneſs, contempt of God's Word, and the world's wilfulneſs maketh mee to fear, that this Light wil not ſtand nor ſhine long, for God's Word hath alwaies had its certain courſ.

Luther's care and providence.

The courſ of the divine Word.

Such heavineſs and miſerie (ſaid *Luther*) will follow upon the future famine of God's Word, as the like was never known from the begining of the world, according as Chriſt ſaith, *Mat.* 24. and as now already ſuch calamitie begineth, and is hard at hand; namely the ſuppreſſing of God's Word and his ſervants through Tyrants and Hereticks, plaguing and tormenting people's conſciences through ſects and ſeducements in ſuch fearful ſort that they know not which waie to turn themſelvs, or which doctrine is true or falſ. No greater miſchief can ever happen to Chriſtian people, then when God's Word is taken from them and falſified, that they have it not pure and clear. God grant (ſaid *Luther*) that wee and ours may not live to ſee ſuch miſchief take effect.

Luther's Prophecie of the preſent times.

When wee have God's Word pure and clear, then wee are ſecure thereby, wee are negligent and regard it not, wee think it will alwaies ſo remain: wee do not watch and praie againſt the Divel who is readie to tear the Word out of our hearts. It goeth with us as with Travellers, who, ſo long as they are on the right waie, are ſecure and careleſs, but when they go aſtraie into woods or by-waies, then they are careful which waie to take, whether this or that waie bee the right? Even ſo are wee ſecure by the pure Do-

Securenes by the divine Word.

ctrine of the Goſpel, wee are ſleepie and negligent, wee ſtand not in God's fear nor defend our ſelvs with praier againſt the Divel. But thoſe that entertein Errors are highly buſied, yea, they are very careful and diligent how to keep and maintein the ſame.

Of the future want of upright and true Preachers of God's Word.

Wee have more need of Preachers then of Lawyers.

IN ſhort time (ſaid *Luther*) will bee ſuch want of upright Preachers and Miniſters, that people would bee glad to ſcratch out of the Earth theſe good and godly Teachers now living, if they might but get them: then they will ſee what they have don in moleſting and contemning the Preachers and Miniſters of God's Word. Of Phyſitians and Lawyers there are enow (if not too manie) to ſerv the world, but a Countrie hath need of two hundred Miniſters, where one Lawyer is ſufficient. My moſt gracious Lord (ſaid *Luther*) the Prince Elector of *Saxon*, hath enough of twentie Lawyers in all his Territories, but hee muſt have near ſix thouſand Preachers and Miniſters.

Where God's Word is truly taught, there the people are moſt wicked.

The wickedneſs of the world when the Goſpel ſhall bee preached.

AT all times, and in all places, from the beginning of the world (ſaid *Luther*) where God's word hath been taught and preached pure and clearly, there the people have been moſt wicked and all manner of ſins have floriſhed. As in the time of *Noah*, of *Abraham*, of our Saviour CHRIST, and the Apoſtles, for then the world lived moſt ungodly, they were ingrateful people, and went on in all wickedneſs. Even ſo now in our time, people are more preſumptuous, more proud and covetous then at anie time before they have been. Wee will now unwillingly help a poor man with a farthing; yet at laſt, wee would willingly haſten to Repentance, but (I fear) too late.

Luther's *propheſie concerning his Doctrine, which now wee ſee fulfilled.*

To make uſe of the Goſpel in time.

John 8.

THoſe that in my life time do refuſe to have the Kernel of my Doctrine, will after my death bee glad to enjoie the ſhell if they could get it. Let everie one in time prepare himſelf to reap while it is yet harveſt: and as Chriſt ſaith: *Hee that followeth mee ſhall not walk in darkneſs.*.

That wee are wearie of God's Word, and do contemn the ſame.

To contemn the ſervants of God, is to contemn God himſelf. *Luke* 10. *Zach.* 2.

KIngs, Princes, Lords, Gentrie, and almoſt everie one will underſtand the Goſpel far better then I, *Martin Luther*, yea, or S^t *Paul* himſelf (as they think) for they take themſelvs to bee wiſe and full of policie. But they ſcorn and contemn not us poor Preachers and Miniſters, but they ſcorn and deſpiſe the Lord and Governor of all Preachers and Miniſters, who hath ſent and commanded them to preach and teach, hee will ſcorn and contemn them again in ſuch ſort, that they ſhall feel it with ſmart; even hee that ſaith: *Whoſo heareth you, heareth mee, and whoſo toucheth you, toucheth the Apple of mine eie.* The great ones will rule and govern, but they know not how.

The government of the Pope and papiſts.

The Pope, indeed (ſaid *Luther*) knoweth how to rule all and everie where, for the meaneſt Papiſt can rule more then ten of the chiefeſt Proteſtant Courtiers, neither muſt they once frown or bee diſpleaſed thereat.

That the World's unthankfulneſs is great for God's Word.

VVEe have (God bee praiſed, ſaid *Luther*) the Divine Word, and the Sacraments pure; but wee know not what an ineſtimable treaſure this is, that the ſon is given and delivered to death for the ſervant; in requital of ſuch goodneſs and benefit, the ſervant is not onely unthankful, but proceedeth alſo to ſlaie the father, together with the ſon that hath redeemed him. This is too too much, and therupon muſt follow all manner of heavie puniſhment.

The

The Goſpel now (God bee praiſed) is com into *Swedeland*, *Denmark*, and other forrein parts, yea alſo, it is preached (ſaid *Luther*) in *Hungaria*, even where the Turks do rule; and from thence they ſend hither to *Wittemberg*, ſuch as are called to bee Miniſters, to receiv Orders here from us, witneſs, the Reformation of the Church in *Karinthia*. The Lord's name bee praiſed, who will prevail in the midſt of his enemies, and who, under the Croſs will bee known. For (ſaid *Luther*) tyrannie, perſecution, and the raging of the Pope, neither muſt nor can expel and drive away God's Word from us, but it is our curſed ingratitude, our wearineſs and loathing of the Goſpel (I fear) will baniſh it away.

Unthankfulneſs driveth away God's Word.

That the Hereticks do contemn God's Word.

ALl Hereticks and Seducers (ſaid *Luther*) do contemn God's Word, but wee muſt not ſuffer our ſelvs to bee ſeduced from the ſame. The Apoſtles (when Chriſt appeared unto them onely in perſon, without the Word) thought, they had ſeen a ſpirit, or a viſion; but ſo ſoon as hee ſpake, then they were thereby comforted. The Divel laboreth onely to ungirt this ſword off from our ſides, namely, the Word; but the Holie Scripture ſaith: *Gird thy ſword upon thy thigh, O thou moſt mightie,* &c. that is as much as to ſaie: Draw thy ſword, cut and ſlaſh valiantly among the curſed blaſphemers of God's Word.

Seducers contemn the literal Word.

Pſal. 45.

The Pope (ſaid *Luther*) uſurpeth and taketh to himſelf the power to expound and to conſtrue the Scriptures according to his pleaſure; what hee ſaith, muſt ſtand and bee ſpoken as from heaven.

The Pope's inſolencie who onely will expound the Scriptures.

Therefore let us love and pretiouſly value the Divine Word, that thereby wee may bee able to reſiſt the Divel and his ſwarm.

That the Antinomians *are contemners of God's Word.*

I Am credibly advertiſed by letters (ſaid *Luther*) that in the Biſhoprick of *Wurtzburgh*, more then ſix hundred rich pariſhes lie now vacant without Preachers or Miniſters, whereout little good will enſue. It will go even ſo with us, if wee ſtill go on in contemning God's Word, and his ſervants.

Luther's prophecie of the devaſtation of Miniſters.

I diſcern ſuch preſumption at this time by the *Antinomians*, (the aſſaulters of the Law) that under the color of fixing their truſt in God's mercie, they dare preſume to do what they liſt and pleaſ, as if a believing perſon could not ſin, but that the ſame is ſo holie, juſt and upright, that hee hath no need at all of the preaching of the Law; for they flatter themſelvs, that the Church is ſo upright and ſincere, as was *Adam* in Paradiſe; to whom, notwithſtanding, God's wrath was revealed from heaven, when God ſaid: *Adam, thou ſhalt eat of everie fruit, but if thou eateſt of this tree thou ſhalt die the death.*

Preſumption of the *Antinomians*.

That the perſecutors of the Chriſtians, and of God's Word, have no good fortune nor ſucceſs.

THe perſecution of *Diocleſian* the Emperor was exceeding great (ſaid *Luther*) for hee did intend to ſlaughter and to deſtroie all the Chriſtians; at one time hee cauſed twelv thouſand to bee murthered, and when all his hangmen were over wearied with ſlaughtering, and their axes and knives blunted, hee then cauſed *Nero*'s murthering tools to bee brought, and ſo proceeded with ſlaughtering; hee thought, through ſuch tyrannie to ſcare and affright them from God's Word, but when hee ſaw the ſame would not help, then hee raged horribly againſt the women and female kinde with whom hee dealt cruelly; for hee cauſed two trees to bee forced and bowed down the one againſt the other, and on each tree to binde an arm and a leg of a woman, and then to let the trees ſwiftly flie up again, and in that ſort to rend and tear them in pieces: ſom hee cauſed to bee hanged naked and bare on a tree by one arm or leg untill they died; would they cover their privie parts, they might do it with the other arm

Perſecution of *Diocleſian* againſt the Chriſtians.

which was free. At laſt, ſeeing all this was in vain, and that the Chriſtian matrones and women would not leav and forſake their loving Saviour Chriſt Jeſus, then hee cauſed hot melting lead to bee powred into the women before and behinde, and ſo made an end of them. Now when the Romane Empire was thus devaſted of people, and had neither husbandmen, ſhoo-makers, nor tailors, then his ſubjects made ſuit unto him to ſurceaſ his tyrannie; for they feared if all the Chriſtians ſhould bee deſtroied, that then his Kingdom would bee left deſolate, and lie like a wilderneſs. When the Emperor underſtood the ſame, and that all his raging and tyrannie was fruitleſs, and fearing therewith that God's puniſhment would faſten upon him, then hee forſook his Kingdom and became a Gardiner, planted hearbs and pruned trees, inſomuch that this tyrant was glad to ſuffer the Chriſtians, and Chriſtendom to remain, which hee intended utterly to have rooted out.

Emperor *Dioclefian* became a Gardiner.

I believ (ſaid *Luther*) that our Emperor *Charls* will undertake ſom deadly courſ and proceeding againſt the Goſpel, ſo that thereby hee, or his poſteritie will loſe and abandon all his Territories in the Low Countries.

Luther's propheſie of Emperor *Charls*.

Doctor *Pommer* (ſaid *Luther*) told mee not long ſince, that at *Lubeck* in the Council-houſ was found and old Chronicle, or a Prophecie, ſignifying, that about the year 1550 a great tumult would ariſe in *Germanie* concerning Religion, and in caſe the Emperor ſhould mingle himſelf therein, hee would loſe all that hee had.

Prophecie found out at *Lubeck*.

But (ſaid *Luther*) I perſuade my ſelf, that the Emperor will not at this time entangle himſelf in wars for the Pope's ſake or pleaſure, ſpecially ſeeing wars coſt much monie; but if it were to bee taken in hand without monie, I then verily think, the Emperor, for his part, had long ſince begun ſom ungodlie enterpriſe; but to disburſ monie for the Pope's cauſ hee is not very liberal.

Anno 1546 (ſaid *Luther*) Emperor *Charls* took a war in hand aginſt the ſtates of the *Auſpurgh Confeſsion*, in which *John Friderick* Prince Elector of *Saxon* was taken priſoner before the town of *Mulbergh*, at which time the Landgrave of *Heſſen*, upon a ſafe conduct, went to the Emperor at *Hall*, where (notwithſtanding his ſafe conduct) hee alſo was caſt into priſon. Soon after this war an alteration of Religion was taken in hand at the Imperial Diet at *Ausburgh*, *Anno* 1548, which they called the *Interim*, and which cauſed all manner of diſquietneſs in *Germanie*. After this war, the Emperor never had proſperous ſucceſs neither at *Coſtintz*, at *Magdeburg*, nor at *Metz*, which Cities hee intended to win again to the Empire, two of which Cities were then under the French King; at laſt, the Emperor gave his Empire over to his brother King *Ferdinand*, and himſelf retired into Spain, and in a pleaſant-built houſ, near to a Monaſterie, hee ended his life. Hee cauſed twentie pieces of rich Arras to bee made, and therein wrought his *Res geſtas, i. e.* his Acts, of purpoſe (to bee hung up in the Cloiſters of that houſ) to behold the ſame. Hee would oftentimes cauſ himſelf to bee carried about thoſe Cloiſters, viewing the ſaid pieces, and would call to minde and conſider what Actions had paſſed in thoſe wars, what beſiegings, what battails hee had fought, what Commanders hee had had, and vvhat fortunes and diſaſters befel him therein. And when hee was brought to that piece wherein was portraied the war at *Smalkalden*, hee would alwaies there make a ſtand, and would behold the manner of the impriſoning of that moſt famous and virtuous Prince *John Friderick* Prince Elector of Saxon (of ever happie memorie) and with deep ſighs would utter theſe words: *Ah had I let thee alone to remain what then thou waſt, ſo had I now been the ſame that then I was.* And ſo (ſaid *Luther*) it truly had been, for after the impriſoning of that good and godlie Prince, the Emperor never had anie fortunate victories againſt his enemies.

That people, out of meer wilfulneſs, do ſet themſelvs againſt God's Word.

Luther's cogitations as hee began to writ.

HAd I known at firſt (ſaid *Luther*) when I firſt began to write, what I now ſee and finde, namely, that people had been ſuch enemies to God's Word, and ſo fiercely had bended themſelvs againſt the ſame, truly I had held my peace; for I never ſhould have been ſo couragious as to have fallen upon the Pope, and to have angred him, and almoſt the whole Chriſtian world with him. I thought at firſt that people had

had ſinned ignorantly, and out of Humane weakneſs; and not of ſet purpoſe, and wittingly to endeavor to ſuppreſs God's Word. But it pleaſed God to lead mee on in the mouth of the Cannon, like a Bar-horſ that hath his eies blinded, and ſeeth not who runneth upon him: Even ſo was I (as it were) tugged by my hair to the Office of Preaching; but had I then known what now I know, ten horſes ſhould ſcarce have drawn mee to it. *Moſes* and *Jeremias* alſo complained that they were deceived.

To a glorious Act, belong's a glorious courage.

That the contemning of God's Word will bee ſeverely puniſhed.

I Have lived (ſaid *Luther*) to ſee the greateſt plague on earth, namely, *the contemning of God's Word*, which is ſo great and fearful, that it ſurpaſſeth all other plagues in the world; for thereupon moſt ſurely followeth all manner of eternal and corporal puniſhments. If I intended to wiſh to one all bitter plagues and curſes, I would wiſh him the contemning of God's Word, for then hee would have them all at once com tumbling down upon him, both inward and outward miſ-haps, and what afterwards will follow they ſhall know to their coſts. The contemning of God's Word is the fore-runner and meſſenger of God's puniſhments, as the examples do witnes in the time of *Lot*, of *Noah*, and of our Saviour *Chriſt*.

The contemning of God's Word is the greateſt plague.

Upon the contemning of God's Word follow puniſhments.

Whoſo contemneth God's Word, with ſuch a perſon wee ought not to enter into diſpute.

WHoſo yieldeth, that the writings of the Evangeliſts are God's Word, ſuch an one (ſaid *Luther*) wee are willing to encounter with diſpute; but whoſo denieth the ſame, with him wee will not ſo much as change a word, and wee ought not to converſ nor diſpute with ſuch an one as rejecteth *Prima principia*, the firſt Principles, that is, the firſt grounds and chief points; as alſo the Heathen have ſaid: *Contra negantem prima principia non eſſe diſputandum, i. e.* Wee ought not to diſpute with one that denie's the firſt Principles; yet notwithſtanding, the Gentiles, the Jews, and the Turks do confeſs, that the Bible is the Holie Writ, and indeed (ſaid *Luther*) it hath the greateſt and higheſt teſtimonie.

Wee muſt hold faſt on the chief grounds.

Som are of opinion that the firſt book, among the five books of *Moſes*, was not writ by *Moſes* himſelf. But (ſaid *Luther*) what were that to the purpoſe though *Moſes* did not write the ſame? it is nevertheleſs *Moſes*'s book. Such and the like cold and fruitleſs opinions and queſtions wee ſhould reject, wee ſhould not hearken unto them, but rather ſhun them. Like unto this, another ſaid: *Moſes* wrote, that the birds and fowl lived in the water, when as, notwithſtanding, *Moſes* in the ſame place will have it to bee underſtood of the Aër: ſuch queſtions ought to bee anſwered with the like ridiculous queſtion: as to demand, *Whether the beard, or the man was made firſt?* for God on the fourth daie created Goats with beards, but it was the ſixt daie before *Adam* was created.

The contents of the firſt book of *Moſes*.

Unprofitable queſtions wee ought to contemn.

The Bible was unknown in Popedom (ſaid *Luther*) and Doctor *Carlſtad* began to read in the Bible eight years after hee had been Doctor in Divinitie, at which time hee, and *Petrus Lupinus* were hunted by the Adverſaries to read S^t *Auſtin*.

Bible unknown.

Of the Archbiſhop of Mentz *(one of the Spiritual Princes Electors) his Cenſure of the Bible.*

Anno 1530, at the Imperial Aſſemblie at *Auſpurg*, *Albertus* Biſhop of *Mentz* by by chance had got into his hands the Bible, and for the ſpace of four hours hee continued reading therein; at laſt, one of his Council on a ſudden coming into his bed-chamber unto him, who, ſeeing the Bible in the Biſhop's hand, was much amazed thereat, and ſaid unto him: What doth your Highneſs with that book? The Archbiſhop thereupon anſwered him and ſaid: *I know not what this book is, but ſure I am, all that is written therein is quite againſt us.*

Biſhop *Albertus*'s Cenſure of the Bible.

That the Bible is hated of the worldlie-wiſe and of the Sophiſts.

Doctor *uſſinger's* cenſure of the Bible.

DOctor *Uſsinger* (an Auſtin-Frier with mee in the Monaſterie at *Erfurt*) ſaid once unto mee (as hee ſaw that I diligently read and affected the Bible): Brother *Martin*, what is the Bible? Let us, ſaid hee, read the antient Teachers and Fathers, for they have ſucked the juice and truth out of the Bible: the Bible is the cauſ of all diſſention and Rebellion.

This (ſaid *Luther*) is the cenſure of the world concerning God's word; therefore wee muſt let them run on their courſ towards that place which is prepared for them.

Of the Errors which the Sectaries do hold concerning the Word of God.

Bullinger.

Bullinger ſaid once in my hearing (ſaid *Luther*) that hee was earneſt againſt the Anabaptiſts, as contemners of God's Word, and alſo againſt thoſe which attributed too much to the literal word, for (ſaid hee) ſuch do ſin againſt God and his Almightie power; as the Jews did in naming the Ark, God. But (ſaid hee) whoſo holdeth a mean between both, the ſame is taught what is the right uſe of the Word and Sacraments.

2 *Samuel* 16.

Fallacies of the Seducers.

Whereupon (ſaid *Luther*) I anſwered him and ſaid: *Bullinger* you Err, you know neither your ſelf, nor what you hold; I mark well your tricks and fallacies: *Zuinglius* and *Oecolampadius* likewiſe proceeded too far in this your ungodly meaning: but when *Brentius* withſtood them, they then leſſened their opinions, alleging, they did not reject the literal Word, but onely condemned certain groſs abuſes. By this your Error (ſaid *Luther* to *Bullinger*) you cut in ſunder and ſeparate the Word and the Spirit; you ſeparate thoſe that preach and teach the Word, from God who worketh the ſame; you alſo ſeparate thereby the Miniſters that Baptize, from God who commandeth it; and you think, that the Holie Ghoſt is given and worketh without the Word, which Word you ſaie, is an external ſign and mark that findeth the Spirit, which alreadie and before poſſeſſeth the heart. Inſomuch, according to your falſities, that if the Word findeth not the Spirit, but an ungodlie perſon, then it is not God's Word; whereby you define and hold the VVord, not according to God who ſpeaketh it, but according as people do entertein and receiv it. You will onely grant, that ſuch is God's VVord which purifieth and bringeth peace and life; but ſeeing it worketh not in the ungodlie, therefore it is not God's VVord. You teach that the outward VVord is like an object, or a picture which ſignifieth and preſenteth ſomthing; you meaſure the uſe thereof onely according to the matter, like as a humane creature ſpeaketh for himſelf, you will not yield, that God's VVord is an inſtrument through which the Holie Ghoſt worketh and accompliſheth his work, and prepareth a beginning to righteouſneſs or juſtification. In theſe Errors are you drowned, ſo that you neither ſee nor underſtand your ſelvs.

For what Seducers hold God's Word.

The Divel in his ſpirits, is an enemie to God's Word.

A man might vex himſelf to death againſt the Divel, who, in the Papiſts, is ſuch an enemie to God's VVord, the Divel ſeeth and feeleth that the external Word and preaching in the Church doth him great prejudice, therefore hee rageth and worketh theſe Errors againſt the ſame. But I hope, God ere long will look into it, and will ſtrike down the Divel with theſe ſeducers.

How, and for what a Chriſtian ſhould hold God's Word.

A true Chriſtian (ſaid *Luther*) muſt hold for certain, and muſt ſaie: That Word which is delivered and preached to the wicked, to the diſſemblers, and to the ungodlie, is even aſwel God's Word, as that which is preached to the good and godlie upright Chriſtians. As alſo, the true Chriſtian Church is among ſinners, where good and bad are mingled together. And that word, whether it poduceth fruit or not, is nevertheleſs God's ſtrength, which ſaveth all that believ thereon. And again, it will alſo judg the ungodlie, as S^t *John* ſaith in *Chap.* 5, otherwiſe they might plead a good excuſe before God, that they neither ought nor could bee condemned, for then they might truly allege, that they have not had God's Word, and ſo conſequently could not receiv the ſame. But (ſaid *Luther*) I ſaie, teach and acknowledg, that the Preacher's words, his

his Abſolutions and the Sacraments are not his words nor works, but they are God's words, works, cleanſing, abſolving, binding, &c. wee are but onely the Inſtruments, fellow-workers, or God's aſſiſtants, through whom God worketh and finiſheth his work. Wee (ſaid *Luther* to *Bullinger*) will not endure theſe your *Metaphyſical* and *Philoſophical* diſtinctions and differences, which meerly are ſpun and hammer'd out of humane and natural ſenſ and reaſon. You ſaie, It is a man that preacheth, that reproveth, that abſolveth, comforteth, &c. and that the Holie Ghoſt worketh, you ſaie likewiſe: the Miniſter baptizeth, abſolveth, and adminiſtreth the Sacraments, but it is God that cleanſeth the hearts, and forgiveth ſins, &c. O no (ſaid *Luther*), but I conclude thus: God himſelf preacheth, threatneth, reproveth, affrighteth, comforteth, abſolveth, adminiſtreth the Sacraments, &c. As our Saviour Chriſt ſaith: *Whoſo heareth you, heareth mee; and what yee looſ on earth ſhalbee looſed in heaven, &c.* Likewiſe, *It is not you that ſpeak, but the ſpirit of your father which ſpeaketh in you.*

Preachers are God's inſtruments.

I am ſure and certain, (ſaid *Luther*) when I go up to the Pulpit, or to the *Cathedra* to preach or read, that it is not my word which I ſpeak, but my tongue is the pen of a ready writer, as the Pſalmiſt ſaith. God ſpeaketh in the Prophets and men of God, as S^t *Peter* in his Epiſtle ſaith: The holie men of God ſpake as they were moved by the Holie Ghoſt. Therefore wee muſt not ſeparate nor part God and man according to our natural reaſon and underſtanding. In like manner, everie hearer muſt conclude and ſaie: I hear not S^t *Paul*, S^t *Peter*, or a man ſpeak, but I hear God himſelf ſpeak, baptize, abſolv, excommunicate and adminiſter the holie Sacrament of the Lord's Supper, &c.

Pſal. 45.

Bullinger, attentively hearkning to this diſcourſ of that holie man *Luther*, fell down flat on his face to the ground, and uttered theſe words following: *O, happie bee the time that brought mee hither to hear the divine diſcourſ of this man of God* Martin Luther, *a choſen veſſel of the Lord to declare his truth, and I now abjure and utterly renounce theſe my former Errors, finding them convinced and beaten down through God's infallible Word, which out of his divine mouth* (Martin Luther) *hath touched my heart and won mee to his glorie.* After hee had uttered theſe words, lying on the ground, hee aroſe and claſped his arms about *Luther*'s neck, both of them ſhedding joiful tears.

Ah God (ſaid *Luther* at that time) what an unſpeakable comfort a poor, weak and ſorrowful conſcience might have and receiv, if it could but believ that ſuch words and comforts were the words and comforts of God himſelf, as in truth they are: Therefore wee conclude ſhort and round, that God through the Word worketh, which is an inſtrument whereby wee are inſtructed to know him in heart, as by this preſent and happie example of the converſion of this our loving brother *Bullinger* wee apparently ſee and finde.

God worketh by the Word and his ſervants.

But whereas (ſaid *Luther*) the Word produceth not fruit everie where alike, but worketh ſeverally, the ſame is God's judgment, and his ſecret Will which from us is hid, wee ought not to deſire to know it. For *the winde bloweth where it liſteth*, as Chriſt ſaith, wee muſt not grabble nor ſearch after the ſame.

Reaſon why God's Word worketh not alwaies alike. *John* 3.

If (ſaid *Luther*) I were addicted to God's Word at all times alike, and alwaies had ſuch love and deſire thereunto as ſomtimes I have, then ſhould I account my ſelf the moſt bleſſed man on earth. But the loving Apoſtle Saint *Paul* failed alſo thereof, as hee complaineth with ſighs of heart, ſaying: *I ſee another Law in my members, warring againſt the Law of my minde, &c.* Should the Word bee falſ (ſaid *Luther*) becauſ it alwaies bringeth not fruit? truly this art of determining and knowing the Word hath been in great danger from the beginning of the world, and hath endured much, few people there are that can hit it, except God, through his Holie Spirit, teacheth it them in their hearts. The Sectaries underſtand not the ſtrength of God's Word: I do wonder (ſaid *Luther*) that they write and teach ſo much of God's Word, ſeeing they ſo little regard the ſame.

Saint *Paul*'s complaint, *Rom.* 7.

Sectaries contemn the divine Word.

Friderick, Prince Elector of *Saxon* uſed to ſaie: Hee had well diſcerned, that nothing could be propounded by humane reaſon & underſtanding (were it never ſowiſe, cunning or ſharp) but that a man, even out of the ſelf ſame propoſition, might bee able to confute

Friderick Prince Elector of *Saxon* his cenſure of God's Word.

fute and overthrow it, but God's VVord onely ſtood faſt and ſure like a mightie wall which neither can bee battered nor beaten down.

That nothing is certain without God's Word.

The meaning of God's Word.

TRuly (ſaid *Luther*) much hath been read and written without underſtanding: there is now riſen unto us a great light, for wee have not onely the Word, but alſo the true underſtanding thereof, and (God bee praiſed) wee know what is right. No Sophiſter was ever able to underſtand theſe words: *The Juſt liveth by Faith.* Neither did the Fathers of the Church underſtand them, Saint *Auſtin* excepted, for this word Juſt, or Righteous, they expounded divers waies, ſuch blindneſs was in the loving Fathers.

The books of the Fathers.

Therefore (ſaid *Luther*) let us firſt and principally read the Holie Scriptures, and afterwards wee may read alſo the Fathers, yet with good heed and diſcretion, for the Fathers have not alwaies taught and cenſured right of God's Cauſes and VVorks: hee that will leav the Bible, and will laie his ſtudie upon the Comments and books of the Fathers, his ſtudie will bee endleſs and in vain.

That wee muſt bee certain of God's Word.

Certaintie in cauſes of Religion.

IN cauſes of Religion, and what concerneth God's Word, wee muſt bee ſure and certain therein without wavering, that in time of trials and temptations the acknowledgment of the ſame may bee firmly fixed, and not afterwards to ſaie: *non putâram*; for, as ſuch language in temporal affairs oftentimes produceth much danger, ſo in Divinitie the ſame is far more miſchievous. Therefore, (ſaid *Luther*) the Canoniſts, the Pope's Diſſemblers, and other Hereticks, are right *Chimera's*; that is, they are like a certain monſter ſo called, which in the face reſembleth a fair virgin, the bodie is like a Lion, and the tail like a ſnake. Even ſo is it with their Doctrine, it glittereth and hath a fair Aſſpect; what they teach is pleaſing to humane wiſdom and ſenſ, and it carrieth a Repute. Afterwards it breaketh thorough by force, Lion-like; for all falſ Teachers commonly make uſe of *Brachium ſeculare*, but in the end it is a ſlipperie Doctrine; like a ſnake it hath a ſmooth skin and ſlippeth through the hand.

Canoniſts like *Chimera's.*

Faith in God's Word maketh a certaintie of the Doctrine.

Above all things (ſaid *Luther*) let us bee ſure that this Doctrine which wee teach is God's Word, for when wee bee ſure of that, then wee may build thereupon and know, that this cauſ ſhall and muſt remain, the Divel ſhall not bee able to overthrow it, much leſs ſhall the world bee able to root it out, how fiercely ſoever they rage againſt the ſame. I (God bee praiſed) do ſurely know, that the Doctrine which I teach, is God's Word and have now hunted from my heart all other Doctrines and Faiths, by what name ſoëver, which I ſee do not concur with God's Word, and now I have overcom thoſe heavie cogitations and temptations which ſomtimes tormented mee in this manner, namely; Art thou (thought I) onely the man that hath God's Word pure and clear, and all others fail therein? In ſuch ſort doth Satan vex and aſſault us under the name and title of God's Church; yea, (ſaith hee) that doctrine which the Chriſtian Church ſo manie years hitherto hath held and eſtabliſhed for right, wilt thou preſume to reject and overthrow the ſame with thy new doctrine, as if it were falſ and erroneous, and thereby produceſt trouble, alteration, and confuſion both in ſpiritual and temporal government? &c.

Errors of the falſ Church.

This Argument of the Divel (ſaid *Luther*) do I finde in all the Prophets, where the chief heads and members, both in Church and Common-wealth, alwaies have upbraided them and ſaid: Wee are God's people, wee are placed, and by God ordained in an eſtabliſhed government; what wee do conclude and acknowledg for right, the ſame muſt and ſhall bee obſerved and kept. What fools are yee that will preſume to teach us, who are the beſt and greateſt part, there beeing of you but a handful? Truly (ſaid *Luther*) in this caſe, wee muſt not onely bee well armed with God's VVord and footed therein, but wee muſt have alſo the certaintie of the doctrine, otherwiſe wee ſhall not

bee

bee able to ſubſiſt in the Combate. A man muſt bee able boldly to affirm and ſaie, I know for certain, that the ſame which I teach, is the onely Word of the high Majeſtie of God in heaven, his final concluſion and everlaſting unchangeable Truth, and whatſoever concurreth and agreeth not with this doctrine, the ſame is altogether falſ, and ſpun by the Divel. I have before mee God's VVord which cannot fail, nor can the gates of hell prevail againſt it, thereby will I remain although the whole world were againſt mee. And withall, I have this comfort, that God ſaith: I will give thee people and hearers that ſhall receiv it, caſt thy care upon mee, I will defend thee, onely remain thou ſtout and ſtedfaſt by my word.

The certaintie of the doctrine againſt vain-boaſting.

Wee muſt not regard what or how the world eſteemeth of us when wee have the Word pure, and bee certain of our doctrine. Hence Chriſt ſaith, *John* 8, *Which of you convinceth mee of ſin? And if I ſaie the truth, why do you not believ mee?* All the Apoſtles (ſaid *Luther*) were moſt certain of their doctrine. And Saint *Paul* in ſpecial manner driveth on the *Plerophoria*, where hee ſaith to *Timothie*: It is a dear and pretious word, *That Jeſus Chriſt is com into the world to ſave ſinners*, &c. The faith towards God in Chriſt muſt bee ſure and ſtedfaſt, that it may ſolace and make glad the conſcience, and ſettle the ſame at reſt, and in peace. VVhen a man hath this certaintie, then hee hath overcom the ſerpent, but if hee bee doubtful of the doctrine, then it is for him very dangerous to diſpute with the Divel.

Plerophoria, or the certaintie of the Apoſtles concerning their doctrine.

VVhen the Divel findeth mee idle (ſaid *Luther*) and that I do not think of God's Word, then hee ſcrupleth my conſcience, as if I taught not right, but had occaſioned a confuſion in the government, and, with my doctrine had raiſed much offenſ and Rebellion. But when I get hold on God's Word, then have I won the game, then I reſiſt the Divel, and ſaie thus: I know, and out of God's Word am ſure, that this doctrine is not mine, but the doctrine of the Son of God; then I think thus with my ſelf: What careth God for the whole world, though it were ten times as big again? hee hath ſet his Son to bee King, and hath ſet him ſo faſt in his Kingdom, that hee neither can nor will bee removed; for God himſelf ſaith: *This my Son ſhall yee hear.* And in *Pſal.* 2, hee ſaith: *Bee wiſe now therefore, O yee Kings; bee inſtructed, yee judges of the earth; ſerv the Lord with fear, and rejoice with trembling. Kiſs the Son leſt hee bee angrie and yee periſh from the waie, &c. If his wrath bee kindled*, &c. That is: will yee combine your ſelvs againſt the ſon, ſo ſhall yee (with all your Kingdoms, Principalities, Governments, Rights, Orders, Laws, Powers, Forts, Treaſure and wealth) bee utterly conſumed and brought to nothing, like as hath happened to the Kingdoms of the Jews and others.

Let us (ſaid *Luther*) in anie caſe bee ſure and certain of our Cauſ. S^t *Paul* boaſteth of himſelf and ſaith thus: I am an Apoſtle and ſervant of Jeſus Chriſt, and a Teacher of the Gentiles. No carnal minded man is able to underſtand this kinde of boaſting, which at that time was ſo needful and neceſſarie for Saint *Paul*, as an Article of Faith.

That the Goſpel diſcovereth the wickedneſs of mankinde.

Luther's humane cogitations of the world.

I Never thought (ſaid *Lutther*) that the world had been ſo wicked, when the Goſpel began, as now I ſee it is; I rather hoped that everie one would have leaped for joie to have found themſelvs freed and delivered from the filth of the Pope, from his lamentable forcings and moleſtings of the poor troubled conſciences and inſufferable oppreſſions, and that through Chriſt they now by Faith ſhould obtein the celeſtial treaſure which they ſought after before with innumerable coſts, charges, labor, and travail, though all in vain. And ſpecially I thought that the Biſhops and Univerſities with joie of heart would have received the ſame.

The chiefeſt in the world do hate the Goſpel.

But what followeth? Truly (ſaid *Luther*) even for the ſame cauſ that I preach and teach the Goſpel, they now tread mee under their feet; neither have I greater enemies then the Popiſh Biſhops and Univerſities, and thoſe which are the moſt expert and chiefeſt people in the Common-wealth. Well, bee it ſo, wee muſt learn aright to know the Divel and his members by the Goſpel; namely, that hee is God's

The world and the Divel are known by the Goſpel.

enemie,

Christ by his Word discover's the hearts.

enemie, and the world God's adversarie. The coming of the Gospel discovereth the hearts and sheweth, that they contemn and persecute God's Word, his Preachers and servants, insomuch, that out of fair seeming beautiful Angels, they are turned into black, uglie and grizly Divels. From hence old *Simeon* prophecied, *Luke* 2, That the thoughts of manie hearts should bee revealed, namely, the poisoned hate, raging and persecuting of the Gospel and servants of God.

Whereto this doctrine is profitable.

Such revelation (said *Luther*) is shewed unto us both for instruction, and for comfort: for instruction, that wee bee not dismaied when wee see such powerful, wise and seeming holie people to bee changed into divels, insomuch that wee must-saie: How happeneth it, that such a fine Prince, such a civil citizen, such an honest married man, &c. is struck with such blindnes and evil that hee cannot endure God's Word, but is so great an enemie unto it, wresteth and perverteth it to his own sens and meaning? Here the Gospel teacheth and sheweth us the caus, and saith: Before I came, the thoughts of the heart laie hid and were kept secret, but now I (a revealer of the hearts) am com, and do discover people's cogitations, which neither themselvs, nor other have seen before; therefore, the same must now bee brought to light and bee revealed. Then secondly, this doctrine serveth us also for comfort; namely, seeing the world in no case will endure God's Word, and notwithstanding make so fair a shew of holines, that as then wee bee not thereat amazed, but forthwith thus conclude: That all their glorious external Lustre, all their sacred Asspects, their Wisdom and Righteousnes, is meer dissimulation, hypocrisie, sin, and damnation before God. And, forasmuch as the world by nature is evil, and that the apple falleth not far from the tree, wee must therefore learn to know that the world is full of wicked wretches, of thievs, murtherers, yea, full of divels.

Which are the best Preachers and the best Hearers.

I (Said *Luther*) esteem those to bee the best Preachers, which teach the common-people and youth most plainly and simply, without subtiltie, screwed words or enlargements: Christ taught the people by plain and simple parables. In like manner, those are the best Hearers, that willingly do hear and believ God's Word simply and plainly, and although they bee weak in faith, yet so long as they doubt not of the doctrine, they are to bee holpen forward; for God can and will bear with weakness if it bee but acknowledged, and that wee creep again to the Cross, and praie to God for grace, and amend our selvs.

God will not have his Word contemned.

David saith: *I hate them that imagin evil things, but thy Law do I love*, and will shew therewith, that wee ought diligently to regard the strength of the Word of God, and not to contemn it, as the *Enthusiasts* do, for God will deal with us by such means, and by the same will also work in us. Therefore the Antient Fathers saie well touching this point, namely, that wee ought not to look to the person baptizing or ministring the Sacrament, but wee must look to God's Word.

Balaam asked counsel of the Lord.

In *Balaam*'s time (said *Luther*) were both upright and falf Teachers and Preachers, so that the text saith: *Balaam* went and ask'd counsel of the Lord: Here wee must understand, that hee asked counsel of upright Teachers, who advised him to take in hand nothing against God. *Moses* afterwards declareth himself, and saith: Hee went no more to the Judg, as before, but hee repaired to a falf teacher and seducer.

The old Fathers esteemed highly of God's Word.

This manner of speaking: *They asked counsel of God*, sheweth, that they held God's Word in great esteem and regard, and that they looked not to the persons that spake, but they contemplated of that which was spoken. Thus *Rebecca* asked not counsel of God himself, but of *Sem*, or of som other Patriarch, for God hath alwaies had certain persons and places in the world, through whom and where hee made himself known. Even so did God send *Moses* to the children of Israël, and through him hee revealed his Word, insomuch that (when hee spake unto them) they said: *Moses* hath not spoken this, but God himself.

Our Lord God electeth som hearts, to whom hee revealeth his Word, and therewithal hee giveth them mouths to speak it, preserveth and mainteineth it not by sword, but through his Divine Power.

That

That God's Word is a ſhield of fire to all that truſt therein.

A Firie ſhield is God's Word: therefore (ſaid *Luther*) it is of more ſubſtance and purer then gold, which in the fire is tried; and as gold looſeth nothing of its ſubſtance in the fire, neither decreaſeth, but reſiſteth and overcometh all the furie of the firie heat and flame; even ſo, hee that believeth God's Word overcometh all, and remain's ſure everlaſtingly againſt all miſhaps: for this ſhield feareth nothing, neither hell-gates, nor the Divel; but the gates of hell muſt ſtand in fear of it: for God's Word remain's for ever, and defendeth and protecteth all thoſe that truſt therein. The ſtrength of God's Word.

That God is ſought for, and certainly found in his Word concerning Chriſt.

IF (ſaid *Luther*) thou wilt be ſure and certain of thy Conſcience and Salvation, then abſtein from ſpeculating and ſearching to know and to ſeek God the Lord, aſwel what his Eſſence is, as alſo his Will, according to thine own ſenſ, reaſon, and carnal cogitations: for without his Word, and his Son Chriſt, hee will not bee found. But thou muſt learn to take hold on God by ſuch means as hee is expreſſed by in holie Scriptures, concerning which S^t *Paul* ſaith: *For after that, in the Wiſdom of God, the world by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believ. For the Jews require a ſign, and the Greeks ſeek after wiſdom:* but wee preach Chriſt crucified, to the Jews a ſtumbling block, and to the Greeks fooliſhneſs: But unto them that are called both Jews and Greeks, Chriſt is the power of God, and the wiſdom of God. God will not no: bee known without his revealed Word. 1 *Cor.* 1.

Therefore (ſaid *Luther*) begin thou to ſeek God there, where Chriſt himſelf began; namely, where hee was conceived in the womb of his mother, the Virgin *Marie*, where hee laie in the Manger at *Bethlehem* ſucking on his mother's breſts. For hee came down from heaven, was born a natural humane creature, hee walked with us mankinde on earth, hee preached, wrought miracles, ſuffered, was crucified and died, aroſe again from the dead, onely for this end, that hee might place himſelf in ſuch manner before our corporal eies, thereby to draw the eies of our hearts, that is, all our ſenſes, cogitations, and meditations unto him, and ſo to debar us from a preſumptuous ſpeculating and ſearching out the Majeſtie of God in heaven. But through his Word hee cauſeth to bee offered unto us ſuch things as are neceſſarie for our knowledg to ſalvation; the ſame muſt wee receiv by faith and abide in it, and without his Word not to grabble nor ſear ch further after God. For if thou wilt place thy good works, thy faſtings, and thy deſerts between thy ſins and God's judgment, then moſt ſurely thou ſhalt get a fall, and headlong ſhalt tumble down like *Lucifer*, and bee drowned in deſpair. How wee ought to begin to ſeek God.

That wee ought to direct all our actions and lives according to God's Word.

GOD (ſaid *Luther*) hath his meaſuring lines, and his Canons, which are called the ten Commandements, they are written in our fleſh and bloud, the contents of them is: *What thou wouldeſt have don to thy ſelf, the ſame thou oughteſt alſo to do to another.* For God preſſeth upon that point and ſaith: Such meaſure as thou meteſt, the ſame ſhall bee meaſured to thee again. With this meaſuring line, or meaſure, hath God marked the whole world. They that live and do thereafter, well it is with them. for God doth richly reward them in this life: And (ſaid *Luther*) a Turk or a Heathen may aſwel bee partaker of ſuch rewards as a Chriſtian. The Commandements are God's meaſuring lines.

That God himſelf ſpeaketh by his Word, and that his Word is powerful.

One Word of God is bigger then the whole world.

IS it true (ſaid *Luther*) that God ſpeak's himſelf with us in the holie Scriptures? Then thou that makeſt doubt thereof, muſt needs think in thy heart that God is a liar, and ſuch an one that ſpeaketh a thing and performeth it not. But thou maieſt bee ſure, when hee openeth his mouth, it is as much as three worlds. God alſo, with one onely word did mould the whole world, *Gen.* 1. In *Pſal.* 33. it is ſaid: When hee ſpeaketh, it is don; when hee commandeth, it ſtandeth faſt.

Wee muſt make a great difference between God's Word, and the word of a man. A man's word is a little ſound, which flieth into the aër and ſoon vaniſheth; but the Word of God is greater then heaven and earth, yea, it is greater then death and hell; for it is the power of God, and remaineth everlaſtingly; therefore wee ought diligently to learn God's Word, and wee muſt certainly know and believ that God himſelf ſpeaketh with us.

David's joie and croſs concerning God's Word.

David ſaw the ſame and believed, for hee ſaith: *God ſpake in his holineſs, thereof I am glad*, &c. Wee (ſaid *Luther*) ſhould alſo bee glad thereof, but ſuch joie and gladneſs manie times is well and throughly powder'd and and pepper'd unto us; which *David* well found, and endured manifold trials and temptations about the Murther and Adulterie which hee committed. I ween indeed (ſaid *Luther*) it was well and throughly ſalted and powder'd for his tooth, when hee was courſed and hunted from one place to another, to the end hee might walk and remain in God's fear; therefore in the ſecond *Pſalm* hee ſaith: *Serv the Lord with fear, and rejoice with trembling.*

I (ſaid *Luther*) would fain ſee one that could make theſe two agree together: [*To bee joieful*] and [*to bee affraid*], I cannot behave my ſelf in that manner towards God; but my little ſon *John* can ſhew himſelf ſo towards mee; for when I ſit in my Studie and write, or do ſomthing elſ, then my boie ſing's mee a ſong, and when hee will bee too loud, then I check him a little, yet nevertheleſs hee ſingeth on, but with a more milde and ſofter voice, and ſomwhat with fear and reverence. Even ſo will God likewiſe have us to do, that wee ſhould alwaies rejoice in him, yet with fear and reverence towards God.

That God's Word is the higheſt comfort.

To have God's Word is the greateſt comfort.

O! (Said *Luther*) what a pretious thing it is, when one hath God's Word before him! for then hee may alwaies bee ſecure, hee may rejoice and bee of good comfort; but let him look that hee hath it pure and clear: Another who hath not God's Word, falleth into deſpair; for hee is deprived of the celeſtial voice and comfort, hee followeth the idleneſs of his heart, and unprofitable cogitations which hunt him to deſpair: therefore the 119 *Pſalm* ſaith: *Curſed are they that do err from thy Commandements*; that is, it cannot go well with them without God's Word.

That the Goſpel is a Myſterie.

CHRIST, *Luke* 8, ſaith: *Unto you it is given to know the Myſteries of the Kingdom of God.* Here (ſaid *Luther*) a man might ask, and ſaie: What myſterie is that? If wee ſhould not know it, why then do wee preach thereof?

Anſw. *Myſterie* is called a thing hid and ſecret, which one knoweth not: And the *Myſteries of the Kingdom of God* are ſuch things which lie hid in the Kingdom of God; as, there is Chriſt with all his graces, which hee hath ſhewed unto us. Hee that knoweth Chriſt aright, knoweth what God's Kingdom is, and what therein is to bee found: and it is therefore called a Myſterie, becauſ it is ſecret and hid from humane ſenſ and reaſon, where the Holie Ghoſt doth not reveal it: for although manie do hear and diſcern the ſame, yet notwithſtanding they neither conceiv nor underſtand it: As there are now manie ſuch among us that preach of Chriſt, and hear much ſpoken of him,

The Holie Ghoſt reveal's the myſteries.

that

that hee hath given himſelf to death for us; but the ſame lieth onely upon the tongue, and not in the heart; for neither do they themſelvs believ it, nor are they ſenſible thereof; as S^t *Paul* ſaith: *The natural man perceiveth not the things of the Spirit of God.* 1 *Cor.* 2.

Therefore ſaith Chriſt, *To you it is given to know,* &c. that is, the Spirit of God giveth it unto you, ſo that you not onely hear and ſee it, but alſo yee receiv it within your hearts and believ, and therefore it is no myſterie or ſecret to you. But others that hear it even as well as yee, and yet have not faith in their hearts to underſtand it, to ſuch it is a myſterie, and remain's unknown unto them; inſomuch that all what they hear is nothing elſ, then as if one ſhould hear a parable or dark ſpeech. Here (ſaid *Luther*) would I fain know of ſom where now the Free-will is. Free-will is nothing.

This is witneſſed by our Sectaries and Seducers, that know how to preach much of Chriſt; but ſeeing they feel him not in their hearts, they leav the right ground of the myſterie, and ſwarm about with ſtrange deviſes, and when it cometh to the upſhot, then they neither know how to truſt in God aright, nor how in Chriſt to finde remiſſion of ſins: From hence it is no wonder, that ſo few are good and upright Chriſtians; for, although the ſeed (which is God's Word) bee pure, yet it falleth not all on good ground; ſcarce the fourth part taketh root in the good ground; the reſt, namely three parts thereof, falleth among the thorns, by the waie-ſide, and upon ſtones, as Chriſt ſaith. Therefore (ſaid *Luther*) wee muſt not truſt all that boaſt and brag of themſelvs to bee Chriſtians, nor all thoſe that applaud and extol the Doctrine of the Goſpel: for *Demas* alſo was one of *Paul*'s diſciples, but at laſt hee forſook S^t *Paul*: In like manner manie of the Diſciples withdrew themſelvs, and departed from Chriſt, when they heard him preach that ſharp ſermon at *Capernaum.* Therefore our Saviour Chriſt himſelf calleth and crieth out; *Whoſo hath ears to hear, let him hear*; as if hee would ſaie; O few are upright Chriſtians! Wee muſt not believ all that are called Chriſtians, and do hear the Goſpel; O no! (ſaid *Luther*) there belongeth more thereto. The Sectaries underſtand nothing of God's Word. *Luke* 8. *John* 6. *Matth.* 13.

That the World, ſpecially the true Church, is governed and preſerved through God's Word.

IT was a ſpecial gift of God, that the ſpeech was given to mankinde; for through the Word (and not by force) wiſdom governeth. Through the Word people are taught, are comforted, and thereby all grief and ſorrow is eaſed and made light, ſpecially in caſes concerning the conſcience. Therefore God gave to his Church an external Word to hear, and the Sacraments to uſe. But this holie function of Preaching the Word is, by Satan, fiercely reſiſted, hee would willingly have it utterly ſuppreſſed; for onely thereby his Kingdom is devaſted and deſtroied. Wiſdom, and not force, ruleth.

Truly (ſaid *Luther*) the external word of the mouth hath a wonderful ſtrength and power; that through ſo weak a word, which proceedeth out of the mouth of a fillie humane creature, the Divel, who is ſo proud and powerful a ſpirit, ſhould bee driven away, put to ſhame, and bee confounded.

The *Anabaptiſts* do blaſpheme the word of the mouth, although S^t *Paul* ſaith; *Yee received it not as the word of men, but (as it is in truth) the Word of God.* Likewiſe, *How ſhall they believ in him of whom they have not heard?* And concerning Antichriſt hee ſaith; *Who exalteth himſelf above all that is called God:* that is, above God, who is preached through the word of the mouth. And to the *Romans* hee ſaith; *I am not aſhamed of the Goſpel of Chriſt; for it is the power of God unto ſalvation to everie one that believeth.* And Chriſt himſelf ſaith; *Yee are not they that ſpeak, but the Spirit of the Father which ſpeaketh in you.* Yet notwithſtanding all this, the Sectaries are ſo ſhameleſs, that they dare preſume to reject the word of the mouth; and to ſmooth their damnable opinions, they allege theſe their fallacies following: 1 *Theſ.* 2. *Rom.* 10. 2 *Theſ.* 2. *Rom.* 1. *Mat.* 10. All Sectaries conſequence.

No external thing maketh one to bee ſaved.
The Word of the mouth and the Sacraments are external things:
Therefore they make us not to bee ſaved.

But to this Fallacie (ſaid *Luther*) I anſwer thus: Wee muſt diſcern and make a great difference between the external things of God, and the outward things of men, theſe two muſt bee diſtinguiſhed. The external things of God are powerful and ſaving, but it is not ſo with the outward things of men.

That God, through his Word, inſtructeth men's hearts, their ſenſes, hands, and feet.

God toucheth the heart through the Word. *Rom.* 8.

GOD, onely through his Word, inſtructeth the heart; to the end, it may com to the ſerious acknowledgment of it ſelf; and to know how wicked it is, and ſpoiled; yea, that it is at enmitie with God, as Saint *Paul* witneſſeth. Afterwards, God leadeth a man ſo far, that hee cometh alſo to the knowledg of God, and how hee may bee freed from ſin, and after this miſerable vaniſhing world, how hee may obtein a life that is everlaſting. On the contrarie, humane ſenſ and reaſon (with all her wiſdom) is able to bring it no further then to inſtruct and direct people how to live a civil kinde of life; how to behave and carrie themſelvs in this vaniſhing world; alſo, how to govern, to keep houſ, to build, and how they may bee inſtructed in other good Arts; ſuch things are taught and learned in Philoſophie, and out of Heatheniſh books, and no more. But how they ſhould learn to know God, and his dear Son Chriſt Jeſus, and to bee ſaved, the ſame teacheth the Holie Ghoſt onely through God's Word: for Philoſophie underſtandeth nothing in Divine matters. I do much fear (ſaid *Luther*) that men too too grievouſly will mingle the ſame again in Divinitie: and, as on the one ſide I am not againſt it, but that men may teach and learn Philoſophie, I allow well thereof, and applaud it; yet ſo on the other ſide, there belongeth reaſon and moderation therewithal. Let Philoſophie remain within her bounds as God hath appointed, and let us make uſe thereof as of a masked perſon in a Comedie, and as wee uſe to make of temporal righteouſneſs; but to mingle the ſame with, and in Divinitie, as perteining thereunto, the ſame may not bee endured; nor is it tolerable to make Faith an *Accidens*, or qualitie that happeneth by chance; for ſuch words are meerly Philoſophical, which are uſed in Schools, and in temporal affairs, which humane ſenſ and reaſon may comprehend, and which dreameth, that the right and true faith remaineth in us as doth the white on a wall. But Faith (ſaid *Luther*) is a thing in the heart, which hath its beeing and ſubſtance by it ſelf, given of God as his proper work; not ſuch a ſubſtance as is taught the boies in ſchools, that a corporal thing which may bee ſeen, felt, or touched, is of it ſelf a ſubſtantial thing.

Mingling Philoſophie with Divinitie.

How wee ought to teach God's Word.

Rightly to diſtribute God's Word.

WEe muſt know (ſaid *Luther*) how to teach God's Word aright, and how to diſtribute the ſame duly and truly; for there are two ſorts of Hearers: one ſort are ſtruck with fear in the Conſcience, they are perplexed and do feel their ſins, and God's anger, and are ſorrie for the ſame; theſe muſt bee comforted with the Goſpel. On the contrarie, the other ſort of Hearers are hardned, they are wickedly obſtinate, and of ſtiff-necked hearts; thoſe muſt bee affrighted through the preaching of the Law, they muſt bee reprooved and threatned by, and through the examples of God's wrath: as the Fire of *Elias*, the Deluge of *Noah*, the Deſtruction of *Sodom* and *Gomorrha*, and the deſolation and devaſtation of the glorious Citie of *Jeruſalem*, &c.

That the Hearers of God's Word are bound to maintein and nouriſh their Preachers and Miniſters.

Maintenance for Preachers, by God earneſtly commanded.

THe Hearers of God's Word (ſaid *Luther*) are as much bound to maintein their Paſtors and Miniſters, as they are bound to fulfil the Ten Commandements. For the Office of preaching dependeth on the firſt Table of the Ten Commandements; ſpecially on the fourth Commandement: S^t *Paul* ſpeaketh to the Corinthians concerning

ning the ſame, and ſaith: *Hee which ſerveth at the Altar, ſhall alſo live by the Altar:* and, *Wee muſt not muzzle the mouth of the Ox that treadeth out the corn.*

That God's Word demonſtrateth all Godlie Vocations and Callings, and teacheth how wee ought to live therein.

THe holie Scripture (ſaid *Luther*) laieth briefly and cleerly before us how wee ought to live in our Vocations, that the ſame may bee pleaſing to God. In Chriſtianitie and in Religion it teacheth us in this manner: *Fear God; hear his Word; believ in Chriſt;* and, *love your neighbor as your ſelvs.* In temporal Calling, God's Word teacheth all ſubjects, and ſaith: *Bee obedient to the Governors.* In the Government of our Families, it ſaith: *Yee husbands love your wives;* alſo, *yee wives bee ſubject to your husbands:* And, *yee parents, bring up your children in fear and admonition of the Lord.* But (ſaid *Luther*) the Pope, that childe of perdition, contemneth all this, which by God's Word expreſly is ordained, hee holdeth them for frivolous and common things. God's Word teacheth of all Vocations and Callings.

That God's Word, is, and remain's God's Word, whether wee believ it or not.

THe Anabaptiſts (ſaid *Luther*) fell into their Errors for none other cauſ, then that they eſteemed not ſo worthily of God's Word and Works, as they ſhould have don: for they dream, that Baptiſm is grounded upon their faith; they will have, that God's Works ſhould depend upon men's diſpoſitions and humors: they allege, that God's Word was not in the beginning, and at the firſt, becauſ they take and hold it not to bee his work; inſomuch that God, by reaſon of their unbelief, muſt ſuffer his work to bee nothing, and in vain: but they are far deceived. The begining of the Errors of the Anabaptiſts.

Am I baptized without faith, or in unbelief? yet my unbelief ſhall bee changed into faith: God's Word, which of it ſelf is all-ſuffiicient, ſhall not bee altered by reaſon of my unbelief: This (ſaid *Luther*) can I manifeſt by examples; namely, when ten years ſince, I heard the Ten Commandements preached; as then I did not believ them, but now I begin to believ them as God's Laws and Words. Now here I muſt not ſaie, that the Ten Commandements were nothing, or that they were altered becauſ I did not believ them; but I muſt ſaie and know, that my unbelieving heart is altered. Our unbelief altereth not God's command.

Moreover, when, ten years paſt, my heart ſtirred mee up to obſerv and fulfil ſom one or other of God's Commandemeuts, wherein I was before diſobedient; my diſobedience therein is now altered, and not God's Command.

Even ſo is it likewiſe with Baptizing of Children: I (ſaid *Luther*) do not hold that children are without faith when they are baptized; for, inaſmuch as they are brought to Chriſt by his command, and that the Church praieth for them, therefore, without all doubt, faith is given unto them, although, with our natural ſenſ and reaſon, wee neither ſee nor underſtand it. Baptizing of children is right, by reaſon of God's command.

Yea, (ſaie the Anabaptiſts) onely ſuch ought to bee baptized which do believ. I anſwer: Saie not in anie caſe that thou art baptized, becauſ thou believeſt, but becauſ God hath baptized thee with his own hands. Wilt thou bee baptized again? then thou flatly denieſt that God hath baptized thee, which thy horrible Error God will not endure, but ſeverely puniſh: for hee hath commanded thee to bee baptized in his Name. A ſpeech of the worldly-wiſe, and an anſwer thereunto.

Theſe words, and this command of Chriſt: *Baptize all Nations,* &c. have drawn on this example: That the Church, above one thouſand years paſt, have baptized Children, which forceth mee not to give credit to the Anabaptiſts, neither will I bee baptized again. Baptiſm muſt bee and remain where Chriſtians are, for God ſuffereth not his work to bee fruitleſs nor in vain, but it is active and ſtrong; how can ſuch a divine work of the Sacrament bee fruitleſs? yea, where God ordaineth Baptiſm to bee, and the preaching of the Goſpel, there it departeth not emptie, as the Prophet *Iſaiah* ſaith: *His word ſhall not return void, but as the rain maketh the ground to bring forth* Examples of the Church in baptizing of children. *Iſaiah* 55.

fruit and to bud, ſo ſhall his Word accompliſh that which hee pleaſeth, &c.

The foundation of God's Word and Works.

Whereas God commandeth to baptize, and to adminiſter the ſacrament of the Lord's Supper, the ſame is no work of ours, but it is the work of God; God groundeth not his Word and Work on our worthineſs. A wicked and an ungodly wretch (as now in Popedom it goeth) may preach and hear ſermons, may baptize, or bee baptized, &c. but ſuch a wicked wretch muſt bee converted and reformed, if hee intendeth to bee ſaved; yet God's Work remaineth as it is God's Work.

To whom God's Word is profitable.

Queſtion: why few people receiv the Goſpel.

THe Goſpel of the Remiſſion of Sins, through Faith in Chriſt, is received of few people; they do not much regard the ſweet and comfortable tidings of the Goſpel: onely ſom there are that hear it, but they ſo hear it, even as they uſe to hear Maſs in Popedom; the moſt part do hear God's Word out of a cuſtom, and when they have don that, then they think all is well. The cauſ of this (ſaid *Luther*) is, The ſick hath need of a Phyſitian, and hee is welcom to a ſick perſon, but hee that is ſound careth not for him, as wee ſee by the Cananitiſh woman in the Goſpel, *Mat.* 15, ſhee felt both her own and her daughter's neceſſities, therefore ſhee ran after Chriſt, and in no wiſe would ſuffer her ſelf to bee denied nor ſcared away from him. In like manner *Moſes* was fain to go before, and learn to feel the ſins, that ſo Grace might taſte the ſweeter. Therefore, it is but labor loſt (how familiar and loving ſoever Chriſt is figured unto us) except wee firſt bee humbled through the acknowlegdment of our ſelvs and our ſins, & ſo do yern after Chriſt; as the *Magnificat* ſaith: *Hee filleth the hungrie with good things, and the rich hee hath ſent emptie away.* This is ſpoken to all our comforts, and it is written for inſtruction of the miſerable, poor, needful ſinners, and contemned people; to the end, that in all their deepeſt ſorrows and neceſſities, they may know whither and to whom they may take their refuge to ſeek help and comfort.

Where a diſtreſſed conſcience ſhould ſeek for comfort.

Wee muſt hold onely on God's Word.

But here (ſaid *Luther*) wee muſt take faſt hold on God's Word, and wee muſt believ that all is true which the ſame ſpeaketh of God, although God, and all his creatures, ſhould ſeem unto us otherwiſe then the Word ſpeaketh of him; as wee ſee the Cananitiſh woman did. The Word is ſure and faileth not, though heaven and earth muſt paſs away, as Chriſt ſaith. But (ſaid *Luther*) O! how hard and bitter is this to natuſenſ and reaſon, that ſhee muſt ſtrip herſelf naked, and forſake all which ſhee feeleth and conceiveth, and muſt onely depend upon the bare Word, ſpecially, ſhee conceiving and feeling quite the contrarie? The Lord of his mercie help us with ſuch a faith in our neceſſities, and at at our laſt end when wee ſtrive with death.

Where God's Word is loved, there dwelleth God.

John 14.

UPon theſe words of Chriſt (*If a man loveth mee, hee will keep my Word, and my father will love him, and wee will com unto him, and make our abode with him*) I ſaie thus (ſaid *Luther*): Heaven and Earth, the Caſtles and Palaces of all Emperors, Kings, and Princes, are no waie ſufficient to make a dwelling place for GOD; yet, in a ſillie humane creature that keepeth his Word, hee will dwell. *Iſaiah* calleth Heaven his *Seat*, and Earth his *Foot-ſtool*, but not his *Dwelling*: Therefore, when wee long to ſeek about after God, wee ſhall bee ſure to finde him with them that hear and keep his Word, as Chriſt ſaith: *Hee that keepeth my Word, I will com and dwell with him.*

To bee God's habitation.

Chriſt's words ſound childiſhly.

A man could not ſpeak more ſimply and childiſhly then Chriſt ſpake, and yet hee confoundeth therewith all the wiſdom of the worldly-wiſe. To ſpeak in ſuch a manner, (ſaid *Luther*) is not *in ſublimi, ſed humili genere*: If I ſhould teach a childe, I would teach him in this ſort: *Hee that love's mee, will keep my Word.* Here wee ſee, that Chriſt ſaith not, Abſtain from fleſh, from marrying, from houſ-keeping, &c. as the Papiſts teach, for that were even to invite the Divel, and all his fellows to a feaſt.

of

Of the ſtrength of God's Word.

GReat is the ſtrength of the Divine Word. In the Epiſtle to the Hebrews it is called *a two-edged ſword:* But, foraſmuch as wee have neglected and contemned the pure and clear Word, neither have wee drunk of the freſh and cool ſpring; therefore wee are com from the clear fountain to the foul and ſtinking puddle, and thereout have drank ſwaſhie and filthie water; that is, wee have with great pains and labor read the Old Writers and Teachers, but with no profit all. *Chryſoſtom,* in a manner, writeth nothing pure, but onely concerning baptizing of young Infants. *Hieronymus* ſaith and handleth nothing to anie purpoſe, but onely of his Meditations, how hee lived; hee extolleth Virginitie and living in Monaſteries, above all divine ſtates and vocations: none of them applaudeth temporal Government, nor Magiſtracie, but they go onely about with ſpeculative cogitations like the Monks and Friers.

The ſtrength of God's is two-fold.

Chryſoſtom.

Hieronymus.

The Words of our Saviour Chriſt (ſaid *Luther*) are exceeding powerful, and have hands and feet; they are far above all cogitations, exploits, and ſubtilties of the worldly-wiſe, as wee plainly ſee in the Goſpel, where Chriſt confoundeth the wiſdom of the Phariſees with plain and ſimple words; inſomuch, that they knew not which waie to winde themſelvs. It was a very ſharp *Syllogiſm,* or concluding ſpeech, which the Lord ſpake: *Give to Ceſar the things which are Ceſar's*; wherewith hee neither commandeth nor prohibiteth, but ſhutteth them up and ſnareth them with their own words and arguments, as would hee ſaie: Have yee ſuffered the Emperor to incroach ſo far that yee have and uſe his coin, then give him what yee are tied to give:

Chriſt's Words excell's the world's wiſdom.

That thoſe which have God's Word pure, and ſtedfaſtly believ the ſame, are commonly poor.

WHere God's Word or the Goſpel is taught pure and unfalſified, there is alſo povertie, as Chriſt ſaith: *I am ſent to preach the Goſpel to the poor.* More then ſufficient (ſaid *Luther*) hath been given to thoſe in Monaſteries and Cells, to unprofitable, lazie and ungodly people, who lead us into danger of bodie and ſoul; but not (willingly) one farthing is given to a Chriſtian Teacher; Superſtition, Idolatrie, and Hypocriſie have enough, but Truth goeth a begging: eight hundred Prieſts of *Baal* could bee richly nouriſhed and mainteined from *Jezebel's* own Table, but *Elias* muſt flie out of the Kingdom; there was none that would nouriſh and maintein him, until at laſt hee was harbored and fed by the poor widow at *Sunem.*

Povertie attendeth the Goſpel.

That true and upright Chriſtians are ready to ſuffer death and all manner of torments for the Goſpel's ſake, but Hypocrites do ſhun the Croſs.

NOt long ſince (ſaid *Luther*) I invited to my table, at *Wittemberg,* an Hungarian Divine, named *Matthias de Vai,* who told mee: That, as hee came firſt to bee a Preacher in *Hungaria,* hee chanced to fall out with a Papiſtical Prieſt; now, as hee was complained of by that Prieſt to a Frier that was brother to the Vaivoda, or Governor of *Buda,* and that they were both ſummoned to appear before him, the one much accuſing the other, inſomuch that the Frier could not reconcile nor take up the controverſie between them; at laſt (and after long debate) the Frier ſaid: I know a waie ſoon to diſcover the truth of this cauſe; and commanded, that two barrels of Gunpowder ſhould bee ſet in the midſt of the market-place at *Buda,* and ſaid unto the parties: Hee that will maintein his Doctrine to bee right, and the true word of God, let him ſit upon one of theſe barrells, and I will give fire unto it, and hee that remaineth living and unburned, his Doctrine is right. Then *Matthias de Vai* leaped preſently upon one of the barrells, and ſate himſelf down thereon; but the Papiſt Prieſt would not up to the other barrel, but ſlunk away; then the Frier ſaid: Now I ſee and know that the Faith and Doctrine of *Matthias de Vai* is the right, and that our Papiſtical Religion

ligion is falſ. And thereupon hee puniſhed and fined the Papiſt (with his Aſſiſtants for wronging *de Vai*) in four thouſand Hungarian duckats, and compelled him for a certain time to maintein one hundred ſouldiers at his own charge, but hee licenſed *Matthias de Vai* openly to preach the Goſpel; the Frier himſelf, recanting his Religion, was converted and became a Proteſtant. Whereupon *Luther* ſaid: Never yet would anie Papiſt burn for Religion, but our people go with joie to the fire, as heretofore hath been well ſeen on the holie Martyrs. If at this time, the Papiſts, for Religion ſhould bee driven to the fire; O! how manie would plaie the parts of Mamalukes, and recant? *Illi ſunt Martyres activè, non paſsivé.* The Emperor, now at this time, hunteth away and murthereth the Chriſtians; therefore the Turk receiveth, maintaineth, defendeth and protecteth them. *Papiſtæ nolunt regnum Chriſti, habent ergò regnum Diaboli.* Wee, for our parts (ſaid *Luther*) are in the world eſteemed and held, *ut Oves occiſionis.*

That the preaching of God's Word bringeth the Croſs.

Croſs and perſecution of the Chriſtians.

WHen God preacheth his Word, then preſently followeth thereupon the Croſs, by good and godlie Chriſtians; as S^t *Paul* witneſſeth, where hee ſaith: *All that will live a godlie life in Chriſt Jeſus, muſt ſuffer perſecution.* And our Saviour Chriſt ſaith: *The Diſciple is not greater then the Maſter: have they perſecuted mee? they will perſecute you alſo.* Therefore (ſaid *Luther*) moſt certain it is, that the Croſs followeth, and under the Croſs God's Word is rightly underſtood: our Saviour Chriſt witneſſeth the ſame, where hee ſaith: *Such things have I told you before, that when yee ſee it yee may believ.* The work, which thereupon followeth, doth rightly expound and declare the Word, as the Prophet *Iſaiah* ſaith: *Vexatio dat intellectum*, grief and ſorrow teacheth how to mark the Word. And *Eccleſiaſticus* ſaith: *Non tentatus qualia ſcit?* What knoweth hee, that is without tribulation and temptation? No man (ſaid *Luther*) underſtandeth the Scriptures, except hee bee acquainted with the Croſs.

The Croſs teacheth to underſtand God's Word aright.

Hee that will teach and confeſs God's Word, muſt not exſpect Honor, but the Croſs.

A Chriſtian and a Preacher muſt exſpect the Croſs.

WHat gifts and benefits ſoëver God beſtoweth upon the people in the world, they, in requital, do take away from God the honor due unto him for the ſame. God can well bear with us when wee boaſt of our power, of our riches, wiſdom and arts, &c. theſe things God ſuffereth, and is content to let them paſs; but his Word and true Religion, of that hee will have and keep the honor to himſelf, as good reaſon hee ſhould. Therefore God hangeth the Croſs about our necks; as, ſcorn, perſecution, the world, and the Divel, thereby to keep us in humilitie, (leſt wee ſhould bee pricked with pride) to the end God himſelf may have the honor.

Of the Nature of God's Word.

Doctrinal words.

IN the time of Chriſt and the Apoſtles, God's Word was a Word of Doctrine which was preached everie where in the world: afterward in Popedom, it was but onely a Word of Reading, which they onely read, but underſtood not. In this our time it is made a Word of Strife, which fighteth and ſtriveth, it will endure the enemies thereof no longer, but removeth them out of the waie.

That God's Word is the Womb, wherein God's children are conceived and born.

Children are born to inherit.

LIke as in the world, and houſ-government, a childe is an heir, onely becauſ it is born to inherit; even ſo, Faith onely maketh ſuch to bee God's children which are born of the Word, which is the womb wherein wee are conceived, born, and nouriſhed,

riſhed, as the Prophet *Iſaiah* ſaith. Now, like as through ſuch a birth wee becom God's children, (which God wrought without our help or doing) even ſo, wee are alſo heirs after the ſame manner; ſo that now beeing heirs, wee are free'd and looſed from ſin, death and the divel, and do inherit everlaſting life and juſtification.

That above and before all things, God's Word muſt and ſhall bee preferred.

ONe of the ſtrongeſt Arguments, which the falſ Apoſtles fiercely forced upon Saint *Paul*, was this: The Apoſtles of Chriſt (ſaid they) went about with him three whole years; they heard his Preaching, and beheld his Miracles (yea, the Apoſtles themſelvs preached and wrought miracles when Chriſt was on earth) long before S^t *Paul*, who as yet had not ſeen our Saviour Chriſt, but was converted certein years afterwards. Argument of Saint Paul's Adverſaries.

Now (ſaid *Luther*) which partie ſhall a man believ? Whether the one ſingle man *Paul*; (who indeed was but a diſciple, and thereto long afterwards converted to the Chriſtian Faith)? or, ſhall wee believ the higheſt and greateſt Apoſtles, which long before S^t *Paul*, were confirmed by Chriſt himſelf?

Hereunto S^t *Paul* himſelf anſwereth (as is written to the Galathians) and ſaith: What is it more? Saint Paul's anſwer to the ground of his Adverſaries.

This Argument (ſaid *Luther*) concludeth ſo much as nothing; for, although they were greater Apoſtles; yea, although they had been Angels from heaven, yet that troubleth mee nothing at all; wee are now dealing about God's Word, and with the truth of the Goſpel, that is a matter of far greater weight to have the ſame kept & preſerved pure and clear; therefore wee (ſaid *Luther*) neither care nor trouble our ſelvs for, and about the greatneſs of Saint *Peter* and the other Apoſtles, or how manie and great miracles they wrought: the thing which wee ſtrive for is, That the truth of the holie Goſpel may ſtand; for God regardeth not men's reputations nor perſons.

This example, and ſuch like, (of which the Scripture is full) doth warn and adviſe us, that wee ſhould not depend on perſons, nor think, when wee have the the outward maſk, that as then wee have all, as in Popedom is evidently ſeen, where all things are acted and don but onely for an external aſpect and outward ſhew. Therefore it is meerly a Maſk, or a Shrove-tide's game with their fopperies, in which is beheld but onely the outward ſhew and vizard.

From hence it cometh, that God will not (yea, hath earneſtly forbidden) that in Cauſes of temporal Juſtice, anie man's perſon ſhould bee regarded. A Court of Juſtice, indeed (ſaid *Luther*) is divine work and ordinance: therefore, for my part, I neither love nor fear the Judg, but my fear and truſt ſtandeth upon one that is above the Judg, namely, upon God, who is the upright and true Judg. In cauſes of Juſtice, reſpect of perſons is of no value.

I (ſaid *Luther*) *could well bee content to hold the Pope in befitting reſpect and honor, yet ſo far, that hee permitted mee to have my conſcience at libertie, and forced mee not to offend my God, and to act anie thing againſt him.* How far *Luther* would bee obedient to the Pope.

But hee will not do ſo, hee will have peremptorily that I ſhould honor and fear him in ſuch ſort, that thereby God's Majeſtie muſt needs bee diſhonored and angred, and my conſcience wounded.

Now therefore (ſaid *Luther*) ſeeing I muſt needs loſe and forſake one of theſe two, either God or the Pope, then away with that vizard, to the end I may honor and keep God Almightie: *Otherwiſe I could willingly have born with the Pope's glorious domineering*. But foraſmuch as hee abuſeth his power and Government too too much, and will force mee directly to blaſpheme and denie God, and contrarily, to acknowledg him to bee Lord, and, in oppoſition to God's Word, will force my conſcience, and take the ſame into captivitie; therefore by God's firſt Commandement, I am compelled to reſiſt the Pope, ſeeing it is written: Wee muſt obeie God more then men. And God our heavenly father calleth down from heaven and ſaith: This (namely Chriſt, my well-beloved ſon) ſhall yee hear; what hee ſaith and commandeth, thereafter ſhall yee do, and that is onely God's heart and will. Better to loſe the favour of the world then of God.

By

By what God preſerveth his Word.

GOD will keep his Word (ſaid *Luther*) through the writing-pen upon earth; the Divines are the heads, or quils of the pens, but the Lawyers are the ſtumps. If now the world will not keep the heads and quils; that is, if they will not hear the Divines, then they muſt keep the ſtumps; that is, they muſt hear the Lawyers who will teach them manners.

That in cauſes of Religion wee muſt not cenſure according to humane wiſdom, but according to God's Word.

Luther's conſtancie and joie at Worms, 1521.

WHen the Pope and Emperor (ſaid *Luther*) cited mee to appear at *Worms*, *Anno* 1521, at the Imperial Aſſemblie, they preſſed and earneſtly adviſed mee to refer the determining of my Cauſ to his Imperial Majeſtie; but I anſwered the three ſpiritual Electors, *Maintz*, *Tryer*, and *Colen*, and ſaid: I will rather ſurrender up to his Majeſtie his Letters of ſafe Conduct which hee hath given mee, then to put this Cauſ to the determining of anie humane creature whatſoëver. Whereupon, my Maſter, the Prince Elector of *Saxon*, ſaid alſo unto them: Truly, no man could offer more: But as they ſtill inſiſted and urged mee touching that point, I ſaid: I did not dare to preſume (without great danger of runing my ſelf into God's wrath, and of the loſs of my ſoul's health) to refer this Cauſ (which is none of mine, but God's Cauſ) to the cenſure of earthlie counſel; for the ſame, before all ages, hath been had in conſultation, hath been determined, cenſured, concluded, and confirmed by the great Council in Heaven, to bee and remain the infallible, moſt certain and true Word of the High Majeſtie of God: And therefore altogether needleſs; yea, moſt preſumptuous now it were, either to receiv, or to deliver it to the determination and cenſure of humane and natural ſenſ, wit, and wiſdom, which is ſubject to nothing more then to Error, ſpecially in, and concerning God's Word, and Divine Matters. And I told them flat and plain, I would rather expoſe my ſelf to endure all the torments that this world, fleſh, and the divel were able to deviſe and prepare, then to give my conſent thereunto.

That in former times it was evil ſtudying in the Holie Scriptures.

IN times paſt (as alſo in part of our time, ſaid *Luther*) it was evil ſtudying, when Divinitie, and all good Arts, were contemned; and when fine, expert and prompt wits were plagued with Sophiſtrie. *Ariſtotle*, the Heathen, was held in ſuch repute and honor, that whoſo undervalued or contradicted him, was held, at *Colen*, for the greateſt Heretick; whereas they themſelvs underſtood not *Ariſtotle*. The Sophiſts did much more darken *Ariſtotle* then illuſtrate him: Like as that Frier did, who waſted two whole hours in a Sermon about Chriſt's Paſſion, and concerning this queſtion: *Utrùm quantitas realiter diſtincta ſit à ſubſtantia?* whether the quantitie in it ſelf were divided from the ſubſtance? hee ſhewed this example, and ſaid: My head might well creep through, but the bigneſs of my head could not; inſomuch, that like an Idiot, hee divided the head from the bigneſs thereof. A ſillie Grammarian might eaſily have ſolved the ſame, and ſaid: The bigneſs of the head; that is, the big or great head.

Ariſtotle.

A Frier preacheth.

With ſuch, and the like fopperies, were pettie brains troubled, (ſaid *Luther*) and were inſtructed neither in good Arts, nor in Divinitie. *Antipho*, *Chuſa*, *Bovillus*, and others were likewiſe miſerably moleſted and plagued, about bringing a thing which was round into four ſquare, and to compare a ſtreight line with a crooked. But wee (God bee praiſed) have now happie times, and, it were to bee wiſhed, that the youth made good uſe thereof, and ſpent their ſtudying diligently in ſuch Arts, as at this time are green and flouriſh.

Happie times to ſtudie.

That

That God's Word ought not to bee cenſured by the fruits and lives of the hearers.

THe Sectaries and ſeducers are mad fools (ſaid *Luther*) and go aſtraie far from the right waie: for they cenſure and judg God's Word according to the fruits and lives of the hearers. They crie now and ſaie: Lo! the people at *Wittemberg* are made nothing more godlie and better, by the preaching of the Goſpel; therefore ſurely (ſaie they) the doctrine is not right, Likewiſe, ſaie the Papiſts, It is not enough to hear the Goſpel, but wee muſt add ſomwhat thereunto our ſelvs, wee muſt forſake wife and children, wee muſt put on graie coats, and wee muſt make choice of our own righteouſneſs, &c. but they will finde themſelvs ſhamefully confounded, in contemning God's Word, becauſ it produceth not fruit in everie one.

To cenſure the doctrine according to the kinde of living, is unright.

That the contemning of God's Word pull's down God's greateſt wrath.

WHen GOD took away his Word from the Greeks, then inſtead thereof, hee gave them the Turk and Mahomet. God (ſaid *Luther*) for a heavie puniſhment, hath given to us Germanes, and to the Italians, the Pope, and with him wee have all manner of abomination; as, the denying of the true Faith, &c. No greater plague could com fom God unto us, then to ſuffer us to bee bereaved of his Word; wee might rather wiſh unto our ſelvs all manner of plagues and puniſhments, then to want God's Word, or to have it unpure and falſified.

Want of God's Word is the greateſt plague.

That God's Word, to humane ſenſ and reaſon, appeareth as if it were altogether a Lie.

THe Word of Faith (ſaid *Luther*) is contrarie to all humane ſenſ, reaſon, and underſtanding, and it is againſt common experience; for the true Chriſtian Church, moſt of all, is plagued and tempted of the Divel. And although our Saviour Chriſt ſaith: *Bee of good comfort, I have overcom the world*; yet notwithſtanding, by the true Church, there is nothing but ſorrow, croſſes, and perſecutions; therefore wee muſt know, (ſaid *Luther*) that what is written in holie Scripture, the ſame to humane ſenſ, wit, and wiſdom are flat lies. But good and godlie Chriſtians do believ, that God, in our weakneſs, will ſhew his ſtrength and power; and alſo, in our higheſt fooliſhneſs hee will cauſ his wiſdom to bee ſeen. Bleſſed are they that believ.

Words of Faith are oppoſite to humane ſenſ and reaſon.

That the Jews have better teachers and writers of the Holie Scriptures, then the Gentiles.

WHen I read in the Pſalter, (ſaid *Luther*) I do much admire that *David* had ſuch a ſpirit. O! what high enlightned people were among the Jews! This *David* was a married man, hee was a King, a ſouldier, and a preacher; hee was buſie in temporal affairs, yet nevertheleſs hee wrote ſuch an excellent ſurpaſſing book. The new Teſtament was written alſo by men that were Jews, and the Apoſtles themſelvs were Jews: God would ſignifie thereby, that wee ſhould adore his Word, wee ſhould precioufly eſteem thereof, reverence and love the ſame. Wee Gentiles have no book that ruleth in the Church, therefore wee are not comparable to the Jews: from hence it is that St *Paul* maketh a verie fine diſtinction, or difference between *Sara* and *Agar*, and the two ſons *Iſaac* and *Iſmaël*: *Agar* was alſo a wife, but nothing near like *Sara*; therefore (ſaid *Luther*) it is a great pride, preſumption, and wilfulneſs of the Pope, in that hee, beeing but an humane creature, will preſume (without Scripture) to ſet himſelf againſt the Scripture, and will exalt himſelf above the ſame.

David a Prophet and a Ruler.

Of

Of Luther's *complaint of the multitude of Books.*

THe multitude of Books (ſaid *Luther*) is much to bee lamented; no meaſure nor end is held in writing; everie one will write books, ſom out of ambition to purchaſe praiſ thereby, and to raiſ them names; others for the ſake of lucre and gain, and by that means furthereth ſuch evil: Therefore the Bible, by ſo manie Comments and Books, will bee buried and obſcured, ſo that the Text will bee nothing regarded. I could wiſh (ſaid *Luther*) that all my Books were buried nine ells deep in the ground, for evil example's ſake, in that everie one will imitate mee, with writing manie books, thereby to purchaſe praiſ. But Chriſt died not for the ſake of our ambition and vain-glorie, but hee died onely to the end that his name might bee ſanctified.

Luther's wiſh concerning his books.

From whence the Fables of Æſop were occaſioned, and how they came up.

PArt of thoſe Fables (ſaid *Luther*) came up, when Emperor *Julius* (that abominable Tyrant and denier of Chriſt) ſtrictly prohibited, in his Empire, the preaching and teaching of the holie Scriptures, or God's Word: At which time, there were two pious Biſhops, (as in the Church hiſtories is mentioned) who were Schoolmaſters, and taught the youth in School: theſe good godlie Biſhops plaied with ſuch Fables, and thereby inſtructed their Scholars with hidden and colored words.

Original of fain'd Fables.

That people ought to take heed, leſt they bee offended at the plain and ſimple manner of ſpeech in the Holie Scriptures.

I Deſire, and truly admoniſh everie good Chriſtian, that in anie caſe hee take not offenſ at the plain and ſimple mauner of ſpeech which is written in the Bible, and not to make doubt thereof, how ſlight and mean ſoëver it appeareth; for they are altogether Words, Works, Acts, and Judgments of the High Majeſtie, Power, and Wiſdom of God. For the Bible is the Book that maketh fools of the craftie and wiſe of the world, and it is underſtood onely of the plain and ſimple, as our Saviour Chriſt ſaith: therefore away (ſaid *Luther*) with thy natural ſenſ and reaſon, and eſteem of this Book as of the moſt high and pretious holie Relique, and the right fountain which can never bee exhauſted. In this Book thou findeſt the Swadling-clothes and the Manger wherein Chriſt lieth; to which the Angels directed the poor and ſimple Shepherds. Indeed (ſaid *Luther*) they ſeem to bee mean ſillie clouts, but dear and pretious is the Treaſure that lieth therein.

God's ſimple word is his higheſt power.

Mat. 11.

Why, in the Holie Scriptures, one onely thing is ſo often repeated again.

HUmane ſenſ, wit, and wiſdom, taketh ſnuff in the noſe, that in the Holie Writ one onely thing ſo oftentimes is repeated with the former and ſelf ſame words; as in the Books of *Moſes*, ſpecially in the fifth Book, nothing ſo much and ſo often is inculcated and rehearſed, as this: *I am the Lord thy God that brought thee out of Egypt.* The cauſ thereof (ſaid *Luther*) is this: The Holie Ghoſt did well foreſee the ungodlie hearts and unthankfulneſs of mankinde; that the great goodneſſes and benefits of God, by them are ſoon forgotten: As it goeth even now with us; God hath now free'd and delivered us from the tyrannie of the Pope the Antichriſt, and hath thrown down and ſcattered the ſectaries and ſeducers (as *Carleſtad*, and ſuch like) whoſe fearful downfals ought juſtly both to affright and to comfort us, to the end that wee might live in God's fear; but all is unthankfully by us forgotten, ſueh ingrateful people wee are.

The hearts of people do ſoon forget God's benefits.

That wee ought to depend onely on God's Word and hold faſt the ſame.

THe ungodlie Papiſts (ſaid *Luther*) do prefer the Autoritie of the Church far before and above God's Word; which blaſphemie, ſo abominable, is not to bee endured. Therewith (void of all ſhame and pietie) they even ſpit God in the face. Truly, God's patience is exceeding great, in that they bee not deſtroied; but ſo it alwaies hath been, for the falſ God at *Bethel* was held in far more regard and eſteem among God's people, the Iſraëlites, then was the God of whom *Jeremias* preached. So much labor it coſteth our Saviour Chriſt, that at leaſt by ſom (though few) hee preſerveth his power and mercie. Hee is fain to throw down manie Kings to the ground, to the end hee may a little bee feared: on the contrarie, hee is *conſtrained* to have mercie on manie whores and wicked wretches, to the end they may learn a little to truſt in him.

Papiſt's Argument concerning the Autoritie of the Church.

Great is the follie of the Papiſts in preſuming to cenſure God's Word, when as they ought, on the contrarie, directly to obeie the ſame, and to bee ſubject thereunto. It is even as much (ſaid *Luther*) as if the Claie ſhould give directions to the Potter of what faſhion hee ſhould form it: Juſt ſo the Pope and Papiſts will exalt themſelvs above God; the creature will controul the Creator: But they ought to do as is written in *Mat.* 17; *Him ſhall yee hear*: and, as the the 45 *Pſalm* ſaith; *Hearken, O daughter, and conſider; encline thine ear, and forget thy father's houſ*, &c.

Humane fooliſhneſs God's cauſes.

Yea, and although *Adam* had not fallen in Paradiſe, yet notwithſtanding wee muſt have been ruled and directed according to God's Word: therefore it is indeed a great follie, that now, after the fall, wee will preſume in darkneſs to contemn the ſame; as the Puppit-toies and fooleries, which (without God's Word) onely according to humane reaſon and underſtanding, they ground upon the ſand, and upon men, as if their ſalvation ſhould depend upon it; truly (ſaid *Luther*) it is altogether ridiculous.

God's Word or meaſuring line.

That God's Word was more powerfully preached in the Apoſtle's time, and alſo is now in our time, then it was in Chriſt's time.

IN the Apoſtle's time (as alſo in our time) the Goſpel was and is preached more powerfully and further ſpread abroad, then it was in the time of Chriſt; for Chriſt had not ſuch repute, nor ſo manie hearers as they, the Apoſtles had, and as now wee have. Chriſt himſelf ſaith to his Diſciples: Yee ſhall do greater works then I, I am but a little grain of muſtard ſeed, but yee ſhall bee like the Vine-tree, and as the arms and boughs wherein the birds ſhall build their neſts: as if hee would ſaie, I have preached but onely in the corners in the Jew's Land, but yee ſhall preach openly upon houſe's tops, and in the whole world, and ſhall make the Goſpel known to all men.

Chriſt's preaching went not far.

That God's Word worketh great wonders, but everie one will preſume to maſter the ſame.

THe Doctrine of the Goſpel (ſaid *Luther*) hath wrought manie wonders in our time: It hath caſt down and put to confuſion the Monaſterial Vows, and the abominable Idolatrie of the private Maſs, which made ſo glorious a ſhew. O! that wee could bee thankful to God for the ſame, and could look back and ſee, in what miſerable darkneſs wee have been in that curſed Popedom, out of which (without anie of our deſerts) God moſt mercifully hath freed & delivered us, through his all-ſaving Word, which moſt wickedly wee have contemned, and which everie one now will preſume to cenſure and to maſter; as S^t *Jerom* complain's in his Preface upon the Bible.

The unthankfulneſs of the world for the Goſpel.

Mr Noſe-wiſe will cenſure the holie Writ.

That almoſt everie old doting fool, or prating Sophiſt would preſume to bee a Maſter in Divinitie. All other Arts and ſciences (ſaid *Luther*) have their Maſters and directors, of whom people muſt learn, and they have Orders and Rights which muſt bee obſerved and obeied; onely the Holie Scripture, and God's Word muſt lie open,

From whence Sects do ariſe.

and bee ſubject to everie man's pride, wilfulneſs, and preſumption, from whence ſo manie ſects, ſeducers, and offenſes do proceed; I praie God amend it.

That God's Word will not bee truly underſtood without trials and temptations.

God's Word will not bee underſtood without tribulation.

I (Said *Luther*) did not learn my Divinitie at one onely time; but I was conſtrained to ſearch deeper and deeper, to which my temptations brought mee: for no man, without trials and temptations, can attain to the true underſtanding of the Holie Scriptures. Saint *Paul* had a divel that beat him with fiſts, and with temptations drove him diligently to ſtudie the Holie Scripture. I (ſaid *Luther*) had cleaving and hanging on my neck the Pope, the Univerſities, all the deep learned, and with them the Divel himſelf; theſe hunted mee into the Bible, wherein I diligently read, and thereby (God bee praiſed) at length I attained to the true underſtanding of the ſame. Without ſuch a Divel, wee are but onely ſpeculators of Divinitie, and according to our vain cogitations wee dream, that ſo and ſo it muſt bee, as the Monks and Friers in Monaſteries do. The Holie Scripture, of it ſelf, is certain and true enough; but God grant mee the grace, that I may catch hold on the right uſe thereof; for when Satan diſputeth with mee in this ſort; namely, whether God bee gracious unto mee or no? then I muſt not meet him with this text: *Whoſo loveth God with all his heart, with all his ſoul, and with all his ſtrength, the ſame ſhall inherit the Kingdom of God*; for then the Divel preſently objecteth, and hitteth mee in the teeth, and ſaith: Thou haſt not loved God with all thy heart, &c. which indeed is true, and my own conſcience therein witneſſeth againſt mee; but at ſuch a time I muſt arm my ſelf, and encounter him with this Text: namely, that *Jeſus Chriſt died for mee, and through him I have a gracious God and Father: Chriſt hath maae an atonement for mee*, as Saint *Paul* ſaith: *Hee is of God, given unto us for wiſdom, for righteouſneſs, for holineſs, and for redemption.*

Without uſe and practice no Art will be learned.

A ſure Art to meet the Divel.

1 *Cor.* 1.

Tyrants, Sectaries, Seducers, and Hereticks do nothing elſ but drive us into the Bible, to make us read more diligently therein, and with more fervencie to ſharpen our praiers.

That the world for certain holdeth, the doctrine of God's Word muſt ſink again.

ALl the worldly-wiſe (ſaid *Luther*) do certainly hold and exſpect, that the Doctrine of the Goſpel, becauſ it came up ſo ſuddenly, cannot continue long, but muſt and will ſoon fall again of it ſelf: therefore *John Albrecht*, biſhop of *Magdeburgh*, made common uſe of this proverb: Wee muſt, ſaid hee, refer and commit much to the time: hee hoped that Popedom would ſwaie and flouriſh again in *Germanie*: hee had formerly received inſtructions at *Rome*, therefore hee cared nothing at all for the Doctrine of the Goſpel.

That the preaching of God's Word offendeth the world.

The World's offence at God's Word.

WEe, (ſaid *Luther*) with our preaching, cannot pleaſ the world; for if wee teach the Traditions of the Pope, and of men, then Chriſt is much wronged, and our conſciences thereby are made ſorrowful and heavie, and wee are ſeduced: again, if wee preach Chriſt, then fleſh, blood, and the Pope are offended.

How wee ought to behave our ſelvs towards the contemners of God's Word and the Sacrament.

Wee ought not to have fellowſhip with the contemners of God's Word.

LUTHER, having aſſembled certain Divines in his houſ at *Iſlebia*, ſaid unto them: Loving brethren! let us diligently attend the Church with preaching the pure Doctrine, and with adminiſtring the holie Sacraments. *They that refuſe to receiv the Communion, and to learn the Catechiſm, let us not viſit ſuch in their ſickneſs, no, not although they die;*

die; but let them lie like ſwine, regard them not, neither let them bee interred in Churches, nor Churchyard, that thereby others may bee feared and affrighted.

At the ſame time, one of the Divines demanded of *Luther*, how God talked with the Patriarchs, whereas Saint *John* ſaith: *No man hath ſeen God at anie time.* And yet notwithſtanding, the Patriarch *Jacob*, on the contrarie, ſaith: *I have ſeen the Lord face to face*; Whereupon *Luther* anſwered him, and ſaid: God ſpake with the Fathers by Viſions and Apparitions; in that manner did they ſee God's face, and not God himſelf. Wee have now alſo God's face, and do ſee him through the Word, through the Sacraments and Keies of the Church; wee ſee alſo God's face in the Orders of the Elders, and Magiſtrates, &c. *Face*, in the Scripture, is called God's appearance, his Preſence and his Mercie, as *David* ſaith: *Lord caſt mee not away from thy face.* On the contrarie, to ſee God's backſide, or backwards, is ſaid, to ſee God's wrath: theſe, according to the Grammar, are called the *face* and *back* of God. The antient Teachers ſignified God's back to bee Chriſt's Humanitie. But *Moſes* deſired to ſee God's face; that is, his Glorie, to the end the people ſhould give credit unto him; for that cauſ did *Moſes* (as a publick perſon and officer) wiſh and deſire to ſee God's face; that is, God's Omnipotent Power, his Wiſdom and goodneſs; which three are not ſeparated nor parted, neither are the Perſons divided, but are united and attributed with and to the Perſons, God the Father, God the Son, and God the Holie Ghoſt: But on the contrarie, and in our eies, God ſeemeth to bee weak, ridiculous, and evil; that is, to ſee God's back, as Saint *Paul* ſpeaketh, concerning the weakneſs of the crucified God, and of the ſimple and fooliſh Word. *John* 1. *Gen.* 13.

Of the adviſe of the Biſhop of Salzburg, *how to qualifie the Controverſies between the Proteſtants and Papiſts, propounded to* Luther *ſhortly before his death; touching which,* Luther *diſcourſed as followeth.*

AT the Imperial Aſſemblie at *Auſpurg*, in the year 1530, the Biſhop of *Salzburg* ſaid unto mee, Four waies and means there are to make a Reconciliation, or Union between us and you Proteſtants: *One* is, That yee yield unto us. To that you ſaie you cannot. The *ſecond* is, that we yield unto you; but that wee will not do. The *third* is, that the one partie by force ſhould bee compelled to yield to the other; but thereupon a great combuſtion and tumult might bee raiſed: therefore the *fourth* waie or means were to bee applauded and uſed; namely, that now beeing here aſſembled together, the one partie ſhould ſtrive to thruſt out the other, and that partie which ſhall have the advantage, and bee the ſtronger, the ſame ſhould put the other partie into a bag, and expel them. Whereupon, I (ſaid *Luther*) anſwered him and ſaid; This indeed, were a very ſubſtantial courſ, to ſettle unitie and peace, wonderful wiſely conſidered of; found out and expounded by ſuch a holie and Chriſtian-like Biſhop as you are: and thereupon I took Letters out of my pocket, which ſhortly before I had received from *Rome*, and gave the ſame to the Biſhop to read; which Letter related a prettie paſſage that fell out there five weeks before, between ſom Cardinals, and the Pope's Fool; written as followeth.

The ſaid Cardinals had been in ſerious conſultation, how, and by what means, the Proteſtants in *Germanie* might bee convinced, touching their Errors, and ſuppreſſed; but they ſaw the difficultie of it, in that the Proteſtants, in their books and writings, powerfully againſt the Papiſts, cited the ſacred Scripture, and eſpecially they oppoſed and withſtood them with the Doctrine of S^t *Paul*, which were great blocks in the Papiſts waie; inſomuch, that they found it a buſineſs not ſo eaſily to bee accompliſhed. Then ſaid the Fool unto the Cardinals, I know how to give you herein an advice, whereby you eaſily may bee rid and quitted of Saint *Paul*, that his Doctrine ſhall not bee approved of, as thus: The Pope (ſaid the Fool) hath power to make Saints; therefore let Saint *Paul* bee taken out of the number of the Apoſtles, and preferred to bee a Saint; as then his *dicta*, or ſayings which are againſt you, ſhall no more bee held for Apoſtolical. This, and your propoſition (ſaid *Luther* to the Biſhop) are of equal value.

That God's Word, and the Christian Church, is preserved against the raging of the World.

Persecution against *Hermane* Bishop of *Colen.*

IN the year 1546, *Luther* was advertised by Letters from *Frankfurt*, that *Charls* the Emperor, and the Pope, swiftly proceeded against that good and godlie Bishop *Hermane* of *Colen*, they intending to hunt and drive him from Countrie and people: whereupon *Luther* discourſed, and ſaid:

The Papiſts have loſt the cauſ; with God's Word they are not able to reſiſt or withſtand us. *Ergò volunt ſapientiâ, violentiâ, aſtutiâ practicâ, dolo, vi & armis pugnare. Ipſi nobis teſtimonium perhibent, quòd Sapientia Dei, Veritas Dei, & Verbum Dei nobiſcum ſit.* But they ſaie; What ſhall wee do in this caſe, *Ut Chriſtum & ejus Evangelium opprimamus?* O (ſaie they)! *Dolum, vim & aſtutiam adhibeamus, ut iſtam cauſſam diruamus.* Here (ſaid *Luther*) cometh on the ſecond *Pſalm*, and ſaith: *The Kings of the earth ſtand up, and the Rulers take counſel together.* What to do? *Againſt the Lord, and againſt his Annointed.* But what followeth? *Hee that ſitteth in heaven ſhall laugh them to ſcorn, the Lord ſhall have them in deriſion.* God will deal wel enough with theſe angrie Gentlemen, (ſaid *Luther*) and will give them but ſmal thanks for their labor, in going about to ſuppreſs his Word and ſervants: he hath ſate in counſel above theſe five thouſand five hundred years, hath ruled and made Laws. Good Sirs! bee not ſo cholerick, go further from the wall, leſt you knock your pates againſt it. *Bee wiſe now therefore, O yee Kings, bee inſtructed yee Judges of the earth; ſerv the Lord in fear,* &c. *Kiß the Son, leſt hee bee angrie, and ſo yee periſh,* &c. That is, take hold on Chriſt, or the divel will take hold on you. *Credo* (ſaid *Luther*) *Deum velle Papam ſubvertere, ut veniat extrema dies.*

The ſecond *Pſalm* is a haughtie Pſalm.

This ſecond *Pſalm* (ſaid *Luther*) is a proud Pſalm againſt thoſe fellows: It begins milde and ſimply, but it endeth ſtately and ratling: *Nè pereatis de via juſta:* Fire will break out; therefore, *Beati omnes qui confidunt in eum.* It is a moſt excellent and a brave ſtately Pſalm (ſaid *Luther*) and I am much taken with it: above, it ſaith, *Habitator Cæli,* Hee that dwell's in heaven taketh our part, therefore take good heed what yee do. Wee (ſaid *Luther*) have no other comfort againſt theſe ſwift worldlie practices, then that our God is called, *Deus non à longè, ſed à prope*; and alſo, *Deus miſericordiæ:* Hee ſeeth all theſe ſtratagems, and forgetteth them not; for God hath a great memorie.

I (ſaid *Luther*) have now angred the Pope, about his Images of Idolatrie: O! how the Sow raiſeth her briſtles. I have given the Pope a gilded cup in his hand, hee muſt taſte firſt of that, I have a great advantage againſt him: *For the Lord ſaith unto my Lord,* לֵימִינִי שֵׁב ſheb limini, *ſit on my right hand, until I make thy enemies thy footſtool.* Hee ſaith; *Ego ſuſcitabo vos in noviſſimo die:* and then hee will call and ſaie: Ho! *Martin Luther, Philip Melanćthon, Juſtus Jonas, John Calvin,* &c. Ariſe, Com up: and God will call us by our names, as our Saviour Chriſt ſaith in Saint *John*'s Goſpel: *Et vocat eos nominatim.* Well on, (ſaid *Luther*) let us bee of good comfort.

CHAP.

CHAP. II.

OF GOD'S WORKS.

That humane ſenſ and reaſon cannot comprehend nor underſtand God's Works.

ALl the works of God (ſaid *Luther*) are unſearchable and unſpeakable, no humane ſenſ can finde them out, only faith take's hold thereof without humane power or addition. No humane Creature can take hold or know God in his Majeſtie, and therefore hee hath ſet himſelf down in the ſimpleſt manner, and was made Man, yea, was made ſin, death and weakneſs. Hee was ſimple (indeed) and mean enough when hee took upon him the qualitie of a Servant, as S^t *Paul* ſaith to the *Philippians*. But (ſaid *Luther*) who can believ it? wee think that the Turkiſh Emperor is much more mighti[illegible] *Erasmus Rotterdamus* much more learned, a Friar far more good and godlie then God himſelf is. God's Works.

To conclude, in all things, and in the leaſt Creatures, yea alſo, in their members, God's almightie power and great wonderful works do clearly ſhine. For, what man (how powerful, wiſe and holie ſoëver) can make out of one Fig a Fig-tree, or another Fig? or, out of one Cherrie-ſtone, can make another Cherrie or a Cherrie-tree? or, what man can know, how God createth and preſerveth all things and make's them grow?

And truly (ſaid *Luther*) wee finde and ſee printed the Holie Trinitie in all good Arts and Creatures; as, the Almightie power of God the Father, the wiſdom of God the Son, and the goodneſs of God the holie Ghoſt. Neither (ſaid *Luther*) can wee conceiv or know how the Apple of the Eie doth ſee, or, how underſtanding words are ſpoken diſtinctly and plainly, when only the Tongue is moved and ſtirred in the mouth? all which are natural things, as wee daily ſee and act. How then ſhould wee bee able to comprehend or underſtand the ſecret Counſel of God's Majeſtie, or ſearch it out with our ſenſ, wit, reaſon or underſtanding? God's picturing.

That no man underſtand's God's Works.

NO man (ſaid *Luther*) is able to imagine, much leſs to underſtand, what God hath don, and ſtill doth without ceaſing. Although wee labored and ſweated blood to write but only three lines in ſuch manner as S^t *John* did write, yet were wee never able to perform it. What then, ſhould wee anie waie admire or wonder at our wiſdom? I, for my part (ſaid *Luther*) will bee a Fool, and will yeeld my ſelf captive.

In the beginning God made *Adam* out of a piece of Claie, *Eve* out of his rib, hee bleſſed them, and ſaid, *Bee fruitful and increaſ:* Theſe words do and will ſtand, and remain powerful to the world's end. And although manie people die daily, yet there are ſtill new born, as *David* ſaith in his Pſalm, *Thou ſuffereſt men to die and go away like a ſhadow, and ſai'ſt, Com again yee children of men.* Theſe and other things which hee daily createth, the ungodly blinde world doth not ſee, nor acknowledg for God's wonders; but they think, all is don by chance and at hap-hazard. On the contrarie, the good and godly, whereſoëver they caſt their Eies, do behold Heaven and Earth, the Air and Water, &c. they ſee and acknowledg all for God's wonders, at which they are aſtonied, they ſee their delight and joy of the ſame, they laud and praiſ the Creator, and do alſo know that God is wel-pleaſed therewith. Through God's Works more humane Creatures are alwaies born. That God was made man, is a fooliſh and unpoſſible thing to humane ſenſ and reaſon.

The children of the world (which are in darkneſs) ſee nothing of theſe things, much leſs do know the cauſes of Faith. The Articles of Faith are too high for them. That

three perſons is one onely God, That the true Son of God was made man, That in Chriſt are two Natures, Divine and Humane, &c. thereat are they offended, nay, they hold them for Fictions and Fables. For, ſo unlikely as it is to ſay, A man and a ſtone are one perſon, even ſo unlikely it is alſo to humane ſenſ and reaſon, that God was made man, or, that Divine and Humane Natures united in Chriſt, is one perſon. S^t *Paul* underſtood an excellent piece thereof, and although hee took not hold of all, yet hee break's forth to the *Coloſſ.* the ſecond Chapter, and ſaith, *In Chriſt dwelleth all the fulneſs of the Godhead bodily.* Alſo, *In him lie's hid all Treaſure of wiſdom and knowledg.* His meaning is, Whoſo findeth not God in Chriſt, the ſame ſhall never finde him, let him ſeek where and how long hee will, much leſs ſhall hee underſtand what God's Will and Eſſence is.

But wee acknowledg all in Chriſt, the whole Godhead and manhood; that is, wee ſee in him the higheſt ſtrength and power together with the higheſt weakneſs; wee ſee in him both life and death, Righteouſneſs and ſin, God's Grace and anger.

Ah (ſaid *Luther*)! what ſhall wee ſaie, that God was made man! Truly it is a very high and hard Article, above and againſt all humane ſenſ and reaſon, but no man (or very few) do ſeriouſly meditate thereof, or conſider the ſame.

That God is without, and above, and yet in all Creatures.

God's Seat.

SEeing now, that *Heaven is his Stool, Iſai.* the 66. Chapter, ſo can hee reach far, far above Heaven; and that the *Earth is his Footſtool,* therefore hee muſt needs bee in the whole world, as the words following do witneſs, where God ſaith, *Where is the place of my reſt? For all thoſe things hath mine hand made, and all thoſe things have been,* ſaith the Lord: *but to this man will I look, even to him that is poor and of a contrite ſpirit, and trembleth at my word:* as if hee ſhould ſay, They are thoſe by whom I will have my reſt and dwelling; but now, theſe are ſcattered here and there in the whole world. And if hee fill's all things, (as S^t *Paul* ſaith) then ſurely hee muſt needs bee everie where (underſtand) *ſpiritually in his Word and Sacraments.*

Iſai. 66.

Therefore, hee that will bee wiſe before God, let him learn God's Word, and ſtand in fear of him; for, *the fear of the Lord is the beginning of wiſdom:* yet let him fear ſo, that hee alſo hope of his goodneſs, *Pſalm* the 147.

Pſal. 147.

If (ſaid *Luther*) anie man will ask, Why God permitteth that men bee hardned, and do fall into everlaſting perdition? Let him ask again, Why God did not ſpare his onely Son, but gave him for us all to die the moſt contemned death of the Croſs? which is a more certain ſign of his love towards us poor people, then of his wrath and anger againſt us. Such Queſtions cannot bee better ſolved and anſwered then by the like contrarie queſtions. True it is (ſaid *Luther*) the malicious divel deceived and ſeduced *Adam.* But wee ought again to hold and conſider, that ſoon after the fall, *Adam* received the Promiſs of the woman's ſeed that ſhould cruſh the ſerpent's head, and ſhould bleſs the people on Earth. Therefore wee muſt acknowledg, take to heart, and well contemplate, that the goodneſs and mercie of the Father is unmeaſurable, great, towards the wicked, ungodlie world, who ſent his Son to bee their Saviour. Let therefore (ſaid *Luther*) his good will bee acceptable unto thee, and do not ſpeculate with and about that diveliſh *Quere,* Why and wherefore, touching God's Words and Works? For God, who is a Creator of all Creatures, and ordereth all things according to his unſearchable will and wiſdom, hath no pleaſure in ſuch queſtions, but rather abhor's them.

Wee muſt hear Chriſt: do wee that, ſo are wee happie, and ſaved.

That wee may bee (ſaid *Luther*) at a certaintie of all theſe things, namely, who ſhall bee ſaved, or who damned? Let us know, that hee hath ſent his onely Son unto us, and commanded, that wee ſhould hear him. Hee hath revealed his Fathers Will unto us, namely, that *who ſo beleeveth in the Son, hath everlaſting life, but hee that doth not beleev is alreadie condemned. John* the 3. and 6. Chapter. *Likewiſe, hee that beleeveth and is baptized ſhall bee ſaved, but hee that doth not believ, ſhall bee damned. Mark* the 16.

That God (ſaid *Luther*) ſomtimes (out of his divine premeditated Counſel, in wonderful wiſe, unſearchable to humane reaſon and underſtanding) hath mercie on this man

man, and hardneth another, as the Scripture ſpeak's of *Pharaoh*; it beſeemeth not us to ſearch nor ſift out. Wee (ſaid *Luther*) muſt certainly know, and not doubt, that hee doth nothing without certain cauſ and premeditated Counſel. And truly, if God were to give an account to everie one of his works and actions, then were hee indeed but a *poor ſimple God.*

Our Saviour Chriſt ſaid to *Peter*, Joh. the 13. *What I do, thou knoweſt not now, but thou ſhalt know hereafter*, namely, at that joyful day. Then wee ſhall know (ſaid *Luther*) how truly and friendly our loving God and Father hath been affected unto us. In the mean time (although miſhaps, miſerie and troubles have been, and ſhall bee upon us) wee muſt notwithſtanding have this ſure confidence in him, that hee will not ſuffer us to bee deſtroied neither in bodie nor ſoul, but will ſo deal with us, that all things (bee they good or evil) ſhall and muſt redound to our beſt comforts.

S^t *Hilarie* (ſaid *Luther*) giveth us a fine Text, *Let us* (ſaith hee) *bee content, that wee do not know the ſtate of our bodies, How ſhould wee then bee ſo preſumptuous as to ſpeculate and to ſearch out the Majeſtie of God?* this ought not to bee, wee ſhall thereby become like climing Goats, which do oftentimes fall and break their necks. Therefore I (ſaid *Luther*) do truly adviſe, that men would hear what God ſaith through his Word, and direct themſelvs according to the ſame, otherwiſe, all labor and trouble is in vain, and wee are loſt.

When one asked, Where God was before Heaven was created? S^t *Auſtine* made anſwer thereunto and ſaid, Hee was in himſelf. And as another (ſaid *Luther*) asked mee the ſame queſtion, I ſaid, Hee was building of Hell for ſuch idle, preſumptuous, fluttring ſpirits and Inquiſitors. After hee had created all things (ſaid *Luther*) hee was everie where, and yet Hee was no where; for, I cannot faſten nor take hold of him (without the Word) through my cogitations. But Hee will bee found there where hee hath bound himſelf to bee. The Jews found him at *Jeruſalem* by the Throne of Grace, *Exodus* the 25. wee finde him in the Word and Faith, in Baptiſm and Sacraments; but in his Majeſtie (ſaid *Luther*) hee is no where to bee found.

God permit's himſelf to bee found no where, but where hee hath bound himſelf in the Word and Sacraments.

It was a ſpecial grace in the old Teſtament, when God bound himſelf to a certain place where hee would bee found, namely, in that place where the Tabernacle was, towards which they praied, as firſt, in Silo and Sichem, afterwards at Gibeon, and laſtly at Jeruſalem in the Temple.

The Greeks and Heathen in after times (ſaid *Luther*) did imitate the ſame, and did build Temples for their Idols in certain places, as at *Epheſus* for *Diana*, at *Delphis* for *Apollo*, &c. For, where God built a Church, there the Divel would alſo build a Chappel. They imitated the Jews alſo in this, namely, that as the moſt Holieſt was dark, and had no light, even ſo and after the ſame manner did they make their places dark, where the Divel made anſwer, as at *Delphis*, and elſwhere. In ſuch ſort is the Divel alwaies God's Ape.

Where God buildeth a Church, there the Divel buildeth a Chappell hard by.

But (ſaid *Luther*) whereas the moſt Holieſt muſt bee dark, the ſame did ſignifie, that the Kingdom of Chriſt no other waie was to bee taken hold of and faſtned, but onely by the Word and by Faith.

Why the moſt Holieſt was dark.

That God is faithfull and true.

GOd is upright, faithful and true (ſaid *Luther*) as hee hath ſhewed, not onely in that hee hath given us his Promiſſes in Chriſt, through whom wee have forgiveneſs of ſins, and deliverance from everlaſting death; but alſo, hee hath laid before us in the Scriptures manie gracious and comfortable Examples of great and holie Saints which of God were highly enlightned and favored, and yet notwithſtanding did fall into great and heavie ſins.

God performeth what Hee promiſeth.

Saints fall.

Adam (ſaid *Luther*) by his fall and diſobedience did hereditarily conveie ſin and death upon all his poſteritie. *Aaron* brought a great ſin upon Iſraël, inſomuch that God for the ſame would have deſtroied them, the 9. of *Deut.* *David* alſo fell verie heavily, 2 *Sam.* 11. *Job* and *Jeremiah* curſed the daie wherein they were born. *Jonas* was ſorely vexed, becauſ Ninive was not deſtroied. *Peter* denied, *Paul* perſecuted Chriſt, &c.

Theſe

Theſe and ſuch like innumerable examples (ſaid *Luther*) doth the holie Writ relate unto us, not that wee ſhould live ſecurely, and ſhould ſin upon the mercies of God; but that, when wee feel God's anger, (which will ſurely follow upon the ſins) as then wee ſhould not deſpair, but ſhould well remember ſuch comfortable Examples, and thereby certainly conclude, that, as God was merciful unto them, ſo likewiſe hee will bee gracious unto us, out of his meer goodneſs and mercie ſhewed in Chriſt, and will not impute our ſins unto us.

The Divels wickedneſs and power.

Wee may alſo ſee (ſaid *Luther*) by ſuch Examples of great holie men that fell ſo grievouſly, what a wicked, craftie and envious ſpirit the Divel is, and that hee is a prince and a God of the world.

Theſe high divine people that committed ſuch heavie ſins, did fall (ſaid *Luther*) through God's counſel and permiſſion; to the end they ſhould not bee proud nor boaſt themſelvs of their gifts and qualities, but ſhould rather fear. For, when *David* had ſinned, had ſlain *Uriah*, had taken from him his wife, and thereby gave cauſ to God's enemies to blaſpheme; then hee could not boaſt, that hee had governed well, or had ſettled much goodneſs; but hee ſaid, *I have ſinned againſt the Lord*, and with tears hee praied, *Miſerere mei, Deus*, &c. And *Job* alſo acknowledgeth, and ſaith, *I have ſpoken fooliſhly, and therefore I do accuſe my ſelf, and repent*, &c.

God's buſineſſes or cauſes have altogether a ſimple and ſmall beginning.

God at the firſt beginneth great matters weakly through ſmall and ſillie people.

WHen God (ſaid *Luther*) intendeth, or hath in hand, ſom great matter or work, then hee begin's the ſame by and through a poor and ſillie humane Creature, and afterwards hee give's therein Aſſiſtance, inſomuch that the enemies who ſeek to hinder the ſame are overcom. As when hee delivered the Children of Iſraël out of the long, wearifom, and heavie Captivitie in Egypt, and would lead them into the Land of Promiſs, then hee called, firſt, *Moſes*, and afterwards hee gave unto him his brother *Aaron* for an Aſſiſtant; they went to *Pharaoh*, ſpake unto him by the Commandement of the Lord [*the God of the Hebrews*] that hee ſhould *let Iſrael go*, &c. And although *Pharaoh* at the firſt ſet himſelf hard againſt them, and plagued the people worſ then before; yet nevertheleſs hee was forced in the end, through ſo manie plagues, to let Iſraël go; yea, the Egyptians thronged together, and quickly drove them out of the Land. But when *Pharaoh* repented that hee had let them go, and hunted after them with Horſes, Horſmen, Chariots, and with all his Hoſt, then the Lord commanded *Moſes* to ſtretch forth his hand, wherein hee had the ſtaff, over the ſea, and then the waters parted; and when the Egyptians followed after Iſraël in the middeſt of the ſea, then the Lord fought for Iſraël, drowned *Pharaoh* with all his power in the Red ſea, and ſo delivered his people from the hands of the Egyptians, &c.

Likewiſe (ſaid *Luther*) in the time of *Eli* the Prieſt, when the caſe ſtood very evil in Iſraël, the Philiſtines preſſing hard upon them, taking away the Ark of God, which they carried into their Land; *Eli* in great ſorrow of heart fell backwards from his Chair, and brake his neck, and it ſeemed, as if Iſraël had been utterly undon.

Samuel delivered Iſraël.

Then God raiſed *Samuel* the Prophet, and through him holp Iſraël up again, and the Philiſtines were overthrown, &c.

Saul deſpaireth.

Afterwards alſo, when *Saul* was ſorely preſſed upon by the Philiſtines, ſo that for anguiſh of heart hee deſpaired and thruſt himſelf through, three of his ſons and manie people dying together with himſelf; Then everie man thought that now there was an end with Iſraël. But ſhortly after, when *David* was choſen King over all Iſraël, and confirmed, then went on that *Aureum ſeculum*, the golden time. For *David* the choſen man of God ſaved not onely Iſraël out of the enemies hands, but alſo hee forced and brought to obedience all Kings and people that ſet themſelvs againſt him, hee holp the Kingdom up again in ſuch manner, that in his and in *Solomon*'s time it ſtood in full flouriſh, high power and glorie; and thereto, God raiſed up unto him helps and Aſſiſtants, manie high people, Prieſts and Prophets, alſo other godlie, wiſe experienced Heroës and Rulers, which hee made uſe of in ſpiritual and temporal negotiations; as, when hee ſettled both Prieſthood and Kingdom by them ſo fine and orderly, that afterwards a long time it remained in a flouriſhing ſtate.

Golden time, when *David* came to the Government.

God giveth good Rulers and faithful Aſſiſtants.

Even

Even ſo likewiſe (ſaid *Luther*) when *Juda* was carried captive to *Babel*, then God ſelected the Prophets, *Ezekiel*, *Haggai*, and *Zacharias*, who comforted them in their diſtreſs and captivitie; they made not onely promiſe of their return into the Land of Jewrie again, (which was performed and came to paſs in the firſt year of *Cores* King of *Perſia*) but alſo that Chriſt moſt certainly ſhould com in his due time. How, and through whom Juda was comforted at *Babel* in captivitie.

Hence wee may ſee (ſaid *Luther*) that God never yet forſook his people; yea, neither the wicked world, (though they give him ſmal thanks) although, by reaſon of their ſins, hee ſuffereth them a long time to bee ſeverely puniſhed and plagued. As alſo in this our laſt time hee hath graciouſly viſited and delivered us (ſaid *Luther*) from the long, weariſom, heavie and horrible captivitie of that wicked Popedom: God of his mercie grant that wee may thankfully acknowledg the ſame, otherwiſe (I fear) it will bee worſ with us. God never forſook thoſe that were his.

That the ſuperfluitie of temporal wealth doth hinder the Faith.

GOD (ſaid *Luther*) could bee rich ſoon and eaſily, if hee would bee more provident, and would denie us the uſe of his creatures: If hee would but keep back the ſun, that it ſhould not ſhine, or lock up the aër, detein the water, or quench out the fire; Ah! then would wee willingly give all our monie and wealth to have the uſe of his creatures again. How God could ſoon bee rich.

But (ſaid *Luther*) ſeeing God ſo liberally heapeth his gifts upon us, wee therefore will claim them as by right, in deſpight of him, and let him denie them us if hee dare. Therefore the unſpeakable multitude of his innumerable benefits do hinder and darken the faith of the believers, much more of the ungodlie. God's gifts which he overheapeth us withall, maketh us ſecure and lazie.

That God doth purchaſe nothing but unthankfulneſs with his benefits.

GOD giveth Sun and Moon, (ſaid *Luther*) Stars and Elements, Fire and Water, Aër and Earth, and all Creatures, Bodie and Soul, and all manner of maintenance, of fruits, grain, corn, wine, and all that is profitable for the preſerving of this temporal life; and moreover hee giveth unto us his all-ſaving Word; yea, himſelf hee giveth unto us. What God purchaſeth with his benefits.

But (ſaid *Luther*) what getteth God thereby? Truly nothing elſ, then that hee is wickedly blaſphemed; yea, that his onely Son is pitifully ſcorned, contemned, and hanged on the gallows; his ſervants plagued, baniſhed, perſecuted, and ſlain. This is the thanks that hee hath for his Grace, for creating, for redeeming, ſanctifying, nouriſhing, and for preſerving us: ſuch a ſeed, fruit, and godlie childe is the world, O! wo bee to it.

Of God's power in our weakneſs.

GOD (ſaid *Luther*) placeth his higheſt Office very wonderfully; hee commit's it to Preachers that are poor ſinners and beggars, who do utter and teach it, and very weakly do thereafter, or live according to the ſame. 1 *Cor.* 1.

Thus goeth it alwaies with God's power in our weakneſs, for when hee is weakeſt in us, then is hee ſtrongeſt.

Howſoëver God dealeth with us, it is alwaies unacceptable.

HOw (ſaid *Luther*) ſhould God deal with us? Good daies wee cannot bear, evil wee cannot endure; Giveth hee riches unto us? then are wee proud, ſo that no man can live by us in peace; nay, wee will bee carried upon hands and ſhoulders, and and will bee adored as Gods: Giveth hee povertie unto us? then are wee diſmaied, wee are unpatient, and murmure againſt him. Therefore nothing were better for us, then ſoon to bee conveied to the laſt dance, and covered with ſhovels. Humane ẽpertneſs.

of

Of the acknowledging of Nature.

ADam had no need of Books, (ſaid *Luther*) for hee had the Book of Nature; and all the Patriarchs and Prophets, Chriſt and his Apoſtles do cite much out of that book; as, touching the ſorrows of women bearing children, of the fellowſhip and communitie of the members of man's bodie as Saint *Paul* relateth ſuch parables, and ſaith: That one member cannot miſs another: if the eies did not ſee, whither then would the feet go, how would they ſtumble and fall? If the hands did not faſten and take hold, how then ſhould wee eat? If the feet went not, where then would the hands get anie thing? onely the maw, that lazie drone, lie's in the midſt of the bodie, and is fatted like a ſwine. This parable (ſaid *Luther*) teacheth us, that mankinde ſhould love one another, as alſo the Greek's pictures do teach, concerning two men, the one lame, the other blinde, who ſhewed kindneſs the one to the other, as much as in them laie; the lame guided the blinde in the waie, which elſ hee neither knew nor ſaw; and the blinde carried the lame, that elſ could not go; ſo that they both were holpen and came forward, as this verſ following deſcribeth.

John 16.

1 Cor. 12.

Verſiculi de Cæco & Claudo.

Inſidens Cæco graditur pede Claudus utroque,
Quo caret alterutter, ſumit ab alterutro.
Cæcus namque pedes Claudo greſsúmque miniſtrat,
At Claudus Cæco lumina pro pedibus.

How God deal's with his upright Saints and holie people.

1 Pet. 2.

GOD is wonderful in his Saints (ſaid *Luther*) and deal's ſtrangely with them, contrarie to all humane wiſdom and underſtanding; to the end, thoſe that fear God, and are good Chriſtians, may learn to depend on inviſible things, and through mortification they may bee made alive again; for God's Word is a light that ſhine's in a dark place, as all examples of faith do ſhew. *Eſau* was accurſed, and yet it went well and fortunately with him, hee was Lord in the Land, and Prieſt in the Church; but *Jacob* muſt flie away and dwell in povertie in another countrie.

God's Fatherhood.

God deal's with the godlie and good Chriſtians (ſaid *Luther*) almoſt even as hee deal's with the ungodlie; yea, and otherwhiles far worſ; hee doth even like a houſfather with a ſon and a ſervant, hee whip's and beat's the ſon much more and oftner then the ſervant, yet nevertheleſs hee gather's for the ſon a treaſure to inherit; but a ſtubborn and a diſobedient ſervant hee beateth not with the rod, but hee thruſteth him out of the doors, and giveth him nothing of the inheritance.

What God would have of us mankinde.

God's right.

GOD (ſaid *Luther*) is a good and gracious Lord, hee will bee held for God onely and alone, according to the firſt Commandement: *Thou ſhalt have none other Gods but mee.* Hee deſire's of us no taxes, ſubſidies, monie, nor goods; hee onely will have, that hee may bee our God and father, and therefore doth hee give unto us richly, with an overflowing cup, all manner of ſpiritual and temporal gifts: but wee look not once ſo much as towards him, neither will wee have him to bee our God.

That God is not angrie.

Reaſon of puniſhment.

GOD the Lord (ſaid *Luther*) is not angrie; for if God ſhould bee earneſtly angrie, then were wee all utterly loſt and gon: God doth not willingly ſtrike mankinde, except (as a juſt God) hee bee conſtreined thereunto, hee having no pleaſure in unrighteous and ungodlie doings, and therefore hee muſt ſuffer the puniſhment to go on

on; as I do ſomtimes look through the fingers, when the Tutor beateth my ſon *John*, or when hee whip's him. And God uſeth ſo to do, when wee are unthankful and diſobedient to his Word and Commandements: as then hee ſuffereth us, through the divel, ſoundly to bee laſhed with peſtilence, with famine, and with ſuch like whips, and hee doth the ſame, not that hee is our enemie and will deſtroie us, but that through ſuch ſcourging, hee may call us to repentance and amendment, and thereby to entice us unto him, that wee may ſeek him, run unto him, and call upon him for help. Of this (ſaid *Luther*) wee have a fine example in the Book of *Judges*, where the Angel, in God's perſon, ſpeaketh thus: *I have ſtricken you ſo often and yee are nothing the better for it:* (I think, ſaid *Luther*, it was don in *Gideon's* time) and the people of Iſraël ſaid; *Save thou us but now, wee have ſinned and don amiſs: puniſh thou us, O Lord, and do with us what thou wilt, onely ſave us now*, &c. When (ſaid *Luther*) wee give and yield our ſelvs to this man, and deſire that hee would help us; then moſt certainly hee helpeth as a true God: but it fail's onely herein; namely, that wee connot yield. The text ſaith: *Do to us what thou wilt, onely deliver and help us.* Then hee ſtruck not all the people to death. In like manner did *David*, when hee had ſinned, in cauſing the people to bee numbred; for which ſin God puniſhed the people with peſtilence, that 70000 died; then *David* humbled himſelf, and ſaid: *Behold Lord, I have ſinned, I have don this miſdeed, and have deſerved this puniſhment: What have theſe ſheep don? Let thy hand bee upon mee, and upon my father's houſ*, &c. Then our Lord God could not bee angrie, by reaſon of *David*'s humilitie, as the Text ſaith: *And the Lord repented him of the evil, and ſaid to the Angel that deſtroied the people: It is enough, ſtaie thy hand.*

To humble our ſelvs under the powerful hand of God.

2 Samuel 24.

Therefore, ſaid *Luther*, hee that can humble himſelf earneſtly before God in Chriſt, the ſame hath already won; otherwiſe, the Lord God would loſe his Deitie, or Godhead; whoſe own work it is, that hee have mercie on the poor and ſorrowful, and ſpare them that do humble themſelvs before him, as the whole Scriptures do boaſt of him: For if hee ſhould not do ſo, then no humane creature would com unto him, no man would call upon him, no man would bee heard, no man ſaved, nor would thank him; *For in hell no man praiſeth thee*, ſaith the Pſalm, &c. *The Divel*, ſaid Luther, *can affright, murther, and ſteal, but God onely reviveth and comforteth.*

For this little word [GOD] is, in the Scripture, ſuch a word as hath manifold ſignifications, and it is oftentimes underſtood of a thing after the nature of his operation and Eſſence: according to this the Divel is called a *God*; namely, a God of ſin, of death, of deſpair and damnation.

Here (ſaid *Luther*) wee muſt make a right difference between this God, and the upright and true GOD, who is a GOD of life, comfort, ſalvation, juſtification, and of all goodneſs. For there are manifold ſignifications that have no right nor certain underſtanding of things, ſpeeches, and words; *Erroris enim mater eſt æquivocatio ſemper:* Equivocation is alwaies the mother of Error.

Of God's goodneſs if wee could but truſt unto him

ONce, towards Evening, came flying into *Luther*'s Garden two birds and made a neſt therein, but they were oftentimes ſcared away by thoſe that paſſed by: then, ſaid *Luther*: O yee loving prettie birds! flie not awaie, I am heartily well contented with you, if yee could but truſt unto mee. Even ſo it is with us, wee neither can truſt in God, who notwithſtanding ſheweth and wiſheth us all goodneſs.

That God is patient.

GOD (ſaid *Luther*) is patient, long-ſuffering, and merciful; in that hee can keep ſuch ſilence, and can ſuffer ſo long the moſt wicked wretches to go unpuniſhed; I could not do ſo, ſaid *Luther*.

That God made all things for mankinde.

Proof of God the Father.

GOD's Power is great (ſaid *Luther*) who holdeth and nouriſheth the whole world, and mainteineth it; and it is a hard Article, where wee ſaie and acknowledg: *I believ in God the Father*; hee hath creäted all things ſufficiently for us: All the ſeas are our cellars, all woods are our huntings; the earth is full of ſilver and gold, and of innumerable fruits, which are creäted all for our ſakes, and the earth is a corn-houſ, and a larder for us &c.

That God's Creatures are uſed, or rather abuſed, for the moſt part by the Ungodlie.

Nota bene.

THe Wicked and Ungodlie (ſaid *Luther*) do enjoie and uſe the moſt part of God's Creatures; for the Tyrants have the greateſt power, lands, and people in the world; the Uſurers have the monie; the Farmers have eggs, butter, corn, barlie, oats, apples, pears, &c. but good and godlie Chriſtians muſt ſuffer, bee perſecuted, muſt ſit in dungeons, where they can ſee neither ſun nor moon, muſt bee thruſt out into povertie, muſt bee baniſhed and plagued, &c. But certainly it muſt bee better one daie, it cannot alwaies ſo remain; let us have but patience, and ſtedfaſtly remain by the pure doctrine, and notwithſtanding all this miſerie, let us not fall away from the ſame.

The Chanceries of God, and of the Divel.

God's approaching.

OUr Lord GOD and the Divel (ſaid *Luther*) have two manner of Chanceries, which do not agree together, but are quite oppoſite the one to the other. God's Chancerie at the firſt doth affright, and afterwards it lifteth up and comforteth again, and that becauſ the fleſh and the old man ſhould bee killed, and the ſpirit, or new-man ſhould live. In ſuch manner the good Angels do firſt make affraid, and afterwards they comfort thoſe again which are affrighted; as in S^t^ Luke the firſt, When *Marie* was affraid at the Angel's ſpeech, hee comforted her, and ſaid: *Fear not Marie*, &c. and, in the ſecond Chapter, hee ſaid to the Shepherds that were ſore affraid: *Fear not, behold I bring you tidings of great joie*, &c.

The divel's enticements.

But the Divel turn's it quite about in deſpight of God, hee uſeth and take's a quite contrarie courſ; for hee make's, at the firſt, people ſecure and bold, that they, void of all fear or frighting, do commit ſin and wickedneſs, and do not onely remain in ſin, but alſo they take delight and pleaſure therein, and think they have don all well: but at laſt, when M^r^ Stretch-leg com's, then hee affrighteth and ſcareth them without meaſure, inſomuch that either they die of great grief, or elſ in the end, by reaſon of evil and fearful conſciences, they make away themſelvs, and are left without all comfort, and ſo do deſpair of God's grace and mercie.

That God, and not monie, preſerv's the world.

GOD onely, (ſaid *Luther*) and not monie and wealth, maintein's and preſerv's the world; for riches, and much monie, do make proud and lazie people. As at *Venice*, where the richeſt people are, a horrible dearth fell among them in our memorie, ſo that they were driven to call upon the Turks for help, who ſent unto 24 Gallies, laded with corn; all which (as they almoſt were arrived) went down into the ſea, and ſunk before their eies.

The cogitations of the world.

Therefore (ſaid *Luther*) great wealth and monie cannot ſtill the hunger, but rather occaſioneth more dearth: for where rich people are, there it is alwaies dear, and things are at high rates: moreover, monie maketh no man right merrie, but much more penſive, and full of ſorrow; for they are thorns which do prick people, as Chriſt call's riches; yet is the world ſo mad that they will ſet thereupon all their joie and felicitie.

That

That God's anger is at the greateſt, when hee hold's his peace and ſpeak's not with us.

NO greater anger, (ſaid *Luther*) then when God is ſilent, and talketh not with us, but ſuffereth us to go on in our ſinful works, and to do all things according to our own luſts and pleaſures; as it goeth now with the Jews, againſt whom God hath fixed his wrath ſo fiercely, that in the ſpace of fifteen hundred years hee hath not given them ſo much as one word, neither ſheweth hee them anie ſign; as hee threatned them in the 81 Pſalm, and ſaith: *Hear my peeople, and I will aſſure thee, O Iſraël, if thou wilt hearken unto mee, there ſhall no ſtrange God bee with thee, neither ſhalt thou worſhip anie other God; I am the Lord thy God which brought thee out of the land of Egypt. Open thy mouth wide and I will fill it. But my people would not hear my voice, and Iſrael would not obeie mee; ſo I gave them up unto their own heart's luſt, and let them follow their own imaginations.* This the Scripture nameth, *hard conceits.*

They cried ſore, and praied vehemently (ſaid *Luther*) with great earneſt zeal, as their books of praiers do ſhew. I do much wonder (ſaid *Luther*) that God did not hear them; certainly, his anger was very great. When they crie now, ſo anſwered them God in this manner: As I preached and cried to you, there was none that would hear; therefore will I not hear: my threatning Sermons have yee deſpiſed, therefore I will not hear you. Baaliſh invocating.

Ah God (ſaid *Luther*)! puniſh, wee praie thee, with peſtilence, with famine, and with what evil ſickneſſes elſ may bee on earth, but bee not ſilent, Lord, toward us. God ſaid to the Jews: *I have ſtretched forth my hand and have cried; Com hither and hear*, &c. *But yee ſaid; wee will not hear.* I ſend to you my ſervants the Prophets, *Iſaiah, Jeremiah*, &c. and ſaie unto you; Hear yee, *&c.* But yee ſaie, No: wee will kill them. I ſend unto you my Son: O! ſaie yee, that's right, wee will hang him, &c. *Proverbs 1.*

Even ſo likewiſe do wee now, (ſaid *Luther*) wee are wearie of God's Word, and are overcloied therewith; wee will not have upright, good, and godlie Preachers and Teachers, that threaten us, and do bring God's Word pure and unfalſifiedbefore us, & ſo vehemently do condemn falſ doctrine, and do truly warn us: No, ſaie wee, ſuch cannot wee endure; wee will not hear them; nay, wee will perſecute and baniſh them; therefore will God alſo puniſh us. Thus it goe's with wicked and loſt children, that will not hearken to their parents, nor bee obedient unto them, they will afterwards bee rejected of them again. *Matth. 23.*

No man (ſaid *Luther*) was ever able to deſcribe or expreſs the fierceneſs of God's Anger when it is kindled. O heavenlie Father (ſaid hee)! let us conſtantly remain, wee praie thee, by this bright ſhining Sun, and let us never fall from thy Word, or bee brought to falſ and corrupted Ddoctrine. God's anger unmeaſurable.

Although the Jews have been puniſhed ſo long, and ſtill are puniſhed to this daie, yet (ſaid *Luther*) they will not hear, but do ſtill blaſpheme. How wickedly do they blaſpheme that good maid, the bleſſed Virgin *Marie*; truly, if ſhee had been a Heathen, as *Æneas Sylvia*, yet were it too too much.

Behold and conſider, (ſaid *Luther*) they have now ſuffered fifteen hundred years; what will bee then their ſuffering in hell? No people on earth are ſo hardly puniſhed and plagued as the Jews. I adviſe, ſaid *Luther*, that no man talk with a Jew of Chriſt, that hee is the Son of God, for hee will not believ it; therefore will I diſpute no more with them. They are juſtly called, *ſtiffnecked.*

Rabbi Abida, a Jew, ſaid once to mee; Meſſias is already com: but, ſaid hee, Hee was the ſon of a ſtar, and was begotten of *Jacob*'s ſtar. That poor wretched people know not whereon they bee; ſomtime, they will ſaie, Hee is com; otherwhile again, they denie it. For my part (ſaid *Luther*) I take the Jews to bee meerly Epicures, and have deſpaired of Meſſias. They believ, whoſo doth good works, the ſame is juſt; whoſo heareth *Moſes*, is ſaved, whether Meſſias com or not. They allege, Meſſias will ſet up the Law again, and will not take it away: to conclude, they exſpect a temporal Kingdom.

What it is that moſt diſpleaſeth God.

NOthing diſpleaſeth Almightie God more, (ſaid *Luther*) then when wee defend and cloke our ſins, and will not acknowledg that wee have don wrong; as *Saul* did: for the ſins that bee not acknowledged, are againſt the firſt Table of the Ten Commandements of God. *Saul* ſinned againſt the firſt Table, but *David* ſinned againſt the ſecond. Thoſe are ſinners againſt the ſecond Table, that do look on the Sermon of Repentance, that ſuffer themſelvs to bee threatned and reproved, do acknowledg their ſins, and better themſelvs; *do ſanctifie God's Name, and give him the honor due unto his Name*, &c. but the other that do ſin againſt the firſt Table, as Idolaters, unbelievers, contemners and blaſphemers of God, and falſifiers of God's Word, &c. they do attribute to themſelvs wiſdom and power, they will bee wiſe and mightie; both which, God will reſerv for himſelf, as beeing his own proper qualities.

God's courſ when hee intendeth to deſtroie a Land.

Iſaiah 3. VVHen God intendeth to deſtroie a Kingdom, a Countrie, or a Principalitie, then (ſaid *Luther*) hee draweth and taketh from them wiſdom; that is, hee blinde's them, and afterwards bereav's them of their power and abilitie, &c.

That God puniſheth, and no man can flie away from it.

1 John 5. IT is not to bee expreſſed (ſaid *Luther*) how ungodlie and wicked the world is, as wee may eaſily perceiv from hence, that God hath not onely ſuffred the puniſhments to encreaſ, but alſo hee hath conſtituted and appointed ſo manie Executioners and Hangmen that muſt puniſh his Subects; as, there are the wicked ſpirits, the tyrants, diſobedient children, knaves, and wicked women, wilde beaſts, vermin, ſickneſſes &c. yet all this can make us neither to bend nor to bow.

Better it were, that God ſhould bee angrie with us, then that wee were angrie with God, for hee can ſoon bee at an union with us again, becauſ hee is merciful; but when wee are angrie with him, then the caſe is not to bee holpen.

That God, if hee pleaſed, could purchaſe great ſtore of monie and wealth.

God's inexhauſted liberalitie. GOD (ſaid *Luther*) could bee exceeding rich in monie, and in temporal wealth if hee ſo pleaſed, but hee will not. If hee would but com to the Pope, to the Emperor, to a King, to a Prince, to a Biſhop, to a rich Merchant, to a Citizen, or Farmer, and would ſaie; Except thou giveſt mee a hundred thouſand crouns, thou ſhalt die at this inſtant. Then everie one would preſently ſaie: I will give it with all my heart if I may but live. But now wee are ſuch unthankful ſlovens, that wee give him not ſo much as a *Deo gratias*, although wee receiv of him richly, and overflowing, ſo great benefits, meerly out of his goodneſs and mercie; Is not this a ſhame? Yet, notwithſtanding ſuch our unthankfulneſs, our Lord God and merciful Father doth not ſuffer himſelf thereby to bee ſcared away, but continually doth afford and ſhew unto us all manner of goodneſſes. But (ſaid *Luther*) if in his gifts and benefits hee were more ſparing, and in imparting the ſame unto us were more cloſe-handed, then wee would learn to bee thankful. If hee cauſed everie humane creature to bee born into the world but with one leg or foot, and ſeven years afterwards gave him the other leg; or in the fourteenth year gave one hand, and afterwards in the twentieth year the other, then wee ſhould better acknowledg God's gifts and benefits, wee ſhould alſo then value them at a higher rate, and bee thankful to Almightie God for the ſame. But now, ſeeing that God heapeth upon us theſe and the like his bleſſings, wee never regard the ſame, nor ſhew our ſelvs thankful unto him.

Good & bleſſed times. Now (ſaid *Luther*) hath God given unto us a whole ſea full of his Word, hee giveth unto us all manner of Languages & good Free Liberal Arts; wee buie at this time cheap,

cheap, and for a ſmal price all manner and ſorts of good books; moreover, hee giveth unto us learned people, that do teach well and orderly, inſomuch that a young youth (if otherwiſe hee bee not altogether a dunce) may learn and ſtudie more in one year now, then formerly in manie years. Arts are now ſo cheap, that almoſt they go about begging for bread; wo bee to us (ſaid *Luther*) that wee are ſo lazie, improvident, ſo negligent, and ſo unthankful.

But God (I fear) will ſhut and cloſe up his liberal hand and mercie again, and will give unto us ſparingly enough, ſo that wee ſhall have again Sects, Schiſms, Preachers of lies, and ſcoffers of God, and them wee ſhall adore, and carrie upon our hand, ſeeing that now wee do contemn his Word and ſervants.

When God holdeth not his hand over us then are wee quite loſt.

WEe are (ſaid *Luther*) worth nothing at all with our gifts and qualities, how great ſoëver they bee, if God continually holdeth not his hand over us: when hee forſaketh us, then is our wiſdom, art, ſenſ, and underſtanding nothing worth. If hee do not conſtantly aſſiſt us, then our higheſt knowledg and experience in Divinitie, or what elſ wee are able to attain unto, will nothing avail; for when the hour of trial and temptation com's, wee ſhall bee diſpatch'd in a moment, ſo that the Divel, through his craft and ſubtiltie, teareth awaie from us even thoſe texts and ſentences in holie Scripture wherewith wee ſhould comfort our ſelvs, and, inſtead thereof, hee ſetteth before our eies, onely ſentences of fearful threatnings, in great innumerable heaps. God's defence and protection, *Pſal* 91.

Therefore, (ſaid *Luther*) let us well learn and mark, when God take's his hand from us, that then wee ſoon and ſuddenly do fall to ground; as it fell out with S^t *Peter*, ſoon after the firſt Council at *Antioch*, where S^t *Paul* withſtood him to the face, and publickly reproved him by reaſon of his hypocriſie, wherewith hee offended the weak Gentiles. *Galat.* 2.

Wherefore, let no man appear with proud boaſting and bragging of his own Righteouſneſs, Wiſdom, or with other gifts and qualities which hee hath, but let him humble himſelf, and praie with the loving-holie Apoſtles, and ſaie: Ah Lord! ſtrengthen and encreaſ the Faith in us. *Luke* 17.

That God's corporal gifts are but little regarded.

THe greater God's corporal gifts and wonderous works are, the leſs (ſaid *Luther*) they are regarded. The greateſt and moſt pretious treaſure that wee receiv of God is, That wee can ſpeak, hear, ſee, &c. but how manie are of thoſe, that do acknowledg the ſame for God's ſpecial gifts, much leſs that they ſhould give God thanks for them. On the contrarie, the world highly doth eſteem of riches, honor, power, and of other things that are of leſs worth; for what coſtlie things can thoſe bee that ſoon do vaniſh away? A blinde man (if otherwiſe hee bee in his right wits) would willingly miſs all theſe if hee might but ſee. The reaſon (ſaid *Luther*) why the corporal gifts of God are ſo much undervalued, is, that they bee ſo common, that God beſtow's them alſo upon ſenſleſs Beaſts, which as well as wee people, yea, alſo in part better then wee, do hear and ſee. But what ſhall I ſaie? Chriſt made the blinde to ſee, hee drove out divels, raiſed the dead, &c. yet nevertheleſs hee muſt bee upbraided by the ungodlie hypocrites, which gave themſelvs out for God's people, and muſt hear of them that hee was Samaritane, and had a divel. Ah (ſaid *Luther*)! the world is the Divel's, whereſoëver it goeth or ſtandeth; how then can they acknowledg God's gifts and benefits? It is with Almightie God, as it is with parents and their children which are young; they regard not ſo much the daily bread, as an Apple, a Pear, or other toies. Ungodlie preſumption. *John* 8.

One Evening, *Luther* ſaw Cattel going in the fields, in a paſture, and ſaid: Behold, there go our preachers, our milk-bearers, butter-bearers, cheeſ and wool-bearers, which do daily preach unto us the faith towards God, that wee ſhould truſt in him, as in our loving father, hee careth for us, and will maintein and nouriſh us. *Matth.* 6.

That God nouriſheth all the Beaſts.

God's houſkeeping.

NO man (ſaid *Luther*) can account the great charges which God is at, onely in mainteining the Birds, and ſuch creatures, which in a manner are nothing or little worth. I am perſuaded (ſaid hee) that it coſteth God yearly more to maintein onely the Sparrows, then the yearly Revenue of the French King amounteth unto: What then ſhall wee ſaie of all the reſt of his creatures?

That God is skilful in all manner of Trades.

God's maſterhood.

GOD (ſaid *Luther*) is skilful in all Occupations and Trades, in moſt perfect and excellent manner; for, like a skilful Tailor, hee make's ſuch a coat for the Stag, which hee wear's nine hundred years together, and of it ſelf it is not torn: alſo, like a good Shoomaker, hee give's him ſhoo's on his feet, that laſt longer then the Stag himſelf, &c.

GOD give's this world, with all his works, to thoſe people, which (as hee know's before) will anger, contemn, and blaſpheme him; what then, may wee think? Will hee give to thoſe that, through Faith, are Juſtified, and do know that they, ſo juſtified, ſhall live and remain with him everlaſtingly?

That God is ſore vexed, by reaſon wee will not hold him for our God.

Sinful actions

ALl evil thoughts (ſaid *Luther*) proceed's from the Divel: hee will not have us to truſt in God. Now God is ſorely vexed, ſeeing hee is ſo gracious and true a God, that wee, notwithſtanding, will not hold nor have him for a God, as in the Prophets hee complain's continually, and ſaith: *Am not I God? Is there anie other God beſides mee? Have I no hand, no arm, power, ſtrength that I can help?* If (ſaid *Luther*) God ſhould chide mee, in ſuch manner as hee chide's the Pope, in the Prophet *Jeremie*, then ſhould I die; but the Pope careth not for it, hee ſcoffeth and ſcorneth it.

God can over hear now and then.

I am thy GOD, *what it is, and of the abuſing of God's Name.*

I Am thy God.] This (ſaid *Luther*) heretofore was, to mee, a ſlight and ſimple thing when I read it; who know's not that, thought I? But now I ſee well what God will have therewith, and now it is much more wonderful unto mee, that everie Preacher doth preach theſe words, [*I am thy God*] as the Pope, and his ſhaved crew the Friers; and yet, notwithſtanding, they do diſſemble and lie in their hearts, that it may remain true which they uſe to ſaie: *In God's Name beginneth all misfortune.* I ween, indeed (ſaid *Luther*) thoſe ſectaries and ſeducers do throughly approve the ſame.

To bee God.

If the Name of GOD (ſaid hee) were not ſo abuſed in the world, then it would ſtand well on earth; but wee will bee meer Idolaters. Even ſo went it in the time of *Ezekiel*, that God, through him, ſaid; Wilt thou worſhip Idols? ſo worſhip them in them in the Divel's name. But it ſtand's written therein alſo: Hee that abuſeth God's Name ſhall not go unpuniſhed.

That God will bee praiſed in all Languages.

Pſal. 150.

ALl that hath breath praiſ the Lord, ſaith the Pſalm: thence it followeth, that in all and everie Language, Speeches, and Tongues wee ſhould preach and praiſ the LORD; Why then (ſaid *Luther*) have the Pope and the Emperor forbidden to ſing and praie in the Germane tongue?

To call God to an Account.

Chap. 12. The ſtate of Chriſtians.

JEremias ſaith: Lord! is it right, that the good and godlie are thus plagued of the world? ſin and the Divel do fiercely ſet upon them with all power, craft and ſubtiltie; but the ungodlie do live in luſt and pleaſure, and have good daies: Art thou a juſt God.

To

To give GOD *the lie, Hee cannot endure.*

MUrther, Adulterie, Theft, Deceit, and ſuch like ſins are againſt the ſecond Table of God's Commandements: God will eaſily pardon thoſe that do confeſs and acknowledg ſuch offenſes. But to reſiſt the holie Ghoſt, and to make God a liar, the ſame Hee neither can nor will endure.

That GOD *is more loving unto us, then a Father towards his Children.*

GOD (ſaid *Luther*) hath a better and more friendlie heart towards his faithful Ones, then a father or mother can have towards their children; as God himſelf ſaith in the Prophet *Iſai.49. Can a woman forget her ſucking childe, that ſhee ſhould not have compaſſion of the ſon of her womb? yea, they may forget, yet will not I forget thee,* &c. But God muſt have patience with us. I beleev (ſaid *Luther*) that S^t *Paul* was at enmitie with himſelf, becauſ hee could not beleev and love Chriſt ſo intirely as willingly hee would have don. Fie on the Divel (ſaid *Luther*), and on our wicked fleſh, that wee cannot beleev and truſt in God, who hath given us ſo great and manifold benefits, and ſtill doth give us all his goodneſſes. I my ſelf muſt confeſs, that I can put more truſt in my wife, and in everie one of my friends, then in Chriſt: whenas, notwithſtanding I well know, that none among them all would do and ſuffer for mee that which Hee ſuffered, namely, to bee crucified and ſlain for mee. *Deut.32. Pſal.47.*

That GOD *is a* GOD *of the Lowlie.*

OUr God (ſaid *Luther*) is a God of the lowlie and meek; His Power is ſtrong in weakneſs; if wee were not weak, then wee ſhould bee high-minded and proud. God cannot ſhew his power, but in our weakneſs: *Hee will not quench the ſmoaking flax:* the Devil would not only hinder the ſmoaking thereof, but would alſo willingly put it quite out. *Iſai.41.*

How GOD *ſhew's himſelf in our temptations.*

GOD delighteth in our temptations (ſaid *Luther*) and God hateth them; Hee delighteth in them, when they drive us to Praier: again, Hee hate's them, when wee deſpair through the ſame. But the *Pſalm* ſaith, *An humble and contrite heart is an acceptable ſacrifice unto God,* &c. Therefore, when it goeth well with you, then ſing and praiſ God with a fine Song, or with an Hymn: goeth it evil, that is, when temptation cometh, then praie, *For the Lord hath pleaſure in thoſe that fear Him,* but, that which follow's is the beſt, namely, *and in them that hope in His goodneſs:* for God helpeth the lowlie and humble, ſeeing Hee ſaith, *Thinkeſt thou my hand is ſhortned, that I cannot help?* *Pſal.33.50,51.*

That GOD *hath but a ſmall heap on Earth.*

GOd in this world (ſaith *Luther*) hath ſcarce the tenth part of the people that ſhall bee ſaved; the leaſt and ſmalleſt number will bee ſaved, which in the Law is ſignified by the Tenth. The world is exceeding ungodlie and wicked; For, who would beleev that our people ſhould bee ſo unthankful towards the Goſpel?

That GOD *hath hidden great gifts in ſmall and contemned things.*

I Do much admire (ſaid *Luther*) that God hath put ſuch excellent Phyſick in dung and muck; for, yee know by experience, that ſwine's dung ſtint's the bloud; Horſ dung ſerve's for the Pluriſie, the dung of mankinde healeth wounds and black botches; Aſſes dung is uſed for the bloudie flux, and Cow dung with preſerved Roſes ſerve's for the Epilepſie or the Convulſion of Children. Not to contemn anie thing.

God's Improvidence.

Matth. 21. GOD will ſeem (ſaid *Luther*) as if hee had dealt inconſiderably and improvidently, in that hee hath commanded the world to bee governed by the Word of Truth, ſpecially, inaſmuch as hee hath cloathed and hooded the ſame with a poor, weak, and contemned Word of the Croſs. For, the world will not have the truth, but they will have lies; neither do they willingly anie thing that is upright and good, except they bee by main force haled thereunto. The world hath a loathing of the Croſs, and will rather follow the luſts and pleaſures of the Divel, and have good daies, then to carrie the croſs of our bleſſed Saviour Chriſt Jeſus. But, the beſt member that governeth the world (as very worthie) is Satan in his Lieutenant the Pope, hee can pleaſ the world well, and know's how to make it give ear unto him; For, his Kingdom hath a mightie great ſhew and repute, and that is acceptable to the world, and is very fitting for it: Like unto like.

That GOD *is reſiſted by Satan, and by all his members the ungodlie.*

The Devils Alliance. EVen as the Divel (ſaid *Luther*) ſetteth himſelf in all things againſt God in words and works; juſt ſo do all the ungodlie, which certainly are poſſeſſed of the Divel, though not corporally, yet ſpiritually, as wee plainly ſee by the Papiſts, and other Hereticks.

Why GOD *worketh his goodneſs through means.*

Pſal. 103. GOD (ſaid *Luther*) if hee pleaſed, could maintain and nouriſh us without all our labors and means; but hee will open the hand to the end wee may ſee, hee is a rich Lord, and it is a wonderfull work of God, that wee muſt ſaie, Wee have all from him. No man can conceiv what benefits hee giveth us through the four Elements; the Earth bringeth Trees, manie ſorts of Beaſts and Cattel, metals, water, grain, herbs, &c. The Fire warmeth, boileth, and roaſteth.

That men are ſoon wearied with one only thing.

Heavenlie muſick. *Pythagoras* (ſaid *Luther*) the heathen Philoſopher ſaid, That the motion of the ſtars do give a very ſweet harmonie and celeſtial conſent; but the people through continual cuſtom are now wearied and cloied therewith. Even ſo is it likewiſe with us, wee have ſurpaſſing fair Creatures, but by reaſon they are too common, wee regard them not.

Men's wearineſs. *Philip Melanchthon* (ſaid *Luther*) deſired of mee, that I would give a Syllogiſm out of the Bible, but (ſaid hee) give mee ſuch an one as I may not bee wearie of. *Luther* ſaid, That could never yet bee given to anie man, which alwaies hee could love and affect, and of which hee would not bee wearie; yet the Devil would (as wee ſee) that Whores and Knaves do remain conſtant together, but married people can ſoon part and ſeparate themſelvs. Likewiſe whoring, ſtealing, and all manner of ſin and wickedneſs can alwaies bee driven and ſet forward, but that which is good cannot alwaies bee loved. The Divel ſpoil's and hinder's God's works; and again, Chriſt deſtroie's the works of the Divel, theſe are two things contrarie the one to the other, the woman's ſeed and the ſerpent.

That GOD *mainteineth all people and Creatures in the world.*

God's Care. THe third part of the ground (ſaid *Luther*) ſcarcely beareth Corn, and yet wee are all mainteined and nouriſhed. I verily beleev (ſaid hee) that there do not grow ſo manie ſheavs of Corn as there are people in the world, and yet wee are

all

all fed; yea, and alſo there remain's a good over-plus of Corn at the years end. This is a wonderful thing, and thereby wee ſhould ſee and perceiv God's Bleſſing.

That GOD *will bee wronged in whatſoëver hee doth.*

THe cauſ why God paſſed ſo ſharp a ſentence againſt *Adam*, was, (ſaid *Luther*) that hee had eaten of the forbidden Tree, and was diſobedient unto God; inſomuch that for his ſake the ground was curſed, and alſo the whole generation of mankinde was made ſubject to all manner of miſeries, fears, neceſſities, ſickneſſes, plagues, and finally, death ſent upon us all. The ſenſ and reaſon of the worldly wiſe (who only do look on the biting in the Apple) do hold that for a ſlight and trivial thing, they think it was too too cruel and hard a proceeding againſt poor *Adam*, they take ſnuff in the noſe, and ſaie, (or at leaſt they think) O! is it then ſo heinous a matter and ſin, for one to eat of an Apple? As people now uſe to ſaie of ſuch and the like ſins which God expreſly in his Word hath forbidden, eſpecially, of drunkenneſs, exceſs, &c. What hurt is it (ſaie they) that one is merrie, and take's his Cup with good fellows? Therefore according to their blindneſs they conclude from hence, God hath don too much, Hee is too cruel, and ſeek's it too too ſtrictly. God's Righteouſneſs.

Again (ſaid *Luther*) theſe worldlings do ſtumble and are offended at this, namely, that Chriſt (as they think) let's go, and rejecteth good, honeſt, and holie people, Hee will not know them; Hee ſhew's himſelf harſhly towards them, yea, Hee ſend's them away from Him, and call's them malefactors; notwithſtanding ſom in His Name have propheſied, have caſt out devils, and have don miracles, &c. On the contrarie, Hee receiv's publick ſinners, as Whores, Knaves, Publicans, Murderers, &c. (if they hear His Word, and beleev in Him) Hee forgive's them their ſins, Hee cover's and will not impute their ſins unto them, bee they never ſo great and manie; yea, Hee make's them Righteous and Holie, God's Children and Heirs of everlaſting Life and Salvation out of meer grace and mercie, without anie of their deſerts, good works and worthineſs. This they conceiv to bee too too much, yea, to bee altogether unjuſt, &c.

Now, (ſaid *Luther*) who can bee herein an Arbitrator, theſe two things or proceedings beeing ſo quite contrarie to each other, and are oft compared as Fire and Water together; namely, that God uſeth the cruelleſt and ſevereſt Juſtice againſt the Innocent, (as the worldly wiſe conceiv) and ſheweth too too great goodneſs and mildeneſs towards the ſinners, &c. Herein (ſaid hee) man's wiſdom, ſenſ, reaſon and underſtanding is made a Fool. Therefore the Scripture ſaith, *Except yee convert your ſelvs and becom like to the little Children, yee ſhall not enter into the Kingdom of God.* Humane reaſon, wiſdom, and underſtanding cannot comprehend God in his Majeſtie; therefore wee muſt neither ſeek nor ſearch out what God's Will, His Subſtance, and Nature is, no further then ſo far as Hee hath commanded us. Hee hath given us His Word, and therein Hee hath richly revealed what wee ſhould know, hold, and beleev, and what from Him wee ſhould exſpect, thereafter ſhould wee direct our ſelvs, and then wee could not err. But (ſaid *Luther*) hee that hath thoughts of God's Will, of His Nature and Eſſence without the Word, and will ſpeculate and ſearch out the ſame with his humane wit and wiſdom, hee make's himſelf much labor and diſquietneſs in vain. For, the world (ſaith S^t *Paul*) with their wiſdom, know's not God in His wiſdom, 1 *Cor.* 1. To mingle ones ſelf between door and hinges.

Such Searchers (ſaid *Luther*) ſhall never learn nor know how God is inclined towards them. Thoſe alſo, that ſo vainly trouble themſelvs, whether they bee predeſtinated, foreſeen, or choſen? They (I ſaie) that do fall into ſuch cogitations, in them there goeth up a Fire in their hearts, which they cannot quench; ſo that their Conſciences can never bee at peace, but in the end they muſt deſpair. Speculators.

Hee therefore that will ſhun this evil and everlaſting danger, I truly do adviſe him, that hee hold faſt the Word; for then hee ſhall finde, that our gracious God hath laid and made a ſure and ſtrong foundation on which wee may ſurely and certainly take footing, namely, Jeſus Chriſt our Lord, through whom only (meerly *gratis*, for nothing, 1 Cor 3.

1 Cor. 3. thing, and through none other means) wee muſt enter into the Kingdom of Heaven: For *Hee*, and no other, *is the Waie, the Truth, and the Life.*

Now, (ſaid *Luther*) will wee deſire to know God in His divine Eſſence and Beeing, and how Hee is inclined towards us? Then it muſt bee don through His Word; For, even for that cauſ hath God ſent His only begotten Son into the world, to bee made *Man like unto us in everie thing (ſin only excepted)* to dwell among us, and to reveal His Father's Heart and Will unto us, as God hath appointed and ſet Him to bee unto us a Teacher, when Hee called from Heaven, *This is my wel-beloved Son, &c. Him ſhall yee hear.* As if Hee would ſaie, It is in vain and loſt labor, when people take in hand to ſearch out my Divine Majeſtie; Humane wit and wiſdom cannot take hold on mee; I am far too high and great; Therefore I will make my ſelf little, ſmall, and low enough, that people may faſten, comprehend, and take hold on Mee. I will give them my only Son, and I will give Him in ſuch manner, that Hee ſhall bee a ſacrifice, yea, Hee ſhall bee a ſin and a curſ for them; and herein Hee ſhall bee obedient unto Mee, even unto death, yea, to the death of the Croſs. This will I cauſ to bee preached afterwards in the whole world, and they that beleev herein ſhall bee ſaved. Thus meaneth S^t *Paul* when hee ſaith, ſeeing the world with their wiſdom knew not God in his wiſdom, *It pleaſed God by the fooliſhneſs of preaching to ſave them that beleev.* 1 Cor. 1.

John 14.

The right Tutor.

Thus the Divine Majeſtie may well and fitly bee called Little and Comprehenſible indeed, inſomuch that no man in reaſon can complain, that hee knoweth not how the caſe ſtandeth with him towards God, or what hee ſhall exſpect from him? But (ſaid *Luther*) the world is blinde and deaf, they neither ſee nor hear what God doth and ſaith through his Son, therefore Hee will require it at their hands. *Deut.* 18.

To finde God. Wee (ſaid *Luther*) can ſeek, finde, and underſtand the heavie temptations of that everlaſting Predeſtination (which terrifie's manie people) no where better then in the wounds of our Saviour Chriſt Jeſus, of whom the Father hath commanded, ſaying, *Him ſhall yee hear.* The Father in his divine Majeſtie is too too high and great for us, wee cannot take hold of Him; therefore Hee ſheweth unto us the right waie, by which wee may certainly come unto Him, namely, Chriſt, and ſaith, Beleev on Him, depend on Him, ſo ſhall yee eaſily finde who I am, and what my Will and Eſſence is. But (ſaid *Luther*) the wiſe of the world, the mightie, the high learned, and the greateſt Companie in the world by no means do this. Therefore God is and remain's unknown unto them, notwithſtanding they have manie cogitations, and do diſpute and talk much of God: for it is a ſhort and a round concluſion, that, *Without Chriſt, God will not bee found, known, nor comprehended.*

Matth. 20. If now thou wilt know, Why ſo few are ſaved, and ſo infinitely manie damned? This is the cauſ, The world will not hear Chriſt, they care nothing for Him; yea, they do contemn that which the Father witneſſeth of Him, namely, *This is my wel-beloved Son, in whom I am wel-pleaſed.* As if Hee would ſaie, By Him only yee ſhall finde what and who I am, and what I will have. Otherwiſe, yee ſhall never finde Mee neither in Heaven nor on Earth.

2 Cor. 1. If now yee beleev in the Son, whom I have ſent to bee a Saviour unto you, then will I bee to you a Father, and that ſhall be *Yea* and *Amen*; what this my Son ſaith and promiſeth, the ſame I will make good and perform, and will not make Him a liar. Hereupon therefore it doth follow moſt certainly (ſaid *Luther*), that all people which intend, and labor to com to God, through anie other means, then only through Chriſt (as there are Jews, Turks, Papiſts, falſ Saints, Heretikes, &c.) they do all walk in horrible darkneſs and error; and it helpeth them nothing that they carrie outwardly a civil and ſtrickt kinde of life, do pretend great Devotion, ſuffer much, love and honor God, as they boaſt of themſelvs, &c. For, ſeeing they will nor hear Chriſt, nor beleev in Him (without whom no man know's God, no man obtein's forgiveneſs of ſins, no man come's to the Father) therefore they remain alwaies in doubt and unbelief, know not how they ſtand with God, and ſo at laſt they muſt die, and bee loſt in their ſins. For, *Hee that honoreth not the Son, honoreth not the Father.* 1 Joh. 2. *Hee that beleeveth not the Son, ſhall not ſee life, but the wrath of God remain's upon him.* Joh. 3.

Cauſ of people's Damnation.

Why

Why God ordain's, that it goeth well with the wicked, and ill with the godlie in this world.

I My ſelf (ſaid *Luther*) cannot unloof this Argument, Why deſperate wretches have ſo good daies, and live a long time in jollitie and pleaſure, according to their hearts deſire, God honoreth and give's them health of bodie, fine children, &c. But contrariwiſe, the good and godlie people that are highly enlightned, hee ſuffer's them to ſtick and remain in calamitie, in danger, anguiſh, and in neceſſitie all the daies of their lives; yea, and ſom to die alſo in miſerie, as S^t *John* the Baptiſt did, who was the greateſt Saint on earth: I will ſaie nothing of our onely Saviour Chriſt Jeſus, who died in unſpeakable miſerie, the moſt ſhamefulleſt and contemptible death of the Croſs, between two murtherers. The qualitie of the good, and of the evil people in this life.

But (ſaid *Luther*) God doth like an honeſt and godlie Father, that fain would bring up his ſon in the knowledg and fear of the true faith, to the end hee might live to have joie of him afterwards, and might convey unto him all the treaſure which hee had gathered together, with all that hee poſſeſſed beſides: therefore hee chaſtneth and ſcourgeth him more and oftner then hee doth a ſervant, from whence the Proverb cometh; *The lovinger childe, the ſharper rod:* yea, hee ſuffer's the diſobedient ſervant to go a while unpuniſhed, to uſe his wilfulneſs, and will not ſeem to regard it; but in the mean time hee think's: Well, thou ſhalt not drive it long; and when the time com's, hee thruſt's him bare and naked out of the houſ. In this plain and ſimple manner (ſaid *Luther*) do I uſe to ſolv and unloof this Argument; Why God permit's the and ordain's that the good and godlie, (ſpecially) the great ſaints, as the Prophets, the Apoſtles, &c. muſt ſuffer anguiſh and calamitie in this world: but the ungodlie do live a long time in peace, and do reſt in all ſuperfluitie, without want, calamitie and trouble. Duties of Fathers.

The Prophets (ſaid *Luther*) have all run themſelvs upon this rock, have written much thereof, and therewithall they have ſhewed, how the good and godlie ſhall, and may overcom ſuch offenſive cogitations, and may comfort themſelvs againſt the ſame, as *Jeremias* ſaith: *Why goeth it ſo well with the ungodlie, and wherefore are all they happie that deal very trecherouſly?* Jer. 12. But it bring's them to an evil end, as hee faith further: *Thou ſuffereſt them to go at libertie like ſheep that are to bee ſlain, and thou prepareſt them for the daie of ſlaughter:* of this alſo read manie Pſalms. Pſal. 37. 49. 73.

God is not therefore angrie with his Children, though hee ſcourgeth and puniſheth them: but hee is angrie with the ungodlie, which do not acknowledg Chriſt to bee the Son of God, and the Saviour of the World, but do blaſpheme and contemn the Word; ſuch are to exſpect no grace and help of him, except they believ in Chriſt, honor and worſhip him. And, indeed, hee himſelf doth not ſcourge and beat his ſmal and poor flock that do depend on Chriſt; but hee ſuffereth them to bee chaſtned and beaten, when they are ſecure and unthankful unto him, for his unſpeakable graces and benefits ſhewed unto them in Chriſt, and when they are diſobedient to his word &c. As then hee permitteth that the divel bruiſeth our heels, ſend's peſtilence and other plagues unto us, Tyrants to perſecute us, &c. and hee permit's the ſame to bee don for our beſt good, that thereby wee ſhould bee moved and (in a manner) forced to turn our ſelvs unto him, to call upon him, to ſeek help and comfort from him through Chriſt. 1 Tim. 3.

In the Book of the Judges, Chap. 10, it is written, how God, by a Prophet, ſorely threatneth the people of Iſraël, and ſaith: *I have oftentimes delivered you out of your enemie's hands, when yee cried unto mee; but now, becauſ yee hearken not to my voice, but ſerv other gods, I will help you no more; Go, and call upon thoſe gods which yee have choſen, let them help yee in the time of your calamities.* This was a hard and ſharp Sermon of threatning, (ſaid *Luther*) as if God would have no more to do with them. But when the people turned themſelvs to the Lord, and put away from them the ſtrange gods, and ſerved the Lord, acknowledged their ſins, and ſaid: *Wee have ſinned, do with us what pleaſeth* Phyſick for ſecure people.

pleaſeth thee, onely ſave us at this time. Then the Lord had pitie on them, that they were ſo ſorely plagued, as the Text further ſaith.

That GOD *is a* GOD *of the Living, and not of the Dead.*

The life to com.

THis Text (ſaid *Luther*) doth Chriſt put on, and allegeth *Mat.* 22, and thereout powerfully ſheweth the Reſurrection of the Dead; for if there were no hope of the Reſurrection of the Dead, nor of another and better world after this ſhort and miſerable life, wherefore then doth God offer himſelf, that hee will bee our God, that hee will give us all that is neceſſarie and healthful for us, and in the end will deliver us out of all trouble, both temporal and ſpiritual. To what purpoſe is it that wee hear his Word and believ in him? What are wee the better when wee crie and ſigh to him in our anguiſh and need, that wee wait with patience upon his comfort and ſalvation, upon his grace and benefits which hee ſhew's in Chriſt, why do wee praiſ and thank him for the ſame? why are wee daily in danger, and ſuffer our ſelvs to bee perſecuted and ſlain for the ſake of Chriſt's Word, which wee teach and hold for our greateſt treaſure, and do acknowledg it before the wicked world.

The ſum of divine doctrine.

But foraſmuch as the everlaſting merciful God, onely through his Word and Sacraments, talketh and dealeth with us (all other creatures excluded) not of temporal things which pertain's to this vaniſhing life (all which, in the beginning, hee hath provided richly for us) but where wee ſhall remain when wee depart from hence, and giveth unto us his Son for a Saviour, who delivereth us from ſin and death, and hath purchaſed for us everlaſting righteouſneſs, life, and ſalvation; that wee believ in him and at his Commandement are baptized, &c. Therefore it is moſt certain, that wee do not die away like the beaſts that have no underſtanding; but ſo manie of us as do ſleep in Chriſt, ſhall, through him, bee raiſed again to life everlaſting, at the laſt daie: but the ungodly to everlaſting ſhame and deſtruction, *Joh.* 5. *Dan.* 12.

That GOD *uſe's Evil to Good.*

1 *Cor.* 7.

GOD (ſaid *Luther*) make's very good uſe of all things: On the contrarie, the Divel, and mankinde, ſhamefully do abuſe all good things. Through, and by ſecret ſuffering and luſt, God drive's people to marrie; for if people had not luſt, love, and deſire one to another, who then would marrie? onely that afterwards forbidden luſt may bee hindred; that a man may not hang on a ſtrange woman, but may joie and ſolace himſelf with his wife, and delight himſelf in her love, as alſo the wife towards him, &c. Again, through, and by ambition, God drive's manie to hunt after wealth and honor, to have high eſteem in the world, to bee preferred before others to high eſtate and dignitie, as Governors, Councellors, &c. otherwiſe, who would deſire to bee therein imploied? Onely that ambition afterwards may not ſtep out of her bounds of Commanding and Governing, but may remain therein, and not to look after that which is not his, nor to do hurt to the Subjects and his Neighbors, &c. Moreover, through, and by Covetouſneſs, God drive's manie to bethink themſelvs how to bee mainteined and nouriſhed; otherwiſe, who, without ſuch deſire, would have anie encreaſ of that which is their own already? Who would work and wearie himſelf to get means and mainteinance? yea, all good wealth would fall and go down. Onely that the Covetouſneſs may remain and bee kept alſo within her limits and bounds.

Seeking after gain.

Aiming at maintenance.

Onely Pride and Envie are and remain plain vices of the Divel; yet notwithſtanding, God uſe's the ſame alſo to good, though in a contrarie wiſe; not in thoſe which therewith are fooled and blinded; but in thoſe that are perſecuted of the proud and envious. For in that manner God exerciſeth his holie and godlie ſervants for their good, through the Divel and his members.

Deſtroying of goodneſſes.

On the contrarie, the Divel abuſeth GOD and everie good thing, chaſtitie, and the

the unmarried kinde of life, hee diverteth into hypocrisie; hee turneth humilitie to spiritual pride; love to sects and rebellion; wealth to haughtiness and idleness, &c.

That GOD *suffereth nothing to bee wanting in him.*

GOD (said *Luther*) give's all manner of wealth richly; first, to the end that no man may justly complain and saie, hee hath not provided sufficiently for the maintenance of this life. But in that there is now and then want, specially in this last time, the same is not his, but the fault of the cursed covetous cormorants that do rend and tear all to themselvs, do buie up all manner of wares, and raif the prices thereof at their pleasures, and do overset and hurt the Common-people; much more mischief do the wicked Usurers, with quite sucking out and consuming poor and needful people. Secondly, God doth justly, in suffering his punishments to fall upon those that do not know him nor are obedient to the Gospel of Jesus Christ, neither are anie waie thankful unto him, for the temporal benefits which hee rightly bestow's upon them to enjoie (not to pride and superfluitie); yea, those that shamefully do abuse the same against God, and to the hurt and undoing of their Neighbors. What doth God desire of us for all his benefits both spiritual and temporal? but onely, that wee should thank him for the same, should acknowledg him for our God and Father, should hearken to his Word, believ and serv him, to call upon him in all our need, and not to doubt that hee heareth us, for the sake of Christ.

Fair and Market Pedlers. Hacklers.

That thankfulness is the most acceptable service to GOD.

THe most acceptable service that wee can do and shew unto God, and which hee onely desireth of us, is, that hee is praised of us: but hee is not praised except hee bee first loved: hee is not loved, unless hee be first bountiful, and doth well; hee doth well when hee is gracious; gracious hee is, when hee forgive's sins. Now (said *Luther*) who are those that do love him? They that are the smal flock of the faithful, that do acknowledg such graces, and do know, that through Christ they have forgiveness of their sins, &c. But the children of this world do not trouble themselvs herewith, they serv their Idols, that wicked and cursed Mammon, but in the end hee will evil reward them.

God's Incom and Revenue.

That GOD *is willing wee should make use of his Creatures.*

OUr loving Lord God is willing that wee eat, drink, and bee merrie, and make use of his Creatures, for therefore hee hath created them. Hee will not have that wee should complain, as if hee had not given sufficient, or that hee could not maintein our poor carkasses; onely, that wee do acknowledg him for our God, and thank him for his gifts.

God's furthering of our joie.

That GOD *fill's the bellies of the Ungodlie, but hee give's the Kingdom of Heaven to the good and Godlie.*

WEe believ (said *Luther*) that God will give to us no better things then hee giveth to the rich ungodlie wretches in this world, to whom hee give's an *overplus*, and the fill of good wine, monie, wealth, power, honor, and all things that they would have or can desire. But the best wealth and treasure (which they do not desire) hee denie's them; namely, himself. But hee that hath not God (let him have elf what hee will) so is hee, notwithstanding, more miserable then was *Lazarus*, that laie at the rich man's gate, and was starved to death. But it will go even so with them, as it went with the Glutton, that they everlastingly must hunger and want, and shall not have in all their power so much as the least drop of water, &c.

Psal. 12.

Gen. 13.

If

Mat. 19. If then (ſaid *Luther*) the Almightie and liberal God in ſuch wiſe doth heap bleſſings upon his worſt enemies & blaſphemers, with all manner of temporal goods and wealth, and give's to ſom alſo Kingdoms, Principalities, *&c.* Then may wee (that are his children) eaſily conceiv, what hee will give unto us, (who for his ſake muſt ſuffer) yea, what hee hath already given us. Hee hath given unto us his onely begotten Son, and with him hath beſtowed all things upon us, ſo that through him wee are God's children, and alſo heirs of his Celeſtial treaſure, and are co-heirs with Chriſt according to hope.

God the Lord hath divided his goods and benefits, to this wicked world, very unequally; that is, hee hath made ſubject to the world all the creatutes on earth: in the water, and in the aër; they command and govern over fiſh in the ſea, over birds and fowl under heaven, and over all beaſts that are upon earth: but heaven hee hath reſerved for himſelf, for hee is Lord of Life and Death: if God would ſell thoſe two, then would hee ſoon bring to himſelf again all the wealth and treaſure which hee hath divided to the world.

That GOD *hath long patience with Tyrants.*

The raging of the Pope and Turk. GOD is patient, and of great goodneſs (ſaid *Luther*) in that hee can hold his peace and bee ſilent ſo manie hundred years, and hath ſuffred the Pope and Turk to go ſo long unpuniſhed. The cauſ is, that few do know (or at leaſt will believ) that God will fearfully puniſh the blindneſs of the damned world, which will not receiv the truth, (or cannot long endure it) to the end they might bee ſaved, but do blaſpheme and perſecute the ſame: Therefore doth God ſend unto them powerful Errors, that they do believ lies, 2 *Theſ.* 2.

In the time of the Apoſtles, and long afterwards, the Goſpel had its full courſ in *Arabia*, in *Syria*, in *Egypt*, *Aſia*, *Grecia*, and in other Kingdoms which the Turkiſh Tyrant now poſſeſſeth. But (ſaid *Luther*) at ſuch time as the people were wearie thereof, and manie ſects aroſe, then came that blaſphemous *Mahomet* with his *Alcoran*; *Nota bene.* from that time forward they forſook Chriſt, and worſhipped the Divel *Mahomet*. Even ſo went it likewiſe in Popedom, and I fear, after our time, will go alſo in *Germanie*, and other places, more by reaſon of the horrible unthankfulneſs, and contemning of the all-ſaving holie Word, which clear and purely is now preached unto them. And then after this bright ſhining light there will com a griezly and fearful darknes. Chriſt Jeſus comfort and help his little flock, and give an end to theſe miſeries, through his glorious coming, *Amen.*

That GOD *delaie's his puniſhments for a while.*

Courtly refreſhments. GOD ſee's well (ſaid *Luther*) how the drunken bolts throw pots and glaſſes out at windows: but when hee begin's to viſit, then hee puniſheth horribly, without meaſure and end. I ſpeak this (ſaid *Luther*) of the waſteful, filthie, and ſwiniſh manner of life, which, void of all ſhame, in this our laſt time, is exerciſed and cheriſhed by great Kings, Princes, by the ignoble Nobilitie, but ſpecially by the Pope, and by his Cardinals, Biſhops, Prebends, and by his whole Croun-ſhorn generation.

The ſigns that go before the puniſhment.

WHen God will devaſte and puniſh a people or a Kingdom, then hee firſt take's away from them good and godlie Teachers and preachers; alſo hee bereav's them of wiſe, godlie and honeſt Rulers and Counſellors, hee take's away good and upright experienced ſouldiers and other good people. Then are the Common people Will's libertie. ſecure and merrie, they go on in all wilfulneſs, they care no more for the truth and divine doctrine: yea, they deſpiſe it and fall into blindneſs: they regard neither threatning, civilitie,

Civilitie nor Honeſtie, they drive all manner of ſins and ſhame, out of which follow's a wilde, diſſolute, and divelliſh kinde of living, as now (alas) wee ſee and are too too well aware of, and cannot long endure. Therefore I fear (ſaid *Luther*) the Ax is laid to the root of the Tree that it ſoon muſt bee cut down. God of his infinite mercie take us graciouſly away, that wee may not live to ſee ſuch calamitie.

How GOD *regard's great Perſons that are ungodlie.*

GOD regard's ungodlie great Potentates, Kings and Princes, even as Children regard playing at Cards; while they plaie, and have good Cards, they hold them in their hands; then, afterwards, when they have bad Cards, they are wearie of them, and throw them under the Bench. Juſt ſo doth God with great Potentates, while they are in the Government, and rule well, Hee hold's them for good; but ſo ſoon as they do exceed, and govern ill, then Hee throw's them down from their ſeat (as *Marie* ſing's) and there Hee let's them lie; *Ut Regem Daniæ.* God's Depoſuit.

The Queen of *Denmark* (that was Siſter to Emperor *Charls* and King *Ferdinand*) died at that time when her husband (King *Chriſtern*) was taken priſoner, who was kept in priſon twentie years. And his ſon (who was the only Heir of the Kingdom, and was in the Court of the Emperor) died alſo at the Imperial Diet held at *Ratisbone* the ſame year, 1541. God hath taken up and gathered together a fine and glorious Game at Cards, all of mightie Potentates, as Emperors, Kings, Princes, &c. they ſcuffle and fight one with another; touching which (ſaid *Luther*) I could ſhew manie Examples don in our time, &c.

The Pope (ſaid *Melanchthon*) for the ſpace of theſe certain hundred years hath been held for the principal Head of all Chriſtendom, when hee did but wink or hold up one finger; ſo muſt the Emperors, Kings, and Princes have humbled themſelvs and feared, inſomuch that hee was Lord of all Lords, King of all Kings on earth; yea, hee was an earthlie god. But now come's Almightie God, throw's the Pope down, and win's that great king with the Ace (*Luther*), and there he lie's. This is God's Government, as *Marie* ſing's in her *Magnificat: Depoſuit potentes.* Hee put's down the mightie from their ſeat, &c.

If I were rich (ſaid *Melanchthon*), I would have artificially made mee a Game at Cards, and a Cheſt-board all of Gold and Silver, in a remembrance of God's Game at Cards, which are all great and mightie Emperors, Kings and Princes, where hee alwaies thruſteth one out through another. N. Is the four of Diamonds, The Pope is the ſix of Diamonds, the Turk is the eight of Diamonds, The Emperor is the King in the Game.

At laſt come's our Lord God, divide's the Game, beat's the Pope with *Luther*, (hee is the Ace) but the Pope is not yet quite dead, Chriſt hath begun to ſlaie him with the ſpirit of his mouth, ſo that hee is dead in the hearts of beleeving Chriſtians; I hope it is almoſt com ſo far, that, *in leſs then two hundred years*, God will quite make an end of him, and of that Antichriſtian Idolatrie, by his glorious coming.

Ezekiel and the *Revelation* do ſpeak thereof, as if the Turk ſhould bee conſumed with Fire from Heaven, which is a verie dark prophecie: It may well bee don (ſaid *Luther*) by a ſpiritual fire, which executeth and conſumeth Antichriſt the Pope. For, when God give's the Word, Hee give's alſo therewith the ſpirit of faith and praier; when the ſame is powerful in the hearts of beleevers, then is the wicked world beaten, the devil overcom and executed, who cannot endure the Word; nay, it is in his Eies like a thick miſt or fog. Well, as I ſaid before, it cannot bee verie long, but that both the Pope and Turk with their Retinue muſt bee ſtruck down to the pit of Hell. Spiritual fire.

That out of the beſt come's the worſt.

OUt of *Abraham* came *Iſaac* and *Iſhmaël*; out of the Patriarchs and holy Fathers came the Jews that crucified Chriſt; out of the Apoſtles came *Judas* the Traitor;

Out of the Citie *Alexandria* (where a fair illuſtrious and famous School was, and from whence proceeded manie upright and godlie learned men) came *Arrius* and *Origenes*; Out of the Romiſh Church, that yeelded many holie Martyrs, came the blaſphemous Antichriſt, the Pope of Rome; Out of the holie men in *Arabia*, came *Mahomet*; Out of Conſtantinople (where in that noble Citie manie laudible Emperor's Courts were kept) come's the Turk. To conclude, out of married women com Adultereſſes, out of Virgins Whoors, out of Brethren, ſons and friends com the cruelleſt enemies; out of Angels com Devils, out of Kings com Tyrants, out of the Goſpel and godlie truth com horrible lies; out of the true Church com Hereticks; out of *Luther* come's Murther, Rebels, and *Anabaptiſts*, &c. What wonder is it then that evil is among us, com's from us, and goeth out of us; they muſt indeed bee very evil things that cannot ſtay by ſuch goodneſs; and they muſt alſo bee verie good, that can endure ſuch evil things.

That GOD *extolleth his mercie in us ſinners through his benefits.*

ALthough Original ſin had wel deſerved, that many wilde Beaſts ſhould hurt mankinde, as there are Lions, Wolves, Bears, Snakes, Adders, &c. yet notwithſtanding, the merciful God hath in ſuch manner leſſened our wel-deſerved puniſhments, that there are many more beaſts which muſt ſerv us for our good and profit, then of thoſe which can do us hurt: For there are more Sheep then Wolvs, many more Oxen then Lions, many more Cows then Bears, many more Stags and Deer then Foxes, many more Kreafiſh and Lobſters then Scorpions, many more Ducks, Geeſ, and Hens, then Ravens and Kites, &c. And (ſaid *Luther*) hee that with diligence would compare them one with another, ſhould finde, that there are in the world many more good and profitable beaſts then hurtful; and that in all Creatures are found more good then evil, more benefits then hurts and hindrances.

Profitable good beaſts.

The Sparrows are the leaſt birds, and yet they are very hurtful, and have the beſt nouriſhment; they have the whole year through the beſt daies, and do the greateſt hurt. In Winter-time they lie in the Barns and Corn-houſes; In the Spring they eat the Corn from the fields, alſo they eat the Plants, and other growth; In time of Harveſt they have enough in the fields, and ſoon after, the Grapes and Fruits are their refreſhments: *Ergò digni ſunt omni perſecutione.*

Gracious puniſhments of GOD.

WHen God is angrie with us, and is jealous of us, and delivereth us into the hands of our enemies, that through them hee puniſheth our ſins and vices; and ſendeth upon us peſtilences, plagues, famine, &c. yet nevertheleſs, ſo long as hee ſpeak's with us through his Word, it is a certain ſign of his grace and favor towards us; *for, whom the Lord loveth, Hee chaſtneth.* But (ſaid *Luther*) when people are ſecure, they hear indeed the Word, but it goeth in at one ear, and out at the other; they prate much thereof, but no amendment of life, nor fruits of the faith do follow (as wee ſee (alas!) before our Eies) everie one will bee a true Chriſtian and an upright Proteſtant, and yet there is no meaſure of carping and caring for the bellie, wicked covetouſneſs, uſurie, and other ſins go on in full flouriſh and ſwaie. And when God through good and godlie Teachers and Preachers doth threaten us, and wee will not turn and repent, &c. ſo is it then a certain ſign, that God will ſhortly take from us his Word and pure Doctrine, and will leav us in the darkneſs of our hearts to walk in our own counſels, as Chriſt threatned the Jews, and took from them the Kingdom of God, and gave it to others that brought forth their fruits. In this ſort it fall's out, that Kingdoms, Countries, and people for the ſame cauſ are utterly waſted and deſtroied.

God puniſheth onely out of Grace, when as yet hee ſpeaketh with us.

The quite out.

Therefore it amazeth mee, (ſaid *Luther*) and I do fear that *Germanie* in ſhort time will bee viſited, and horribly puniſhed, by reaſon of the great unthankfulneſs, (on our part) in contemning and blaſpheming of God's Word (on the Enemies part)

Luther's Prophecie and care for *Germanie.*

part) that God in the laſt and dangerous times doth cauſ his Word to ſhine ſo bright and clear. God can have long patience, when the people are wicked. But when they contemn his Word, and perſecute the ſame, then hath patience an End, and the laſt puniſhment is at hand, as with the Jews, Greeks, Romanes, and others it hath been.

What manner of people GOD *will have for his ſervants.*

GOD will have his ſervants to bee repenting ſinners, ſuch as do ſtand in fear of his Anger, of the Divel, death and hell, and that do believ in Chriſt. Therefore ſaith *David* in the 34 *Pſalm, The Lord is nigh unto them that are of a broken heart, and helpeth them that bee of an humble ſpirit.* And in *Iſaiah* the 66. *Where ſhall my Spirit reſt, and where ſhall I dwell? By them that are of humble ſpirits, and that ſtand in fear of my Word.* The ſame doth the poor ſinner on the Croſs. S^t *Peter* did ſo, when hee had denied Chriſt; *Marie Magdalene* that was poſſeſs'd of the Devil; S^t *Paul* the perſecutor, &c. All theſe were ſorrowful for their ſins, and ſuch ſhall have forgiveneſs of their ſins, and bee God's ſervants. Upright ſervants of God.

The great Prelates, (ſaid *Luther*) the puft up Saints, the rich Uſurers, the Oxen-Drovers that ſeek unconſcionable gain, &c. Theſe are not God's ſervants, neither were it good they ſhould bee; for then no poor people could have Acceſs to God for them; neither were it for God's honor that ſuch ſhould bee his ſervants: for they would aſſcribe the honor and praiſ to themſelvs, and would ſaie, Wee are they, &c. Neverthelefs, there are ſom great Kings and Princes that do call upon God, and ſerv Him from their hearts; Thoſe, although they bee rich and powerful, rule over land and people, yet are they poor in ſpirit, that is, they acknowledg themſelvs in good earneſt to bee poor ſinners, and do praie with *David* that great King, *Miſerere mei Deus.* Alſo they implore, and ſaie, *Lord, enter not into Judgment with thy ſervant,* &c.

That GOD's *puniſhments and the Divels are not alike.*

GOD puniſheth with meaſure, not in wrath and anger; Hee chaſtneth as a father doth his ſon; Hee woundeth that Hee may heal. To conclude, Hee doth all things for our good, happineſs, life and ſalvation; even for this end, that wee may learn to fear Him, to acknowledg His goodneſs and benefits, to truſt in Him, and to call upon Him in our need. Like as a good childe chaſtned of his father begin's to better himſelf more then before, feareth and loveth his father; for it knoweth that hee means well and truly with him, &c. But on the contrarie, the Divel (if God permitteth him) doth affright, perplex, and wound, hee chaſtneth not as a father his childe, but as the hang-man doth a thief, to th'end hee may drive him into deſpair and everlaſtingly to deſtroie him; hee carrie's into hell, and not out again, all his doings do tend to utter ruine, death and deſtruction.

GOD *is the beginning of all Righteouſneſs; yea, Hee is the middle, and the End.*

ALl Righteouſneſs come's originally from God. Firſt, Hee ſpeaketh unto us through His Word; Hee offereth unto us His Grace, and forgiveneſs of our ſins through Chriſt; Like as Hee ſpake to *Adam* and *Eve* in Paradiſe ſoon after their fall, when they had been deceived through the ſerpent: Then God laid upon them a grievous puniſhment, but preſently after, Hee comforted them, and promiſed Chriſt, that ſhould cruſh the ſerpent's head. Likewiſe dealt Hee with *Abraham,* commanded him to depart out of his native Countrie, promiſed him, Hee would make of Him a great Nation, would bleſs him, and make his name great. Moreover, Hee promiſed to him and his poſteritie, to *Iſaac,* to *Jacob,* &c. That through their ſeed (Chriſt) all people on earth ſhould bee bleſſed. Likewiſe, Hee called *Moſes, Exod.* 13. And *David* through *Samuel,* 1 *Sam.* 16. Alſo *Marie,* when ſhee was to bee the mother of God, The neceſſitie of works excluded. *Apoc.* 1.

did nothing elſ but hearkned to the Angel, received His Word with Faith, and ſaid, *Behold, I am the Lord's handmaid, bee it to mee as thou haſt ſaid.*

In ſuch manner (ſaid *Luther*) doth God alwaies begin, Hee laie's the firſt ſtone, that is, the Word of the Promiſs of Grace muſt go before. This doth offend the Papiſts, and all ſeeming-holy workers, when they hear the Word, they are thereby hindered, ſo that in ſtead of receiving the ſame, they perſecute it: for, they neither know nor underſtand, that the Grace, through which God juſtifieth us in Chriſt, is the forgiveneſs of ſins. And although there bee ſtill in us an over-plus of ſins; yet notwithſtanding, God will not impute them unto us for the Father's ſake in Chriſt. Ah (ſaid *Luther*), to know Chriſt, is the higheſt Treaſure, of whom the wicked world, Pope and Papiſts know nothing; yea, they contemn Him, &c. It goeth with them even as S^t^ *John* write's in his firſt Chapt. *The light ſhined in darkneſs, and the darkneſs comprehended it not.*

John 1.

Two manner of Sacrifices pleaſing to GOD.

God's laud and praiſ.

THe Scriptures (ſaid *Luther*) do ſhew two manner of Sacrifices that are acceptable to God, the firſt is called a Sacrifice of Thanks or Praiſ, when wee teach and preach God's Word purely; when wee hear and receiv it with faith; when wee acknowledg the ſame, and do everie thing that tendeth to the ſpreading of it abroad, and thank God from our hearts for the unſpeakable benefits which through the ſame are laid before us, and beſtowed upon us in Chriſt, when wee praiſ and glorifie him, &c. Hereof the 50 *Pſalm* ſaith, *Offer unto God thanks-giving.* Alſo, *He that offereth thanks, praiſeth me.* And *Pſalm* 118. *Thank the Lord, for Hee is gracious, becauſ his mercie endureth for ever.* And *Pſalm* 103. *Praiſ the Lord, O my ſoul, and what in mee is praiſ his holie Name. Praiſ the Lord, O my ſoul, and forget not all His benefits.*

Secondly, when a ſorrowful and troubled heart in all manner of temptations hath his refuge to God, call's upon Him in a true and upright faith, ſeek's help by Him, and wait's patiently upon Him: *Pſam* the 118. *In my trouble I called upon the Lord, and Hee heard mee at large. Pſal.* the 34. *The Lord is nigh unto them that are of a contrite heart, and will ſave ſuch as bee of an humble ſpirit.* And *Pſal.* the 51. *The ſacrifice of God is a troubled ſpirit, a broken and contrite heart, O God, ſhalt not thou deſpiſe.* And *Pſal.* 50. *Call upon Mee in the time of need, ſo will I deliver thee, and thou ſhalt praiſ Mee.*

The perverted wiſdom of the Epicures in theſe times (which are many, and daily do increaſ,) that preſume to cenſure GOD's *Government.*

IT is (ſaid *Luther*) a verie evil and dangerous temptation (yet common) eſpecially by the wordly-wiſe and learned people, which do think and ſpeculate in this manner: If (think they) God were Juſt and Almightie, and did ſtand for the good of the world, then Hee could in no wiſe endure, that the good and godlie people ſhould bee plagued with ſo manie miſhaps and adverſities, and the wicked wretches to have ſuch good daies. Hee puniſheth the ungodly well in the end, but in the mean time the good and godlie are tormented (for the moſt part) in this world without ceaſing. This Epicurean and ungodlie weening proceed's from hence, they dream that humane wiſdom and ſtrength is ſtill whole, ſound, and unremoved. But the poor blinde people do not ſee, that our underſtanding, wit and wiſdom is altogether foul and fearfully ſpoiled and blinded through Original ſin. Therefore do they mean that God ſhould bee ſo minded as they have thoughts of Him, and as they behold him with their blinde ſpectacles, from whence they get blue eies.

The Epicure's Logick.

Nota bene.

Blindeneſs of Patronal ſtrength.

But the cauſ why they do not know, nor will know, that all our ſtrength both of ſoul and bodie is ſo lamentably ſpoiled, is this, they do not underſtand what a great

evil

evil and miſchief Original ſin is, they expound it onely of the loweſt ſtrength of the fleſh; from hence all the Writers in Popedom do name Original ſin, onely the luſts of the fleſh, they write nothing of unbelief, of contemning of God, and of other ſins againſt the firſt Table of the ten Commandements. They hold them for ſmall and ſlight ſins.

To ſerv GOD *and the Emperor.*

DOctor *Eck* on a time ſaid to mee (ſaid *Luther*) theſe words, Hee that ſerv's God and the Emperor hath but ſmall profit thereby. I anſwered him and ſaid, It is a blaſphemous ſpeech, flatly againſt the firſt and ſecond Tables. Againſt the firſt, where God command's, *Thou ſhalt ſerv the Lord thy God with all thy heart, with all thy ſoul, and with all thy ſtrength:* Deut. 6. *and Him onely ſerv:* Matth. 4. Againſt the ſecond, *Let everie ſoul bee ſubject to the higher powers:* Rom. 13. And Chriſt ſaith, *Give to God the things which are God's, and to Ceſar which are Ceſar's.* Matth. 22. Raſh and inconſiderate words.

That the Firſt-born was holie unto GOD.

IN the old Teſtament, all the Firſt-born were hallowed to God both of Mankinde and beaſts. The firſt-born ſon had an advantage before the other Brethren; yea, hee was their Lord, as the principal in Offring and Riches, that is, in ſpiritual and temporal Government; for hee had right to the Prieſthood and Dominion, &c. But there are manie Examples opened unto us in holie Scriptures, where wee ſee, that God rejected the firſt-born, and choſe the younger brethren, as *Cain, Iſhmael, Eſau, Ruben, Eliab,* &c. who were firſt-born, from them God took their Right, and gave it to their younger Brethren, as to *Abel, Iſaac, Jacob, Judah, David,* &c. And Hee did the ſame for this cauſ, That they were haughtie, proud and preſumptuous of their firſt-birth, and deſpiſed their Brethren that were more good and godly then they; the ſame could God not endure, and therefore they were bereaved of their Honor, ſo that they could not boaſt themſelves of their firſt-birth, although they were highly eſteemed in the world, were poſſeſſed of Lands and people, as the Scripture mentioneth. Caſheering of the firſt-born.

But the ſpiritual Promiſs (that Chriſt ſhould com out of their ſeed) they dallied the ſame away through their pride, to the end, they ſhould not brag of the firſt-birth after the fleſh. For, God will not bee upbraided, nor ſuffer us in no wiſe to go on in our waies: Hee that walketh not in God's waies, go's aſtraie, and is a loſt ſheep.

Of the Obedience towards GOD *and the Devil.*

THe Obedience towards God that pleaſeth Him, is the Obedience of faith, to teach and hear His Word, to beleev the ſame, to live thereafter, and to ſhew it by the fruits of Faith, that is, by good works which God hath commanded. *Rom. 3.*

But the obedience ſhewn to the Devil, is misbelief, when one depart's from the right and true faith, follow's and depend's upon divelliſh lies, and doctrine of men, do act manie and great works of their own choice and devotion without and againſt God's Word and Command, and therewith do torment themſelvs, from whence the common Proverb come's, *Hell is gotten more bitterly and hardly by the Martyrs of the Devil, then Heaven is gained by the Martyrs of God.*

How it would have gon, if Adam *had not ſinned.*

IF *Adam* had remained in his Innocencie, and had not tranſgreſſed God's Command, yet hee had begotten Children; but hee ſhould not have lived and remained continually in that ſtate in Paradiſe, but ſhould have been taken into the everlaſting glorie in Heaven (not through death) but through tranſmutation and ſetting into another life. Man's being, if falling into ſin had not been.

That GOD *ſcorn's and mock's the Divel.*

GOD ſcorn's and mock's the Divel, in that Hee ſet's under the Divel's noſe a poor, weak, humane Creature, that is duſt and aſhes; (yet hath the firſt-fruits of the Spirit) againſt whom the Divel can do nothing, although hee is ſo proud, ſubtil, and powerful a ſpirit. Wee read in Hiſtories, (ſaid *Luther*) that a mightie powerful King of *Perſia* was utterly routed at the Citie *Edeſſa*, through a wonderful Hoſt (ſent from God); namely, through an innumerable multitude of great Flies and Gnats. Even ſo, God take's pleaſure to triumph and overcom, not through power, but by weakneſs. Flies and Gnats ſhall beat and overcom great Kings, and ſhall drive away the powerful Armies of Horſ and Chariots. Alſo, a weak, humane Creature ſhall bid defiance to the Divel, and ſhall overcom the Prince and God of the world through Faith.

Weakneſs of great power.

Of GOD'S *greateſt Anger and Grace.*

FAlſ teachers and ſectaries (ſaid *Luther*) are puniſhments for times, and are God's greateſt Anger and Diſpleaſure, as *Hoſea* ſaith, Chap. 9. *The prophet is a fool, the ſpiritual man is mad, for the multitude of thine iniquitie and the great hatred.* Even ſo on the contrarie, Good and Godlie Teachers are glorious Witneſſes, they are God's Graces and Mercies. From hence S^t *Paul* nameth Apoſtles, Evangeliſts, Prophets, Shepherds and Teachers, &c. Gifts and Preſents of our Saviour Chriſt, ſitting at the right hand of the Father. And the Prophet *Micah* compareth the Teachers of the Goſpel to a fruitful Rain.

Nota bene.

That GOD *hardneth whom Hee will.*

PHilip Melanchthon asked *Luther*, if this word [*Hardned*] were to bee underſtood directly as it ſounded, or in a figurative and colored wiſe? To which queſtion *Luther* anſwered, and ſaid, Wee muſt underſtand it properly and not operatively: for God worketh and doth no evil. But through his Almightie power Hee worketh all in all; and, as Hee finde's a man, ſo Hee worketh in Him: As Hee did work in *Pharaoh*, hee was evil by nature, which was not God's, but his own fault; hee continually proceeded to bee wicked, and to do evil. But hee was hardned, becauſ that God with His Spirit and Grace did nothing hinder his ungodlie proceedings, but ſuffered him to go on, and to have his minde. Now, why God did not hinder nor reſtrain him, thereafter ought not wee to enquire. For, this word [*Quare*, Why] hath miſ-led and deſtroied manie ſouls, it is too too high for us to ſearch into. Therefore ſaith God, Why I do this, thou ſhalt not know; Look thou upon the Word, Beleev thou in Chriſt, and praie; I will make it well enough. If God ſhall bee asked at the laſt daie of Judgment, Why Hee ſuffered *Adam* to fall? Then will Hee anſwer and ſaie, Becauſ My Goodneſs might bee known and ſeen towards the Generation of Mankinde, in that, I gave to the world my Son to bee a Saviour.

God's Operation.

Whoſo from his heart can humble himſelf before GOD, *hee hath gained.*

WHoſo can earneſtly humble himſelf from his heart before God, hee hath gained. For God can do nothing, but to bee merciful towards them that humble themſelvs. For, if God ſhould alwaies bee ſtern and angrie, ſo ſhould I (ſaid *Luther*) bee afraid of him as of the Executioner. And ſeeing that I muſt ſtand in fear of the Pope, of the Emperor, of the papiſtical Biſhops, and of other Tyrants, (which are God's enemies) to whom then (ſaid *Luther*) ſhould I flie, and take my refuge, if I ſhould alſo bee afraid of God?

Luke 18.

To

To know GOD *aright is the higheſt Art.*

GOD ſtyleth himſelf in all the holie Scriptures, A God of Life, of Peace, of Comfort and Joie for the ſake of Chriſt. Therefore (ſaid *Luther*) I am an enemie to my ſelf, that I cannot beleev it ſo conſtantly and ſurely as I ſhould and ought to beleev. No humane Creature can rightly know, how mercifully God is inclined towards thoſe that ſtedfaſtly do beleev in Chriſt.

That GOD *preſerv's Nourture and Diſcipline.*

GOD'S Works and Actions will bee where good Nourture and Diſcipline is maintained, ſpecially in wars where a good Government is ſettled; otherwiſe, it goeth ſtrangely, diſſolutely, and ill, as in this time wee ſee too too well.

When God will confound the wiſdom of the wiſe, Hee make's them firſt mad and raging-like in their proceedings; as Hee dealt with the Popiſh Princes and Biſhops at the Imperial Diet held at *Augſpurge*. *Prov. 1.*

Let the Adverſaries rage and ſwell their fills (ſaid *Luther*), and as long as they can. God hath ſet the ſea her bounds, Hee ſuffer's the ſame to beat and rage with her waves, as if they would over-run, cover and drown everie thing; yet notwithſtanding they muſt not paſs the Shore and Banks; although God keep's the waters in their compaſs, not with Iron, but with weak walls of Sand. This diſcourſ *Luther* held at that time when Letters were written unto him from the Aſſemblie at *Franckfort*, concerning the Papiſts with their Practices and Exploits, intending to fall upon the Proteſtants in all parts. *Pſal. 104.* Proof of Scripture.

The ſecond *Pſalm* (ſaid *Luther*) is one of the beſt *Pſalms*: I love that *Pſalm* with my heart; It ſtrike's and ſlaſhe's valiantly amongſt the Kings, Princes, Counſellors, Judges, &c. If it bee true what this *Pſalm* ſaith, then are the Allegations of the Papiſts ſtark lies. If I were as our Lord God, and had committed the Government to my ſon, as Hee hath don to his Son, and that theſe angrie Gentlemen were ſo diſobedient, as they now bee; I would (ſaid *Luther*) throw the world into a Lump.

Marie, the poor Childe-maid of *Nazareth*, alſo ſcuffleth and ruffleth with theſe great Kings, Princes, &c. as ſhee ſing's, *Hee hath put down the mightie from their ſeat*, &c. No doubt (ſaid *Luther*) ſhee had an excellent undaunted voice; I, for my part, dare not ſing ſo. The Tyrants ſaie, *Let us break their bonds aſunder*: What that is, (ſaid hee) preſent experience teacheth us: for wee ſee how they drown, how they hang, burn, behead, ſtrangle, baniſh and torture; And all this they do in deſpight of God. *But hee ſit's above in Heaven, and laugheth them to ſcorn.* If (ſaid *Luther*) God would bee pleaſed to give mee a little time and ſpace, that I might expound a couple of ſmall *Pſalms*, I would beſtir my ſelf ſo boldly, that (*Sampſon*-like) I would take all the Papiſts away with mee. Tyrannizing. *Judg. 16.*

How GOD *will judg.*

GOD judgeth now through the Goſpel, but at the daie of judgment Hee will openly publiſh it; then will Hee com with thundring and lightning, and will draw us all in the twinckling of an eie together, to meet him; inſomuch, that wee muſt ſtand there before him, and muſt openly hear the ſentence, *Matth.* 25. This is called, *to judg the quick and the dead.* Final Execution.

Whereby a man may acknowledg GOD's *Goodneſs.*

THe temporal Magiſtrate (ſaid *Luther*) is a ſign of God's Grace, that God is gracious, and hath no pleaſure nor delight in mangling and ſlaught'ring; otherwiſe, Hee would ſuffer all to go on in a confuſion, and without Government, as is amongſt

amongſt the Turks, and amongſt the wilde, fearful and ſenſleſs Beaſts, Swine, Bears, Wolves, Lions, &c. Even ſo would people diſpatch and deſtroie one another.

To ſerv GOD *aright.*

Pertainings to God's ſervice.

IF a man ſerv's not God onely, (ſaid *Luther*) then ſurely hee ſerv's the Divel; becauſ, no man can ſerv God, unleſs hee hath his Word and Command. Therefore, if his Word and Command bee not in thy heart, then thou ſerveſt not God; but thine own will: for, this is called upright ſerving of God, when a man doth that which in his Word Hee hath commanded to bee don, every one in his vocation, not that which hee thinketh good out of his own ſelected devotion.

The Heap of Antichriſtians

The Pope and his Crew are meerly Worſhippers of Idols, and ſervants of the Divel, with all their doings and living; for they regard nothing at all God's Word, yea, the Pope condemneth and perſecuteth the Divine Word, and direct's all his juggling to this point, that hee may draw us away from the true faith in Chriſt; hee pretend's great holineſs, under the color of the outward ſervice of God; for hee hath inſtituted orders with hoods, with ſhavings, with faſting, with eating of fleſh, with ſaying Maſs, and ſuch like; but in the ground, it is altogether the doctrine of the Divel. And the cauſ why the Pope ſo ſtiffly holdeth ſuch divelliſh doctrine is, that which the Goſpel relateth, *Matth.* 4. The Divel hath ſhewn him the Kingdoms of the world, and hath made promiſs to him as hee did to Chriſt. This make's him to contemn and ſcorn our Sermons and God's ſervice; for wee are beggers thereby, and muſt endure and ſuffer much. But hee raiſeth his doctrine up to the Heavens; for thereby hee getteth monie and wealth, Honor and Power, and is ſo great a Monarch, that hee can bring Emperors under his girdle.

Thus a man may ſee, how the Divel hath ſo powerfully poſſeſſed him with theſe temptations, hath driven him ſo far, that hee hath forſaken God's Word, and in ſtead thereof hath brought in and ſet up ſelf-feigned ſanctitie; yet notwithſtanding, God hath preſerved ſom amongſt ſuch divelliſh ſpirits.

That GOD *is not the cauſ of Evil.*

Meditation in Scripture.

ORigenes the Teacher (ſaid *Luther*) made himſelf much labor about this queſtion, *Whether God were the cauſ of Evil?* But wee ſaie flatly, No, God is not the cauſ of Evil, but a Creator of all Creatures, &c. When a man ſpeaketh in that ſort, hee muſt conſider the End, the Author, and the Cauſ; for operatively, God is not the cauſ of Evil; Hee createth, and doth no thing that is evil, although Hee give's to the ungodlie a perverſ minde, as is written in the *Pſal.* *But my people hearkned not to my voice, and Iſrael would not obeie mee: Therefore I left them in the darkneſs of their hearts, that they walked after their own counſel.*

That GOD's *mutabilitie diſtract's the people.*

God's ſettling.

IT troubleth and diſturbeth the hearts of people not a little, that God ſeem's, as if hee were mutable or fickle-minded: for, Hee gave to *Adam* the Promiſs and Ceremonies which afterwards Hee altered with the Rain-bow and the Ark of *Noah*: Hee gave to *Abraham* the Circumciſion; to *Moſes* Hee gave miraculous ſigns; to his people Hee gave the Law. But to Chriſt and through Chriſt Hee gave the Goſpel, which may bee held, as if Hee took away and aboliſhed with the ſame all the former. From hence the Turks do take advantage at theſe proceedings of God, and ſaie, Their Laws may bee eſtabliſhed and endure for a time, but at laſt they will bee altered.

Where

Where and how GOD *is to bee found moſt certainly.*

I Have ſaid it often, and do ſaie it ſtill, (ſaid *Luther*), Hee that without danger will know God, and will ſpeculate of him, let him look firſt into the Maunger, that is, let him begin below, and let him firſt learn to know the Son of the Virgin *Marie* born at *Bethlehem*, that lie's and ſuck's in his mother's boſom; or let one look upon him hanging on the Croſs; Afterwards hee will finely learn to know who God is: As then the ſame knowledg will not affright, but it will bee moſt ſweet, loving, and comfortable. But take good heed (I ſaie) in any caſe of high climbing cogitations, to clamber up to Heaven without this Ladder, namely, the Lord Chriſt in his humanitie, as the Word excellently deſcribe's Him ſimply and plainly, do but relie upon Him, and ſuffer not thy ſelf to bee drawn from Him with thy wit, humane ſenſ and reaſon, as then thou takeſt right hold of God. *Nota bene.*

By reaſon of our ſtiff-necked hardneſs GOD *muſt bee both harſh and good too.*

I Was (ſaid *Luther*) very lately ſharply reprehended and taxed by a popiſh flattering Courtier (a Prieſt) becauſ with ſuch paſſion I had written and ſo vehemently had reproved the people. But I anſwered him and ſaid, Our Lord God muſt firſt ſend a ſharp powring ſhowr with Thunder and Lightning, and afterwards cauſ it mildely to rain, as then it wetteth finely through. In like manner, a Willow or a Hazel wand I can eaſily cut with my Trencher knife, but for a hard Oak, a man muſt have and uſe Axes, Bills, and ſuch like, and all little enough to fell and to cleav it.

What that is, GOD *is nothing, and yet Hee is all things.*

PLato the Heathen diſputed of God, that God is nothing, and yet Hee is all things; him followed Doctor *Eck*, and the Sophiſts, who underſtood nothing thereof, as their words do ſhew, which no man could underſtand. But (ſaid *Luther*) wee muſt underſtand and ſpeak of it in this manner, God is incomprehenſible and inviſible, therefore what may bee ſeen and comprehended, that is not God. And thus a man may ſpeak alſo in another manner and wiſe, As God is either viſible or inviſible, viſible Hee is in His Word and Works, but where His Word and Works are not, there a man ſhould not deſire to have Him; For Hee will bee found no where elſ, then where Hee hath revealed Himſelf. But theſe and ſuch like will finde and take hold of Him with their ſpeculations; ſo that in ſtead of God, they take hold of the Divel, and finde him, for hee will bee alſo a god. But I (ſaid *Luther*) do truly admoniſh and warn every one, that they abſtain from ſuch ſpeculations, and not to flutter too high, but remain by the Maunger and by the ſwadling cloaths, wherein Chriſt doth lie, (in the holie Scriptures) *In whom dwelleth all the fulneſs of the Godhead bodily*, as S^t *Paul* ſaith, *Col.* 2. There a man cannot fail of God, but finde's and hit's upon Him moſt certainly. I would willingly that this Rule might bee obſerved after my death. Namely, Humane Comfort and Divine Comfort are of two ſorts; Humane Comfort conſiſteth in external viſible help, which a man may ſee, hold and feel. But Divine Comfort conſiſteth onely in Words and Promiſſes, where there is neither ſeeing, hearing, nor feeling. Sophiſtical perverting.

When humane help is at an End, then GOD's *help begin's to them that beleev.*

WHen (ſaid *Luther*) wee ſee no way, means, adviſe, counſel nor wiſdom, through which wee may bee holpen in our miſeries, then wee preſently conclude according to our ſenſ and reaſon, Now our condition is deſperate: But when wee believ, then our deliverance begin's. The Phyſicians ſaie, *Ubi deſinit Philoſophia, ibi incipit Medicina.* Where Philoſophie end's, there Phyſick begin's. After that manner ſaie The manner of God's preſervation. 1 Para. 20.

ſaie wee alſo, *Ubi deſinit humanum auxilium, ibi divinum incipit, vel fides in verbum.* Where humane help hath an End, there God's help begin's, or faith in God's Word. Trials and temptations do appear before deliverance, and after deliverance come's Joie. To bee ſuppreſt and troubled, is to bee built, and yet to grow and to encreaſ.

The feeling of the Juſt.

Our Lord God frame's his will towards us Chriſtians in a ſtrange and various manner; inſomuch that a man ſcarcely know's where hee is. God's Kingdom dwelleth in the people that are baptized, and, from their hearts, do believ in Chriſt, and do ſhew it alſo in their Lives and Converſations. The true and upright Chriſtians are God's Kingdom, but not the mouth and colored Chriſtians. And although the true Chriſtians are plagued and ſlain here, yet their Lord live's in Heaven, and therefore muſt they alſo live.

The Divel's emploiment.

The Divel (ſaid *Luther*) hath his luſt and pleaſure, and it is his onelie work and delight to ſuppreſs God's work, to torment and plague thoſe that love God's Word, and hold faſt thereby; the other that do the contrarie, hee let's alone. Now, ſeeing the true Chriſtians are God's Kingdom, ſo muſt they bee plagued, tormented, and ſuppreſſed.

The Aſſiſtance of our Lord Chriſt.

A true Chriſtian muſt have evil daies, and ſuffer much. But our *Adam*'s fleſh and bloud will have good and eaſie daies, and will ſuffer nothing. How may theſe agree together? Our fleſh is given over to death and hell, Shall then our fleſh bee delivered from death and hell, and bee taken away again from the Divel? ſo muſt it keep and hold it ſelf again to God's Commandements, and muſt ſtep to him, which is nothing elſ then to believ in Chriſt Jeſus, that Hee is the Son of God and our Redeemer, and to cleav faſt to his Word. Now, Chriſt's Word is nothing elſ, but to carrie the Croſs, and to believ, that Hee will not ſuffer us to bee plagued everlaſtingly, but will deliver and remove us out of this life into life eternal. And to have patience in the Croſs, to bear with the weakneſs of another, who is alſo under the Croſs, and that hold's with Chriſt.

Therefore, hee that will boaſt himſelf to bee Chriſt's Diſciple, and will bee a true Chriſtian, and ſaved, hee muſt not exſpect good daies, but all his faith, hope and love muſt bee directed to God, and to his Neighbor, that ſo his whole life to bee nothing elſ then altogether ſuffering Croſs and perſecution, and everie twinckling of an eie muſt exſpect all manner of Adverſities and Tribulations.

Luther's *Letter, written to Doctor* Caſpar Aquila, *of* GOD's *unſearchable Majeſtie.*

THe Diſputation of that Poët, (your Ghueſt) of which you writ unto mee, touching the ſecret and hidden works of God, is a high Temptation, which wee call blaſpheming of God, in which many are loſt and made away. And I my ſelf not onely once, but ſundrie times have been tempted therewith, even to danger of death. And what is it, that wee poor wretched people do grabble for? when as wee cannot as yet comprehend the ſparks of God's Promiſes with our faith, nor ſo much as a glimmering of his Commandements and works; both which, notwithſtanding hee himſelf hath confirmed with Words and Miracles. And yet nevertheleſs, wee that are weak, unpure, torn and ſpoiled, will bee ſo preſumptuous, as to ſearch out, and underſtand the incomprehenſible Majeſtie of the incomprehenſible light of God's wonders.

Nota bene. God's Judgments and waies, that is, His Government and Works: for Judgment is called, that which is juſt and right before Him, or which is unjuſt; or briefly, which a man muſt follow or ſhun; the waies of God are, what Hee will ſhew to a humane Creature.

Do wee not know, that Hee dwelleth in a light to which a humane Creature cannot come? And yet wee go on and preſume to com unto it; wee know that his Judgments are incomprehenſible, and his waies paſt finding out. *Rom.* 11. And yet wee undertake to finde them out, and that wee do, ere and before wee bee inſtructed and ſprinkled with the ſtreams and glimmering of God's Promiſes and Commandements, ere wee have learned A, B, C, &c. wee do look with blinde eies (like a *Moul*) on the Majeſtie of God, and of that light which is ſhewed neither with words nor miracles, but is ſignified hidden and in ſecret. What wonder were it then, that the Glorie fell upon us, and covered us, ſeeing wee ſearch after the Majeſtie? I ſaie, what wonder were it, ſeeing wee turn it about, and out of Curioſitie and perverted wil-

ful-

fulneſs will behold the higheſt and greateſt light of the celeſtial Sun, and will take it to bee the morning Star? Let the morning ſtar (as S^t *Peter* ſaith) go firſt up in our hearts, as then wee ſhall ſee him at noon lying and reſting.

True it is, (ſaid *Luther*) wee muſt teach of God's incomprehenſible and unſearchable will, but to undertake to comprehend the ſame, that is very dangerous, and there wee ſtumble, fall, and break our Necks. I do uſe to hold in (ſaid *Luther*) and to bridle my ſelf with theſe words, which our Saviour Chriſt ſpake to S^t *Peter*. *Follow thou mee: What is it to thee?* &c. for *Peter* diſputed and troubled himſelf alſo about God's works, namely, how Hee would do with another? How Hee would do with *John?* And as hee anſwered *Philip*, that ſaid, *Shew us the Father*. What ſaid Chriſt? *Believeſt thou not that the Father is in mee, and I in the Father? Hee that ſeeth mee, ſeeth the Father alſo*, &c. For, *Philip* would alſo willingly have ſeen the Majeſtie and fellowſhip of the Father. Therefore ſaith *Solomon* the wiſe King, *What is too high for thee, thereafter enquire thou not*. And (ſaid *Luther*) were it ſo, and although wee knew all theſe ſecret Judgments of God, what good and profit would it bring unto us more, then God's Promiſes and Commandements?

Therefore tell your friend (will hee have peace in his heart, and not ſee and finde the danger of blaſpheming and deſpair?) that hee expel ſuch cogitations and abſtain from them, ſeeing hee know's for certain that they are incomprehenſible. Why would Hee permit himſelf to bee ſo plagued of the Divel with that which is unpoſſible? Even as when a man would take care and trouble himſelf, How the Kingdom of the Earth could ſtand and continue upon the water, that it go not down and ſink, or the like. But above all things, I adviſe, that hee Exerciſe the Faith of God's Promiſes, and works of his Commandements; when hee hath don, and obſerved that, then let him ſee and conſider, whether it bee expedient for him or no, to trouble himſelf with and about impoſſible things: If hee will not hearken thereunto, nor receiv the ſame, then let him take heed, that hee repenteth not too late, ſeeing there is no other Counſel fit for him to take, then to forbear, contemn and abſtain from ſuch Cogitations, although it bee a verie difficult thing to deſpiſe and expel them, ſo fiercely drive's the Divel. For, that ſearcher and villain make's them neceſſarie to bee ſearched out: therefore a man muſt not ſtrive leſs in this caſe to contemn and expel ſuch cogitations, then to ſtrive againſt and to reſiſt misbelief, deſpair, hereſies, and ſuch like temptations. For the greateſt number are deceived herewith, becauſ they believ not, that ſuch cogitations do proceed from the Divel. In ſuch manner doth hee trie and tempt theſe people which hee finde's any waie fitted or inclined to bee poſſeſſed with ſuch, and the like cogitations: therefore there are very few that contemn them, and albeit they do contemn them, yet they ſtrive and fight not againſt ſuch fierie beloved darts of the Prince of this world, who govern's in the darkneſs of this world, and with the evil ſpirits under Heaven, as S^t *Paul* ſaith. For through the ſame cogitations, Satan fell from Heaven, and was thruſt out from thence, at ſuch time, when hee would bee equal with the moſt Higheſt, and would know all that God knoweth, and rejected to know what hee ſhould know, and what was needfull for him.

Abſtaining from ſearching into God's things.

Ephe. 6.

Therefore wee muſt flie before them, and take heed, and not deſire to bee wiſer then wee ought to bee, but diſcreetly with meaſure to deal therein; hee that doth not ſo, will bee ſuppreſt, and muſt vaniſh away. For wee can think nothing of Chriſt, ſo long as theſe Cogitations do laſt and govern in us. In this manner Satan alſo aſſaulted *Adam* through the ſerpent, deceived and tempted him from God's wiſdom and will, in forbidding him to eat of the forbidden Tree.

Plus ultra.

Moreover, let him know, my true advice is, that hee would attend his Office, which God hath commanded him, and would let that go which is not commanded, namely, why another heareth not, *What is that to thee*, ſaid Chriſt to *Peter? Follow thou mee*, mee, follow mee, and not thy queſtions, or cogitations, &c. Given under my hand this 21 of *October*, 1530.

Martin Luther.

That

That GOD's *Works are Wonderful.*

A Queſtion was demanded of *Luther*, from whence *Balaam* was? If hee did dwell by the water of Aram in Siria, as the Text ſaith; How then do the Scriptures accord, that ſaie, Hee was ſlain amongſt the Midianites.

Chuſers of good daies.

Luther's Anſwer: It may bee *Balaam* flew from *Moſes* like a Rebel (as they called and reviled him at that time) As if *Balaam* ſhould ſaie, Now will the people go all into confuſion, ſeeing, they are in an inſurrection. Therefore *Balaam* flew and betook himſelf to the Midianites, which at that time overcame and won the field: for, hee, *Balaam*, ſaw how ſorely the Children of Iſrael were plagued, and what a wonderful confuſion went amongſt them, that there was neither peace nor reſt. God cauſed them to bee plagued, yea, God himſelf plagued them for this end, namely, that the Gentiles ſhould bee more hardned; for, they hoped continually, that Iſraël ſhould fall and go to ground. As the Papiſts at this daie have great hope, that wee Proteſtants ſhall go to ſhame, and bee rooted out with our Doctrine.

In like manner, God's people were held and eſteemed of the Heathen for the moſt ungodlie ſect. And I believ (ſaid *Luther*) that *Pharaoh* King of Egypt purſued after *Moſes* and the Children of Iſraël with ſo great aſſurance, that hee thought, God ſtood for him againſt Iſraël, juſt as if, for his ſake and good, the ſea had parted it ſelf;

Exod. 41. As if hee ſhould ſaie, *Nunc implebitur anima mea* (as the Text ſeemeth to ſaie) Now (thought *Pharaoh*) I have them ſure enough, I ſhall now take them napping in the ſea: In ſuch aſſurance hee was overthrown and ſlain with all his Horſmen and Chariots; but the weak eſcaped him and got the victorie.

God's manner and wiſe.

In ſuch wonderful manner God carrieth Himſelf in His Government, that, what ſeemeth to bee againſt Him, the ſame is for Him; and again, what ſeem's to bee on His ſide, even that is againſt Him: For, now Hee ſhew's Himſelf as a ſtrong, powerful Potentate; ſoon after, Hee appear's to bee weak and ſtrengthleſs, ſo that neither the Divel, nor all humane wiſdom, can know how to carrie themſelvs therein. Chriſt hath often-times ſhewed Himſelf before Satan with wonderful ſigns in the powerfulleſt wiſe, but ſoon after, weak in ſuffering, as the moſt feeble; and therewith hee hath made the Divel amazed, and altogether aſtonied. Wherefore there pertain's to God's wonderful works, faith, which take's hold of the ſame, and acknowledgeth the Creätor, and praiſeth Him, not the wiſdom of the fleſh.

That GOD *will once awake.*

IT ſeemeth (ſaid *Luther*) as if our God were a ſleepie, a ſilent, and a blinde God, that ſeeth not, as the Pſalmiſt name's Him in many places: But Hee will once awake, and will ſpeak with His enemies in His wrath: As then they may look to themſelvs, for it is written, *I will awake from ſleep, ſtand up, and will ſmite my enemies.*

CHAP. III.

OF THE CREATION.

That the Creation was written by Moſes *briefly.*

HIgh Myſteries (ſaid *Luther*) in the Scriptures, ſeeing they are hard to bee underſtood, the unlearned and light minded ſpirits are thereby confounded, inſomuch that they produce manie ſorts of Errors and Hereſies to their own condemnation, and others more, 2 *Pet.* 3. Therefore *Moſes* would deſcribe and faſten the Creation in ſo brief a manner. On the contrarie, hee ſpend's a whole Chapter in ſetting forth and deſcribing the buying of the Field and the Cave over againſt *Hebron*, which *Abraham* bought of *Ephron* the Hittite for a Sepulcre to burie *Sarah* therein, *Gen.* 23. Hee deſcribe's likewiſe, through manie and diverſ Chapters, ſundrie ſorts and manners of Sacrifices, how they ſhould bee prepared, and concerning other Cuſtoms and Ceremonies, *&c.* for hee well knew, that ſuch, and the like, make and produce no Hereſies, *&c.* The cauſ why the Hiſtorie of the Cave lying in the land of Canaan, over againſt *Hebron*, ſo diligently by *Moſes* was deſcribed, with ſo manie words, was this; This Field, with the Cave, was a remembrance for *Abraham* to believ, that his poſteritie (according to God's promiſs, *Gen.* 12.) ſhould certainly bee poſſeſſed of the land of Canaan. That the unbelieving Heathen might give a teſtimonie, that hee had his own goods and land in Canaan, and for more ſecuritie, hee buried *Sarah* there; and afterwards *Abraham* himſelf, *Iſaac* and *Jacob* were alſo buried in that Cave, *Gen.* 25. 35. 50. Likewiſe, it was don to this end, that after his death, his poſteritie (before they went into Egypt) ſhould not bee driven out of the land of Canaan by the unbelieving envious Heathen. For the Divel grutcheth the good and godlie a bit of bread, and when they have it, then would hee willingly take it out of their mouths.

Falling into ſects.

Signs of grace.

In the beginning GOD *created Heaven and Earth.*

BEfore a man rightly undeſtand's and learn's the firſt few words in *Moſes*: [*In the beginning God created Heaven and Earth.*] hee is dead, and although hee lived a thouſand years, yet could hee not learn it out. But the world (ſaid *Luther*) hath ſo far forgotten their Creator, and all his unſpeakable benefits and graces, that hee was fain to ſend alſo his onely begotten Son into the world, to the end hee might put them in remembrance of his goodneſs and benefits which hee hath ſhewed unto them, not onely therein that hee created all things neceſſarie for them, but alſo gave unto them his onely Son.

The heighth of the divine Scripture.

In ſuch manner Heaven and Earth was finiſhed with their whole hoſt, Gen. 2.

ALl Creatures (ſaid *Luther*) are God's Hoſt. I have kept (ſaid hee) and reſerved in ſtore that little word [*Exercitus*, Hoſt,] as it is in the Hebrew, therewith to ſpight and upbraid the Divel, who, with all his force, in manifold wiſe, doth labor to hinder all creatures in their works whereunto God hath created them. The Sun, Moon, and Stars do light and ſhine daies and nights; the Sea give's an *overplus* of all ſorts of fiſh, other waters, and ponds likewiſe; and alwaies they keep and obſerv their

certain courſ vvithout hinderance. The Earth beareth and giveth all manner of neceſſaries, (herbs, corn, vvine, fruits, graſs, &c.) for the preſervation and profit both of mankinde, and beaſts. All theſe things the Divel vvould vvillingly let and hinder; but God bridleth and prevent's him; from hence GOD is called in the Scriptures, *the Lord of Hoſts*; for hee creäteth and preſerveth, that everie creature accompliſheth that whereunto hee hath ordained and creäted them. But ſomtimes God ordaineth, that an unfruitful ſeaſon falleth out, inſomuch that corn, and all ſorts of fruits do proſper ill, and thereupon a dearth follow's, for the puniſhment of the ingrateful world, which doth not acknowledg, that all fruits and other bleſſings are God's gifts.

Of GOD's *proceeding in the Creätion, and in his Works.*

God's miſterhood.

GOD (ſaid *Luther*) uſeth to hold this cuſtom, to the end his power and might may bee accompliſhed and made ſtrong in and through weakneſs. Thus hee firſt made the world out of a vaſt and emptie lump, [*Chaos*] which was dark and without ſhape; then hee gave to everie Creature in order, form and faſhion viſible and glorious. Hee creäted not mankinde firſt, but the earth. Hee ſtuck and hid in the ground, firſt a buſh, which preſently muſt not bee a tree. Hee could aſwel have creäted all things at an inſtant, fully and complete, with one word, but hee would not, for this manner pleaſeth him beſt, that out of nothing hee maketh ſomthing. Even ſo hee made it with our caſe about the Goſpel; at the firſt, it went weakly forward, but (God bee praiſed) ever ſince it hath grown and encreaſed, ſo that alwaies more and more are joined thereunto; but I fear it will fall again, by reaſon of our unthankfulneſs and contempt.

Why Moſes *doth not remember the Creäting of Angells.*

Moſes's providence.

MOSES (ſaid *Luther*) remembreth nothing of the Creäting of Angels: *firſt*, becauſ hee would onely deſcribe the Creäting of the viſible world and the creatures that are therein. *Secondly*, hee would not give occaſion for us to ſpeculate of needleſs things. Nevertheleſs, hee remembreth the Angels in the Hiſtorie of *Abraham* and *Lot*, *Gen.* 18, and 19; as alſo the Scripture here and there ſpeaketh of Angels.

Therefore God hath don exceeding well, in that hee hath not cauſed manie things to bee written; otherwiſe, wee had caſt in the winde, and ſcorned to learn and conſider of that which now wee have plainly expreſſed in the Scriptures, and which ſerv's for our ſalvation, and inſtead thereof, wee had undertaken to ſearch and finde out that which is above and too high for us, with which wee ſhould nothing have been bettered.

Queſtions touching the Creätion.

Notations of the Acts of the Bible.

IT may bee demanded (ſaid *Luther*) how *Moſes* could have written of the Creätion, and of other things, when, two thouſand years before his time, the Creätion was finiſhed, and the Patriarchs, *Adam*, *Seth*, *Enoch*, &c. had been alive and dead long before his time? I anſwer (ſaid hee): Manie things were written or deſcribed before *Moſes* was born; and doubtleſs, *Adam* did briefly faſten and denote the Hiſtories of the Creätion, of his Fall, of the Promiſed ſeed, &c. Likewiſe, the other Patriarchs afterwards, no doubt, did ſet down what was don in each of their times, ſpecially *Noah*. Afterwards, *Moſes* (as I conceiv) took and brought it into a right method and order, diminiſhed therefrom, and added thereunto ſuch things as God commanded; as ſpecially touching the Seed that ſhould cruſh the Serpent's head, the hiſtorie of the Creätion, &c. all which, doubtleſs, hee had out of the doctrine and ſermons of the Patriarchs, which alwaies one inherited from another. For I verily believ, that the ſermon of the Woman's ſeed, promiſed to *Adam* and *Eve* (after which they had ſo heartie a longing and yerning) vvas uſed and preached more povverfully before the Deluge, then novv in theſe laſt dangerous times the ſermons of Chriſt are uſed and preached vvith us.

Doubtleſs

Doubtleſs at that time (ſaid *Luther*) there were alſo Hereticks; for if *Cain* had not fallen ſo abominably, and had not been a murtherer of his own brother, then certainly hee would have ſeduced moſt part of the people, and brought in all ſorts of hereſies; therefore God ordained that hee ſlew *Abel*. Nothing without cauſ.

This is the end of all Hereticks, that at laſt they take hold on the ſword, and becom murtherers; as is to bee ſeen by the Arrians, and in Popedom, &c. *Firſt*, they begin their buſineſs under the color of godlineſs, they paint and trim up their lies with the Scripture, through which they do great miſchief, and ſeduce manie people, untill at laſt (when their lies are diſcovered) they bring it to the ſword. Surely the will in them is not wanting, onely the occaſion and opportunitie fail's them; for the Divel cannot bee hidden in his members, but hee muſt diſcover himſelf to bee a liar, and a murtherer, &c. I am perſuaded that the death of *Cain* did cauſ a very great crie and fear, ſpecially by them that were of his kindred, in that they complained and bewailed: Behold, *Lamech* hath ſlain our father *Cain*. Unitie of ſeducing in the fourth degree.

Of the Acts and Legends of the Patriarchs before the Deluge, and how they ought to bee deſcribed and noted.

A World were to bee given (ſaid *Luther*) that wee might have the Acts and Legends of the Patriarchs (if it were poſſible) that lived before the Deluge; for therein a man might ſee how they lived, preached, and what they ſuffered, &c. but it pleaſed our Lord God to overwhelm all their Acts and Legends with the Deluge, becauſ hee knew that thoſe which ſhould com after would not regard, much leſs underſtand them; therefore God would keep and preſerv them untill they came again together in the life to com; and as then the loving Patriarchs (that lived after the Deluge) as *Abraham*, *Iſaac*, *Jacob*, &c. alſo the Prophets, the Apoſtles, their poſteritie, and other holie people (which in this life the Divel would not leav untempted) wil yield unto the Patriachs that lived before the Deluge, and will give unto them a great deal of preheminencie, *in advantage of divine and ſpiritual honor*, and will ſaie: Yee loving and moſt venerable Patriarchs! I have lived a ſhort time before the Flood in regard of you; preached but a few years, and ſpread God's Word abroad, and thereby did ſuffer my croſſes, &c. but what is that to reckon in compare of the great, tedious, intollerable labor and pains, anguiſh, torments, and plagues which yee, holie Fathers, endured before the Deluge (ſom ſeven hundred, ſom eight hundred years and longer) of the Divel and the wicked world. God's Providence and ordaining. *Notabene.*

That Cain *was not the man* Adam *took him to bee.*

ADam (ſaid *Luther*) failed much in *Cain*; hee thought, ſeeing hee was the firſt born, ſo ſhould hee far exceed in goodneſs, go before and bee preferred above *Abel*, ſhould bee his Lord, and chieftain in ſpiritual and temporal Government; but it fell out far othewiſe, for God turn's it upſide down; hee reject's *Cain*, and gave the right of the firſt-born to *Abel*, *Gen.* 4. God beheld *Abel* and his offering with a gracious acceptance; but on *Cain* and on his offering hee looked without all reſpect. &c. *Eve*, the loving holie mother, had a ſpecial good hope of *Cain*, ſhee was ſure, as ſhee flattered herſelf, that hee was the woman's ſeed which ſhould cruſh the ſerpent's head, according to the promiſs made to *Adam*, and to her; from whence ſhee ſpake with joie when ſhee had born him; This ſhall do the deed, and quit us of our ſorrow into which the ſerpent hath brought us, for this is the Lord himſelf, this, thought ſhee, is both true God and natural man born of mee. Parent's cogitations are often diverted. Faults in the Saints.

But the loving mother was much deceived; ſhee knew not yet right her miſerie; ſhee knew not, that out of fleſh, nothing elſ could bee born but fleſh, and that through fleſh and blood, ſin and death could not bee conquered and taken away. Shee erred alſo much touching the time, in which this bleſſed ſeed, conceived by the holie Ghoſt, ſhould bee born into the world of the Virgin *Marie*. The holie Patriarchs neither knew the time, although the promiſs was made alwaies cleerer and cleerer, through the Cogitation's practiſe.

Revelation of the Holie Ghoſt: even as wee now know that the daie of Judgment will com, but in what daie or hour, wee know not.

That wee cannot fundamentally underſtand GOD's *Creation.*

The building of the world.

AS lately I lay very ſick (ſaid *Luther*) and ſo ſorely ſick, that I thought I ſhould have left this World, manie cogitations and muſings I had in my weakneſs. Ah! thought I, What may that Eternitie bee? What joies may it have? &c. Nevertheleſs, I know for certain, that the ſame Eternitie is already ours, through Chriſt it is given and prepared for us, if wee can but believ. There it ſhall bee opened and revealed, here wee ſhall not know when a new, or a ſecond Creation of the World ſhall bee, ſeeing wee underſtand not the firſt Creation. If (ſaid hee) I had been with God Almightie, before hee created the world, I could not have given him ſuch advice and counſel, that out of nothing hee ſhould make ſuch a round Ball or Globe, that hee ſhould have created the Firmament, and ſet therein ſuch a ſpangle, the Sun, which through his ſwift courſ, give's light to the circle of the whole Earth. Alſo, that hee ſhould in ſuch manner have created Man and Woman, &c. All which hee made for us, without anie of our counſel or cogitations. Therefore ought wee juſtly to give him the honor, and to leav to his divine power and goodneſs, the new Creation of the life to com, and not to preſume to ſearch or ſpeculate out the ſame.

Of Paradiſe.

The ſhape of the firſt world.

I Hold (ſaid *Luther*) that the whole world was named a Paradiſe. *Moſes* deſcribes it according to *Adam*'s ſight, ſo far as hee could ſee: but it was called Paradiſe by reaſon it was all over ſo ſweet and pleaſant. *Adam* was, and dwelled towards the Eaſt in *Syria* and *Arabia*, when hee was Created; but after hee had ſinned, then it was no more ſo delightful and pleaſant.

Even ſo in our time hath God curſed likewiſe fruitful lands, and hath cauſed them to bee barren and unfruitful by reaſon of our ſins; for where God give's not his bleſſing, there grow's nothing that is good and profitable; but where hee bleſſeth, there all things grow plentifully, and are fruitful.

That Children are GOD's *ſpecial bleſſings and Creatures.*

Beholding of Children in God's fear.

DOctor *Jonas*, inviting *Luther* to a dinner, had cauſed a bough, with ripe Cherries, to bee hung up over the table where they dined, in remembrance of the Creation, thereby to put his Gheſts in minde to praiſ the glorious God in his bleſſing and creating ſuch fruits, &c. But *Luther* asked him, Why hee did not rather remember the ſame by his Children that were the fruit of his bodie? For (ſaid hee) they ſurpaſs, and are far more excelling creatures of God then all the fruits of trees; by them wee ſee God's Power, Wiſdom, and Art, who hath made them all out of nothing, hath given them in one year, life, and all members, ſo exquiſitely hath created and will maintein and preſerv them. Yet notwithſtanding, wee do not much regard it; nay, wee are, in ſuch gifts of God, blinde and covetous, as commonly it falleth out, that people, when they have Children, grow worſ, and more covetous; they rake and rend all they can, to the end enough may bee left for their Children. They do not know, that before a childe com's to the world, and is born, it hath his lot, and already is ordained and determined, what, and how much it ſhall have, and what ſhall bee thereout. In the ſtate of Matrimonie wee learn and finde, that begetting and bearing of Children ſtand's and conſiſteth not in our wills and pleaſures: for the parents can neither ſee, nor know whether they bee fruitful or no, nor whether God will give them a ſon or a daughter. All this is don without our ordaining, thinking, or foreknowledg. My father and mother did not think that they ſhould have brought a *ſuperintendent* to the world, it is onely God's Creation which wee cannot rightly underſtand nor conceiv. I believ (ſaid *Luther*) that in the life to com, wee ſhall have nothing

Reſolution of the life to com.

thing elſ to do, then to meditate of our CREATOR, and of his Celeſtial Creatures, and wonder at the ſame.

Of Comets.

A Comet (ſaid *Luther*) is alſo a ſtar that runneth, and is not fixed like a Planet, but is a baſtard among the Planets. It is a haughtie and proud ſtar, that ingroſſeth the whole element, and carrieth it ſelf as if it were there alone. It hath ſuch a nature and kinde as hath an Heretick, that alſo will bee ſingular and alone, will brag and boaſt above others; Hereticks do think that they are the onely people which are endued with underſtanding. Comets.

Of Adam's *Moderation.*

WHereto (ſaid *Luther*) ſerv's and profiteth ſuch ſuperfluitie, ſuch braverie, bragging, and ſuch extraordinarie luſtful kinde of living? If *Adam* ſhould now com again and bee among us, and ſhould ſee our kinde of life, our food, drink, and apparel, how would hee bleſs himſelf, and ſaie: Surely, I have not been here in this world; It was, doubtleſs, another *Adam*, (would hee ſaie) and not I, that was here at the firſt. For hee drank water, ate fruit from the trees, hee had a houſ ſet up and ſupported with four wooden forks (if ſo good); hee had no knife nor iron; hee wore a coat of skin, &c. But now is uſed an unmeaſurable coſt in eating and drinking; now are raiſed Roial and Princelie Palaces, chargeable trimmings, apparel beyond compariſon, &c. The Antient, in times paſt, kept and mainteined themſelvs with more temperate moderation and quietneſs, as *Boaz* ſaid: *Dip thy bread in vineger and refreſh thy ſelf therewith.* For thoſe Countries were full of people, as wee read in the book of *Joſua*. A great multitude of people teacheth well how to live ſparingly. Ungodlie waſting. *Ruth* 2.

Of Adam's *miſerie on Earth.*

ADAM our father (ſaid *Luther*) was, doubtleſs, a moſt miſerable plagued man. It was a mightie ſolitarineſs for him to bee alone in ſo wide and vaſte a world; but as hee, with *Eve* (which was his onelie companion and loving conſort) obteined *Cain* their ſon, then there was great joie; in like manner alſo, when *Abel* was born; but ſoon after followed thereupon great trouble, miſerie, and ſorrow of heart, when one brother ſlew another, and *Adam* thereby loſt one ſon, and the other was baniſhed and proſcribed from his ſight. This, ſurely, was a great croſs and ſorrow, inſomuch that the ſame murther cauſed him more grief then his own fall; for through the ſame, hee, with his loving *Eve*, were reduced again to a ſolitarie kinde of life. Afterwards, when hee was one hundred and thirtie years old, then hee begate *Seth*. It was, doubtleſs, a great grief and wo, ſo long a time to ſee God's Anger: Ah! hee was a perplexed man, which no humane creature can conceiv or believ: Our ſufferings, in compariſon of his miſerie and ſorrow of heart, are altogether children's toies: But hee was afterwards comforted and refreſhed again with the promiſe (through faith) of the Woman's ſeed. Unconſtant joie.

Of the difference among Beaſts.

ALl wilde Beaſts (ſaid *Luther*) are beaſts of the Law, for they live in fear, and in quaking, they have all ſwarth and black fleſh, by reaſon of their fear; but tame beaſts have white fleſh, for they are beaſts of Grace, they live ſecurely by people.

Of Adam's *Fall.*

MIſerable and lamentable was the Fall of *Adam*, (ſaid *Luther*) who, from the ſtate of Innocencie fell into ſuch calamitie as is not to be uttered; for du- *Adam*'s time of mourning.

ring the ſpace of nine hundred years, hee ſaw God's anger in the death of everie humane creature.

Of Adam's *ſorrow of heart after the Fall.*

AFter that *Adam* had loſt the Righteouſneſs in which God created him, hee was, without all doubt, (ſaid *Luther*) much decaied in bodie, by reaſon of anguiſh and ſorrow of heart. I believ, that before the Fall, hee could have ſeen further off by a thouſand times as eaſily, as wee now can ſee half a mile, and ſo proportionable with all the other ſenſes. No doubt, after the Fall, hee ſaid: Ah God! how is it with mee? I am both blinde and deaf, where have I been? &c. It was a horrible Fall; for hee ſaw before, that all creatures were obedient unto him, inſomuch that hee durſt dallie and plaie even with the Serpent.

Of the miſerable ſtate of people's lives.

WHat miſerable poor people are wee (ſaid *Luther*)? Wee earn our bread with ſin; for until wee attain to ſeaven years, wee do nothing but feed, drink, plaie, and ſleep; afterwards from the eighth year wee go to School, it may bee three or four hours in the daie; from this time to the one and twentieth year, wee drive and commit all manner of riot, with playing, running, drinking, ſwilling, and what not? and then wee begin a little to work or labor. When wee com to fiftie years, then wee have don with laboring, and becom children, wee eat our bread again with ſin. The half part of our life wee conſume in ſleeping, inſomuch that ſcarce five years are ſpent in laboring, wee hardly do work the tenth part of our life; Fie upon us, wee do not give to God the Tenth: What then are wee able with our good works to earn of God Almightie, &c. and yet wee brag and boaſt of the ſame; *Job* ſaith: *Si Deus volet contendere mecum, non potero ei reſpondere:* therefore, inſtead of ſuch boaſting of our own good works and deſerts, wee ſhould ſaie: *Domine, nè intres in judicium cum ſervo tuo.*

The greater part of the Church.

Twentie years (ſaid *Luther*) is but a ſhort time, yet notwithſtanding, in that ſhort time the world would bee emptie, if there were no marrying and begetting of children. God aſſemble's unto himſelf a Chriſtian Church out of little children. For, I believ, when a little childe die's of one year old, that alwaies one, yea, two thouſand die's with it of that age or younger: But when I, *Luther*, die, that am ſixtie and three, I believ not, that threeſcore, or one hundred at the moſt, die's with mee of that age or elder: for the people in the world are now not old, not manie people do live now to my years. Wee old people muſt live ſo long, to the end wee may ſee the tail of the Divel, to bee witneſſes that hee is ſuch a wicked ſpirit. Mankinde is nothing elſ, but a ſheep-ſhambles, where they are ſlain and ſlaughtered by the Divel.

How manie ſorts of deaths are in our bodies? Nothing is therein but death altogether. Let us but take a view of our members, and it will plainly appear ſo to bee.

There is no tenderer skin on man's bodie then that on the face, and yet no part ſuffereth ſo much as even the ſame, neither indeed could anie part endure ſo much.

Whether a Father may diſ-inherit a diſobedient Childe.

IT ſtandeth in the Father's power (ſaid *Luther*) to diſ-inherit a diſobedient Childe, as old *Chremes* ſaid in *Terence:* Should I give my goods to that idle huſwife *Bachides?* God commanded, by *Moſes*, that diſobedient children ſhould bee ſtoned to death, much rather diſ-inherited; therefore, a father may diſ-inherit a ſon; yet with this *proviſo*, that, upon bettering and amendment, hee bee reſtored again.

Why our firſt Elders did eat onely fruit.

VVHat need (ſaid *Luther*) had they of other food, ſeeing the herbs taſted ſo well, and gave ſuch ſtrength? The Pomgranats and Oranges, without doubt, yielded ſuch a ſweet and pleaſant ſmel, that one might have been ſatisfied with the ſent thereof, but the deluge ſpoiled all. It followed not, God created all things, therefore wee muſt eat of all things. Fruits were created, chiefly, that they ſhould bee food for people, and for beaſts; the other were created, to the end wee ſhould laud and praiſ God. Whereto ſerv the ſtars, but onely, to praiſ their Creator? whereto ſerv the Ravens and Crows, but to call upon the Lord, and hee nouriſheth them? Maintenance of the firſt people.

Of the Curſ of Parents.

A Certain wicked and diſobedient ſon cut off two of his father's fingers; the father wiſhed that his ſon laie in the River *Alba*, or *Elbe*, his wiſh was accompliſhed; for that verie daie his ſon was drowned in that River near *Wittemberg*. I read in S^t *Auſtin*, (ſaid *Luther*) that when the mothers curſed the children with a certain uſual curſ, at that time the children preſently fell into a fearful trembling, which continued upon them, until, by Common praier, they were holpen again.

That a Father, during his life, ſhould not part with his goods to his Children

A Certain honeſt man at *Iſleben* (ſaid *Luther*) addreſſed himſelf unto mee, complaining of his great miſerie, hee having beſtowed on his children all his goods, and now in his old age they forſook and trod him with their feet: *Luther* ſaid unto him: *Jeſus Syrach* give's unto parents the beſt counſel, where hee ſaith: *Give not all out of thy hands while thou liveſt*, &c. for the children keep not touch nor promiſe. *One father* (as the proverb ſaith) *can maintein ten children, but ten children can (or at leaſt will) not maintein one father.* Therefore, in former time, a Sermon was uſually preached againſt unthankful children, of a certain father that had made his Laſt Will, which hee locked up ſafely in a cheſt, and laid a note thereby (together with a good ſtrong cudgel) written with theſe words: *That father which give's his goods out of his hands to his children, the ſame were worthie to have his brains beaten out with cudgels.* Troubleſom fooliſhneſs of Parents. *Eccliſ* 13.

I knew a man at *Erfurt* (ſaid *Luther*) of a reaſonable eſtate, who had divided all his goods to his Children, on condition, that they ſhould maintein and nouriſh him during the time of his life; but the wicked Children performed it not. Now, as the Father had dieted with the one of them eight daies, hee bade his Father repair to another of them, and feed ſo long with him. On a time, as hee came upon a ſudden to dine with one of his ſons, hee found him ſitting and eating of a Gooſ; the ſon perceiving that his father was near, took the Gooſ and hid it under the table. Now when his father had dined and was gon, the ſon ſtooping down to take the Gooſ again upon the table, it was turned into an uglie Toad, which leaped into the ſon's face, and ſtuck ſo faſt, that hee was not able, with all his ſtrength to pull it from his face, inſomuch that at laſt it quite and clean devoured him before it was night. Such unthankful children would willingly take all, that their poor parents, with the ſweat of their brows, had ſowerly gotten and earned for them, but they unwillingly would nouriſh their parents again. God's ſeveritie againſt contemners of Parents.

The world is wicked (ſaid *Luther*) it begin's with the bloſſom; therefore hath God commanded: *Honor thy father and mother*, &c. But the Pope, that Antichriſt, with his Traditions, hath made void that Commandement, and tread's it under his feet. *Matth.* 15.

A certain father (ſaid *Luther*) that was grown old, had given over all his goods to his children, with condition they ſhould maintein him, but the children were unthankful, and beeing wearie of him, they kept him very hard and ſparingly, and gave him not ſufficient to eat. The father, beeing a good old wiſe man, and more craftie then his children, locked himſelf ſecretly into a chamber, and made a great ringing and a gingling with gold crowns, which, for the ſame purpoſe, his rich neighbor had lent unto him *Job* 2.

him) as if hee had ſtill much monie in ſtore. When his children heard that, they gave him afterwards good entertainment, in hope hee would leav them much wealth; the father ſecretly reſtored the Crowns again to his Neighbor, and ſo worthily deceived his children.

Of Wives.

Heatheniſh error in Faith.

AS, on a time, *Luther*'s wife anointed his feet, by reaſon of ſom pain which hee felt, hee ſaid unto her: In former times, the wives were anointed by their huſbands, but now thou anointeſt mee: for this word in Latine [*Uxor*, wife,] is derived of anointing, *ab ungendo*; for as the Heathen ſaw, that manie rubs, lets, and hinderances were in the ſtate of Matrimonie, therefore, to prevent ſuch miſhaps, they uſed to anoint both the legs of the new-married women.

I have oftentimes noted (ſaid *Luther*) when women do receiv the doctrine of the Goſpel, they are far more fervent in faith, they hold on it more ſtiff and faſt then men do, as wee ſee on the loving *Magdalena*, who was more heartie and bold then *Peter*.

John 20.

That Women ſhould not bee talkative.

Tatling Women.

A Certain Engliſh Gentleman, very learned, at *Wittemberg*, was much converſant with *Luther* at his Table: but the Gentleman had not his Dutch Language well; therefore *Luther* ſaid unto him: I will give unto you my wife for a School-miſtris, ſhee ſhall teach you finely and readily to ſpeak Dutch, for ſhee is very eloquent, and ſo perfect therein, that ſhee far ſurpaſſeth mee: *Howſoever, when Women are readie in ſpeaking, it is not to bee commended, it becom's them much better when they keep ſilence and ſpeak little.*

What becom's the Women ill.

THere is no gown nor garment that becom's a woman worſ, (ſaid *Luther*) then when ſhee will bee wiſe.

Of Mother's milk, and Women's breaſts.

It hath other reaſons beſides, as *Plutarch* diſputeth thereof

MOther's milk (ſaid *Luther*) is the childe's beſt nouriſhment, drink and food, for it nouriſheth well. As alſo the young Calvs do take and proſper better with the milk which they ſuck, then with all the fodder they eat beſides; even ſo, the children are ſtronger by ſucking of milk.

The Breaſts are a woman's ornaments; ſpecially, when they have the right proportion: big and fleſhie breaſts are not the beſt, neither do they well becom a woman, they promiſe much, but give little. The breaſts that are full of veins and ſinews (although they bee little) becometh well the low women, and have much milk wherewith they may ſtill manie children.

Good women.

The mother's milk is the beſt, and for their children moſt wholſom, for they are uſed thereunto in the mother's bodie. When Children are put out to groſs Nurſes, then they take thereafter, as experience teacheth: It its therefore an unkinde and unnatural part, when a mother ſtilleth not her own childe; for, for the child's ſake God hath given her breaſts, and milk therein: but if in caſe, ſhee bee not able to ſtill, then *need break's iron*, as wee uſe to ſaie, ſhee is then to bee excuſed.

Shapes of bodies.

Men (ſaid *Luther*) *have broad and large breaſts, and ſmall narrow hips, therefore they have more underſtanding then the Women, which have but ſmal and narrow breaſts; but they have broad hips, and ſeats, to the end they ſhould remain at home, ſit ſtill, and keep houſ, carrie and bring up children.*

To

To what end Women are Created.

THe Holie Ghoſt (ſaid *Luther*) commendeth Women; as, *Judith, Eſther, Sarah,* &c. and by the Heathen were extolled *Lucretia, Artemiſia,* &c. The goodneſs of women.

Marrying cannot bee without women, neither can the world ſubſiſt without them. To marrie is phyſick againſt whoring, which thereby, in a manner, is croſſed; for fleſh and blood remain's alwaies according to its nature, unclean, until it bee covered with ſhovels. A woman is (or at leaſt ſhould bee) a friendly, courteous, and a merrie companion of the life; from whence they are named, of the Holie Ghoſt, Houſ- honors, that they ſhould bee the honor, ornament, and the trimming of the houſ, inclined to pitie, for thereunto are they chiefly Created, that they ſhall bear children, and ſhould bee the pleaſure, joie and ſolace of their husbands.

That the greateſt people do Err.

ADam Erred in *Cain,* for hee thought hee had gotten the man that ſhould do the deed: *Iſaac* Erred in *Eſau, Jacob* in *Ruben, Joſeph* in *Manaſſes,* &c. Onely *Joſeph* was named a ſon which *Jacob* begat in his old age, though hee begat others after him. Highneſs is no help againſt fooliſhneſs.

But (ſaid *Luther*) I hold it proceeded from hence, that *Rachel* ſaid: (when ſhee ſaw hee was old) Hee would never take another wife.

That Children ſtand and cleav beſt to GOD.

THe life and faith of children (ſaid *Luther*) is the beſt, for they have but onely the Word, thereon do they depend, and in plain ſimple wiſe do give the honor unto God, what hee promiſeth and ſaith, the ſame they hold for certain to bee true. But wee old fools have ſorrow of heart, and of hell fire; wee diſpute a long time of the Word, which they, the little children, do plainly believ, in pure faith, without diſputing: And at laſt, when all is don (will wee otherwiſe bee ſaved) wee muſt alſo, according to their example, give our ſelvs onely to the Word, as Chriſt ſpeaketh and confirmeth it with an high aſſeveration: *Verily, verily I ſaie unto you: Except yee bee converted and becom like the little Children, yee ſhall not enter into the Kingdom of Heaven,* &c. *Mat.* 18. Children's goodneſs and godlineſs.

It is one of the Divel's maſter-pieces, and chief deceiving tricks, that wee (through other temporal affairs) ſuffer our ſelvs ſo pitifully to bee drawn away from the Word; wee think, they are of greater weight then the hearing, reading, and conſidering of God's Word, wherein, notwithſtanding, all our welfare and ſalvation conſiſteth both temporal and eternal.

That Women muſt not have the Government.

THe wives of great Kings and Princes have not the Government. For God ſaith to the woman: Thou ſhalt bee obedient to thy husband, *&c.* The man hath the Government in the houſ, except hee bee *Verbum anomalum,* that is, a fool; or, that out of love to his wife, hee ſuffer's her to govern, as ſomtimes the maſter follow's his ſervant's counſel. Otherwiſe the woman muſt wear a Kerchief, as an honeſt woman ought to do; ſhee muſt help to bear her husband's croſſes, troubles, ſickneſſes and miſfortunes. The Law bereav's the women of wiſedom, and governing; therefore S^t *Paul* ſaith: *I command, yet not I, but the Lord,* 1 Cor. 7. And, 1 Tim. 2. *I allow not a woman to teach,* &c. Men's right.

Whether

Whether Languages, and other good Arts and natural gifts, are anie waie needful and profitable to Divinitie, and to the understanding of the Holie Scriptures.

ONe knife (said *Luther*) cutteth better then another; so likewise, one that hath learned Languages and good Arts, can better and more distinctly read and teach then another. But in that, manie of them (as *Erasmus Roterodamus*, and other learned men) are well seen in Languages and good Arts, and yet do err with great hurt; the same happeneth even as with the greater sort of weapons, which are made to kill and to hurt; therefore wee must distinguish and separate the thing from the abuse, even as *Job* distinguished, as hee spake to his wife, when shee flouted him: *Thou speakest* (said hee) *as one of the fooliſh women:* which Text liketh mee very well (said *Luther*) becaus hee made a difference between the Creature and the Abuse.

That wee acknowledg not God's Creatures.

I Should never have believed (said *Luther*) that the Dew had been so sweet and amiable a Creature, if the Holie Scripture it self had not so highly extolled it, where God saith: *Dabo tibi de Rore cœli*, I will give thee of the Dew of heaven. *Creatura*, is a most excellent thing. If wee should believ *Creationem tum balbutimus & bleſi ſumus*, and wee saie: *Cledo* pro *Credo*, as the little children saie, Bed, for Bread: the words are strong, but the heart saith: *Cledo, ſed per hoc ſalvamur, quia cupimus credere.* O! our Lord God know's well that we are poor children, if wee could but acknowledg so much our selvs. The holie Apostles said: *Domine, adauge nobis fidem.* But wee will all bee wiser then God, although we understand nothing, *niſi per filium, id eſt, Chriſtum.* And his Sermon was this altogether, where hee saith: *Per me, per me, per me*; yee are not able to do it, no, not although you would fret your selvs into pieces: wee are brought to the Father through the Son, therefore wee were holpen, if wee could but believ that God is wiser then wee are.

CHAP.

CHAP. IV.

OF THE NATURE OF THE WORLD.

Of the World, and of the Manner thereof.

THE WORLD (ſaid *Luther*) will neither have nor hold GOD for GOD, nor the Divel for the Divel. And if a man were left to himſelf, and ſhould bee ſuffred to do after his own kinde and nature, then would hee willingly throw our LORD GOD out at the window; for the World regard's GOD nothing at all as the Pſalm ſaith: *Dixit impius in corde ſuo, non eſt Deus.* On the contrarie, the god of the World is, Riches, Pleaſure, and Pride, wherewith they abuſe all the Creatures and gifts of God. The World's picture.

The Monks and Friers, in time paſt, boaſted much of their contemning of the world, and they made uſe of that ſpeech of S^t *Paul, Rom.* 12, *Bee not conformed to this world*; from whence they would touch no monie, as if it were againſt God to make uſe of riches, monie, and wealth, whenas S^t *Paul*, and the whole Scriptures, forbid's but onely the abuſe of heart, wicked luſt, deſire and inclination; as there is ambition, incontinencie, revenge, *&c.* which luſts do hang on the world; yea, they altogether flow and flouriſh. Frier's boaſting.

Of the inſatiableneſs of the hearts of people, and whereas they are ſoon wearie of a thing.

HEe that is now a Prince (ſaid *Luther*) would willingly bee a King, or an Emperor. A Suitor, that beareth love to a Virgin, doth alwaies caſt about and thinketh how hee may com to marrie her, and in his eies there is none fairer then ſhee; but when hee hath gotten her, hee is ſoon wearie of her, and thinketh another is much fairer, which eaſily hee might have had. Even ſo thinketh a poor man: Had I but twentie pounds, I would deem my ſelf rich enough; but when hee hath gotten that, then hee would have more. To conclude, the heart remain's unconſtant in one thing, which the Heathen had by experience, ſaying; *Virtutem præſentem odimus, ſublatam ex oculis quærimus invidi.* It is (ſaid *Luther*) a ſign of God's ſpecial grace and gift, when a man hath taken a wife, afterwards conſtantly to love her, and ſuch an one may give God heartie thanks for it; for *Copula carnalis* doth it not, there muſt bee thereby alſo, *Ut conveniant mores & ingenium.* Hurtful longing diſeaſes. Matrimonial praier.

God ſaith in the Prophet: Hee hath graciouſly endued his people with manie fair gifts, but it holp not, hee got nothing thereby. Our people do now carrie themſelvs as the people did two thouſand years paſt, alwaies remaineth one and the ſelf ſame nature and kinde in the people at all times, when God's voice and word give's the ſound. The Papiſtical Biſhops, and thoſe that hold with the Pope, do now ſaie even juſt ſo, as, in former time, the chief Rulers and Phariſees ſaid; namely, Have anie of us believed in him? Even ſo ſaie the Biſhops in Popedom now; namely, Have anie of the great Princes and Biſhops believed in the Doctrine of the Goſpel? Truly (ſaid *Luther*) they believ now as little therein, as the Rulers and Phariſees did believ Chriſt and the Apoſtles. Kinde forſaketh not kinde. Popiſh anger.

The wickedneſs of the enemies of the Word is not Humane, but Diveliſh altogether: A humane creature is wicked according to the manner and nature of mankinde, and

and according as hee is ſpoiled through original ſin; but when hee is poſſeſſed and driven of the Divel, as then begin's the moſt bitter and cruel combate between him and the Woman's ſeed, *Gen.* 1.3.

Of the World's unthankfulneſs for the Goſpel.

THe thanks which now the World giveth for the Doctrine of the Goſpel, is even that which they gave to Chriſt; namely, the Croſs: the ſame muſt wee exſpect, and nothing elſ. This year (ſaid *Luther*) is a year of *Unthankfulneſs*, but the next that followeth will bee a year of *Revenge*. God muſt needs puniſh, although it bee againſt his Will, Nature, and Kinde, wee our ſelvs are the cauſ thereof.

Of the manner of people in eating.

Feeding. VVEe have the nature and manner of all wilde beaſts in eating: The Wolvs eat Sheep; wee alſo: the Foxes eat Hens, Geeſ, *&c.* wee alſo: the Hawks and Kites eat fowl and birds; wee alſo: Pikes do eat other fiſh; wee alſo: with Oxen, Horſ and Kine, wee eat alſo ſallets, graſs, *&c.*

Why God creâted the World.

God's goodneſs. GOD might have left the World uncreâted (ſaid *Luther*): but hee creâted it to the end hee might ſhew his honor, and power: wee muſt not ſaie to God; *Quare hoc facis?* wee muſt do what wee are commanded, and not ask, why hee hath creâted the World? wee muſt content our ſelvs to know, that God is wiſer then wee are.

Why the Heathen did write ſuch excellent things of Death.

Bridle for Magiſtrates. I Do much wonder (ſaid *Luther*) what induced the Heathen to write ſuch fair and excellent things of Death, ſeeing it is ſo griſly and fearful? But when I remember the nature and manner of the world, then I wonder nothing at all; for they did ſee great evil and wickedneſs to flow and flouriſh among themſelvs, and in their Rulers, which did ſorely griev them, and they had no thing elſ to threaten and fear their Rulers withal but onely with death.

Now, if the Heathen ſo little regarded death; yea, ſo highly and honorably held and eſteemed of it, how much more ought wee Chriſtians to do the ſame? For they, poor people, knew leſs then nothing of the life Eternal, but wee know and are inſtructed of it, and yet, when wee but onely ſpeak of death, wee fright and fear our ſelvs exceedingly.

Death's quakeing. Well, (ſaid *Luther*) the cauſ hereof is our ſins, and wee muſt confeſs therewithall, that wee live worſ then the Heathen, therefore wee cannot juſtly complain that wee receiv wrong thereby; For the greater our ſins are, the more fearful is death, as wee ſee by ſuch people as have don and dealt againſt God's Word, when they are at the point of death, and are put in minde of the daie of Judgment, how fearfully then do they rage, and are dejected.

Frier's Divel. When I (ſaid *Luther*) was yet in the Frier's Hood, and began to write, I did not think that the Divel plagued the world ſo ſorely. I thought that wee onely, in the Monaſteries had the Divel (which was very likely) becauſ the Friers had alſo taken poſſeſſion of the world. The Divels are now gotten into the Nobilitie, *Quia multum peccant in Rempublicam*, they make havock of Countrie and people.

Of flattering and high eſteemed Counſellors.

THere is (ſaid *Luther*) not a more dangerous evil, then a flattering high-eſteemed diſſembling Counſellor. When his counſel and adviſe is heard, then it hath hands

and

and feet, but when it ſhall bee put in practice, then it ſtand's like a ſtarting horſ, which by no means can bee ſpurred forward.

Three degrees of people.

THere are (ſaid *Luther*) three degrees of people's natures: *Firſt*, are the great and common ſort that live ſecurely without conſcience, they acknowledg not their corrupted manners and natures, they are not ſenſible of God's Wrath againſt their ſins, are careleſs thereof. The *ſecond* ſort are thoſe, which through the Law are ſcared, do feel God's Anger, and flie from him; do ſtrive and wraſtle with deſpair, as *Saul* did, &c. The *third* ſort are they that do acknowledg their ſins, and God's wrath due unto them for the ſame; do feel themſelvs to be conceived and born in ſin, and therefore everlaſtingly muſt bee damned and loſt; but notwithſtanding, they attentively hearken to the ſermon of the Goſpel, that GOD, meerly out of Grace, for the ſake of Jeſus Chriſt forgive's the ſins, who hath ſatisfied the Father for us, they do receiv and believ it, and ſo are juſtified before God, and afterward alſo, they ſhew the fruits of their faith by all manner of good works, which God hath commanded. The other two ſorts of people go the wrong waie.

Common people.

The Faithful.

The unthankfulneſs of Husbandmen and Farmers.

THe Husbandmen and rich Farmers (ſaid *Luther*) are not worthie of ſo manie benefits and fruits which the Earth doth bear and bring unto them. I give more thanks to our Lord God for one tree or buſh, then all rich Farmers and Husbandmen do for their large and fruitful grounds. Yet (ſaid hee) wee muſt except ſom Huſbandmen, as *Adam*, *Noah*, *Abraham*, and *Iſaac*, who went out to ſee their grounds to the end they might remember God's gifts in his creatures, *Gen.* 24.

The world will have night Owls (ſaid *Luther*) that is, ſectaries, ſeducers, and miſbelievers, about whom the birds do flie, that is, the world wonder's at them, entertain's them with great honor, and give's them monie and wealth enough.

An *Item* for Farmers.

The World believ's not, that all things which are good com from God, and are his Creatures and Ordinances.

THat matrimonie is matrimonie, that the hand is a hand, that riches and goods are goods, the ſame people do well underſtand: but to believ that matrimonie is God's Creation and Ordinance; that the hands and other creatures (as food and raiment and other goods which wee uſe) are given and preſented unto us of God, the ſame is God's ſpecial work and grace when men can believ it.

The world's underſtanding

That God is more learned and wiſer then wee and the whole world.

THe worldlie-wiſe people do meaſure and cenſure all things according to their natural reaſon and underſtanding, and they confound themſelvs therewith. But (ſaid *Luther*) I give thanks to the Lord God that I can believ, God is able to do more then I can comprehend; hee can make viſible things out of inviſible: for all that is now don and wrought through the power of the Goſpel, are viſible things out of inviſible. Who did think, ten years paſt, that it would have gon and been as it is now? But fleſh and blood is ungodlie, and God's enemie; God, out of grace, forgiveth us our ſins, and doth threaten to puniſh contempt and unthankfulneſs; for hee ſaith alwaies, If yee do not believ, yee ſhall die: but rather then wee would believ the ſame, and receiv that gift from God for nothing, meerly out of grace, I ſaie wee would rather torment our ſelvs to death; yea, wee would rather go heavily laden, and with great pains to S^t *Jacob*. What ſhall I ſaie? Truth and life pertain' not to the world, but lying and murthering; the one of which, is the work of the Pope, the other of the Turk; howſoëver, the *mouſ is almoſt like the mother; they are two hoſen made out of one piece of cloth.*

World wiſe.

Rom. 8.

Inconſtancie in people's hearts.

THe heart of a humane creature (ſaid *Luther*) is like to quick-ſilver, which is now here, ſoon after there; this daie ſo, on the morrow otherwiſe minded. Therefore vanitie is a poor miſerable thing, as *Eccleſiaſtes* the Preacher *Solomon* ſaith: A man deſireth and longeth after things which are uncertain, and knoweth not what will com thereof; on the contrarie, hee contemneth that which is certain, which is already don and well accompliſhed. Therefore, what God giveth us, that wee will not have; for which cauſ *Chriſt would not govern on earth,* but gave it over to the Divel, and ſaith to him; *Rule thou.* But God is another, and hath another kinde of nature, manner, and minde: I (ſaith hee) am God, and do not alter my ſelf; I hold faſt and keep ſure my promiſes and threatnings.

Nota bene.

True Chriſtians ought to give God thanks for that which is preſent and certain, which as then is good and acceptable to God, and hee provideth and giveth it out of his unſpeakable endleſs mercie, and for the ſame wee ſhould heartily ſing the 117 *Pſalm, Praiſ the Lord all yee Heathen, and praiſ him all yee nations, for his loving kindneſs is ever more and more towards us, &c.*

The Goſpel diſcovereth the wickedneſs of mankinde.

AS the cold (ſaid *Luther*) is alwaies greater and more piercing in winter when the daies begin to lengthen, and when the ſun draw's near unto us (for that maketh the cold thicker, and preſſeth it together): juſt ſo the wickedneſs of mankinde is greater, that is, more viſible, and break's out when the Goſpel is preached: for the Holie Ghoſt condemneth the world of ſin, which the world neither can nor will endure.

Offending of people.

The world's unthankfulneſs towards the ſervants of God.

HEe muſt bee of a high and great ſpirit that undertaketh to ſerv the people both in bodie and ſoul, and nevertheleſs muſt ſuffer the utmoſt danger, and higheſt unthankfulneſs. Therefore Chriſt ſaid to *Peter*; *Simon,* &c. *Loveſt thou mee?* and repeat's it three times together. Afterwards hee ſaid; *Feed my ſheep:* as if hee would ſaie; wilt thou bee an upright Miniſter, and a Shepherd, then *Love* muſt onely do it, thy *Love* to mee muſt do the deed, otherwiſe it is impoſſible: for who can endure unthankfulneſs? to ſtudie away his wealth and health, and afterwards to laie himſelf open to the higheſt danger and unthankfulneſs of the wicked world; therefore hee ſaith, It is very needful that thou loveſt mee.

Preacher's courage.

The Pope and Turk (ſaid *Luther*) have throughly revenged our cauſ, and have don to the world a great deal of right, as by ſcourging experience they have throughly been taught, for ſo the world will have it, upright and true ſervants of God they will not endure; nay, they murther them, therefore they muſt have ſuch fellows, yea, and thereto they muſt maintein and hold them in great honor and eſteem, and yet nevertheleſs, muſt by them bee curſed and deceived.

The world muſt have ſtern and fierce Rulers.

THe world (ſaid *Luther*) cannot bee without ſuch ſtern Governors, by whom they muſt bee ruled. King *Ferdinand,* with his Popiſh tyrannie, is even a fine licoriſh bit for the world, therefore ſaid God, through the Prophet *Samuel,* to his people of Iſraël that praied for a King: Hee would give them a King, but this ſhall bee his Rule: *Hee will take your ſons, and appoint them for himſelf, for his chariots, and to bee his horſmen, and will take your daughters to bee Cooks, &c.* As *Frederick,* the Prince Elector of *Saxon,* returned home from the Election of Emperor *Charls* at *Colen,* hee asked mee how I liked the news, that they had Elected *Charls* King of Spain to bee Romane Emperor? I anſwered him and ſaid: *The Ravens muſt have a Kite.*

Muſter-maſters for the world.

The

The World's higheſt Wiſdom.

THe higheſt wiſdom of the world is (ſaid *Luther*) to trouble themſelvs with temporal, earthlie and vaniſhing things, and, as it happeneth and falleth out, with thoſe thing, they ſaie, *Non putâram*, I had not thought it. But Faith is a certain and a ſure exſpectation of that which a man hopeth for, and maketh no doubt of that which hee ſeeth not, as the Epiſtle to the *Hebrews* ſaith: Faith look's to that which is to com, and not to that which is already preſent: Therefore a true Chriſtian doth not ſaie: *Non putâram*, I had not thought it; but hee is moſt certain that the beloved Croſs is near at hand, and will ſurely com upon him, therefore hee is not affraid when it goeth evil with him, and is tormented. But the world, and thoſe that live ſecurely in the world, cannot brook miſhaps, they go on continually leaping and dancing in pleaſure and delight, like the rich Glutton in the Goſpel, hee could not ſpare the ſcraps to poor *Lazarus*; but *Lazarus* belonged to Chriſt, and hee took his part.

World's proverb, *Non putâram.*

Luke 16.

Temporal peace.

PEace (ſaid *Luther*) is one of the greateſt gifts of God, but wee directly abuſe it; everie one liveth ſecurely, and doth what hee will againſt God and the magiſtrate. Oh! (ſaid hee) how will it go with our Princes and Nobilitie in *Germanie*, they will one daie paie ſweetly for it, as the *Hungarians* and *Auſtrians* have don.

Luther's words of propheſie.

The World the longer the worſ.

I Believ (ſaid *Luther*) it will com to that paſs, that the greater and clearer the light of the Goſpel is, the more wicked will the world bee. Even ſo it was in the time of Chriſt, worſ, and worſ, neither did S^t *Paul* make manie godlie Chriſtians.

Nota bene.

Sin goeth before puniſhment.

AS the Jews were to bee ſcourged of the Romans, to bee taken captives, and their land devaſted, they muſt firſt and before crucifie the Lord of life, our bleſſed Saviour Chriſt Jeſus: even ſo do wee now likewiſe; wee contemn God's Word, although wee carrie it in our mouths, and boaſt of the Goſpel, yet wee hunt and drive away the Miniſters and true ſervants of God, wee raiſ up and build rampiers, ſtrong walls, and great mightie forts, but wee build not up our ſelvs.

Jeruſalem was an exceeding ſtrong Citie and Fort, the King of *Babel* laie before it one whole year, yet notwithſtanding, at laſt it was overcom, there was no remedie. Alſo ſaith God, through *Jeremias* the Prophet, although yee ſlew all the Caldeans, and and left but three alive, yet thoſe three ſhall fall into your windows and deſtroie you.

Hereto pertain's the example of the year 1547.

The language and doings of the World.

ALBERTUS Biſhop of *Mentz*, had a Phyſitian attending on his perſon, who was a Proteſtant, and therefore the leſs in the Biſhop's favor: the ſame beeing covetous and puft up with ambition, recanted his Religion and fell to Papiſtrie, uttering theſe words: I will, for a while, ſet Chriſt behinde the door, until I bee grown rich, and then I will take him to mee again: ſuch, and the like blaſphemous words, do deſerv the higheſt puniſhments, as befel that wicked diſſembling wretch; for the ſame night hee was found in his bed in moſt fearful manner, with his tongue torn out of his mouth, as black as a cole, and his neck wrung in twain; my ſelf (ſaid *Luther*) at that time coming from *Frankfurt* to *Mentz*, was an eie-witneſs of that juſt judgment of God. If (ſaid hee) a man could bring that to paſs, and at his pleaſure could

Monie the ſnare of the Biſhop of *Mentz* his Phyſitian.

ſet God behinde the door, and take him again when hee liſted? then was God his priſoner. They were words of a damned Epicure, and ſo accordingly hee was rewarded.

The World will not have Chriſt for their God.

THe World will not have him to bee God that took upon him our fleſh and blood, that for our ſins was crucified, died, and was buried, and that roſe again from the dead; that preacheth, teacheth, and threatneth; O no! ſaie they: away with him, kill, kill him. But they will have ſuch a God, as with their natural ſenſ, wit, and wiſdom they are able to comprehend.

Luther's *compariſon of the World.*

World's defence. THe World ſeem's to mee like unto a decaied houſ; *David* and the Prophets are the ſpars, Chriſt is the main pillar in the midſt that ſupporteth all.

The World ſeeketh immortalitie with their pride.

Longing of the people in the world. WHereas all people do feel and acknowledg; yea, do ſee that they muſt die, and vaniſh away, everie one therefore ſeeketh here on earth immortalitie, that hee may bee had in everlaſting remembrance. Somtimes great Princes and Kings ſought it by cauſing great columns of marble ſtone, & exceeding high *Pyramids*, buildings and pillars four ſquare to bee erected; as at this time they do with building of great Churches, coſtlie and glorious Palaces and Caſtles, &c. Souldiers do look and hunt after great praiſ and honor by overcoming and obteining famous victories: the Learned ſeek an everlaſting name with writing books, as in our time is to bee ſeen; with theſe, and ſuch like, people do think to bee immortal. But on the true, everlaſting, and incorruptible honor, and eternitie of God, no man thinketh nor looketh after the ſame: Ah! wee are poor ſillie and miſerable people.

The world ſtrengthleſs. How hath the world decreaſed and decaied, from the time that the Imperial Laws were inſtituted and ordeined? when a little Girl of twelv years was marriageable, and a Boie of fourteen years was eſteemed ſufficient in word and ſpeaking: Now they are at thoſe years too too weak; the world and ſtrength of people decaies alwaies the longer the more, it is com to the heeling.

The common and publick ſtate the beſt.

The beſt kinde of life. TO live in an open publick ſtate (ſaid *Luther*) is the ſafeſt; Chriſt did alſo live and walk in an open and publick ſtate here on earth amongſt the people, and did warn thoſe that were his, and ſaid: When they ſhall ſaie: Behold, hee is in the wilderneſs, go not out; or in chambers, believ it not; for in ſuch cells and corners have the wicked wretches (the Friers, Monks, and Nuns) uſed and led ſhameful and beaſtlie lives and manners. But openly, and among people, a man muſt live civilly and honeſtlie, muſt fear God and man, &c.

The World's cenſure of God's ſervants.

Handling of the conſcience. TO erect and comfort a ſorrowful conſcience, (ſaid *Luther*) is much more and better then to poſſeſs manie Kingdoms; but the World regard's it not; yea, they contemn it; they call us rebells, diſturbers of the peace, and blaſphemers of God, that do turn and alter Religion. Truly, they will bee their own Prophets, and prophefie to themſelvs; howbeit, the ſame to us is a great grief of heart. Even ſo ſaid the Jews of Chriſt; If wee ſuffer him to go on in this manner, then the Romans will com and take from us land and people, &c. but after they had ſlain Chriſt, then the Romans came not: yea, I ween they came, and made with them an end of all. Even ſo, the

John 11.

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contemners and enemies of the Word will disturb the peace, and turn *Germanie* upside down, so that it will lie in the ashes, when wee have raked thereafter, for so wee will have it. *Luther's prophesie of Germanie.*

The shew and form of the World, and the Church.

THe World, to look upon, (said *Luther*) is like a Paradise; but on the contrarie, the Church of God, and of the Lord Christ, which hath the clear and pure Doctrine, and holdeth fast thereby, is evil favored and uglie in the eie of the world; but before, and in the sight of God, shee is dear and precious, Costlie and high esteemed. *The lustre of the World and of the Church.*

Aaron appeared gloriously in the Temple in his rich attire: therefore, wee must not regard what the world censureth of us, nor trouble our selvs how they esteem of us. For, what do Icare (said he) that the Popish Princes, Nobilitie, Citizens and Commons (those covetous throats and rakehells) do hold and esteem of mee as of dirt and nothing worth? I will in due time, and in the daie to com, regard and esteem of them as little. It is in us virtue sufficient to bee pleasing to the good and godlie.

The World is soon wearied and tired with God's Works.

I Am persuaded (said *Luther*) if *Moses* had continued his working of Miracles in Egypt but two or three years, they would have been so accustomed thereunto and esteemed thereof, as wee now are accustomed to the Sun and Moon, which wee hold in no esteem.

The World cannot endure the good and godlie.

ABRAHAM was held in no honor among the Canaanites, for all the Wells which hee had digged, the neighbors filled up, or took them away by force, and said unto him: Wilt thou not suffer it? then pack thee hence and bee gon, for thou art with us a stranger and a new commer in, &c. *The pilgrimage of Christians. Pet. 1, 2. Gen. 22. Gen. 26.*

In like manner *Isaac* was despised: But such a faith possessed the beloved Patriarchs, that I am not able sufficiently to admire the same. How strong and constantly they stood and believed that God, nevertheless, was gracious unto them, whenas, notwithstanding, they suffred, so long a time, exceeding much trouble and adversitie.

I hold (said *Luther*) that those Heathen sinned not so sorely against God, as they did against the beloved Fathers; and therefore God drove them out of the land, and suffered them to bee hunted away and slain.

In like manner dealt the *Centaurians* with the holie Patriarch *Isaac*, in the Court of *Abimelech* King of *Gerar*; for, as they saw that *Isaac* reaped an hundred fold increas of the ground which the King had rented unto him; then they came quickly, and instigated the King against him, to take from him the same ground again; for they thought, the ground and the increas thereof shall bee ours, wee have more right thereto then hee. They thought soon to grow rich again when they had gotten from *Isaac* the ground; but they little knew or considered, that *benedictio Dei* was with him, and that they were cursed. *Sic & nostri Principes jam nihil aliud agunt, quàm ut fiant maledicti à Deo*, Our Princes make it their onely work to get the curs of God. They hunt *Isaac* also out of the land, but the blessing of God is very smal which is left behinde him.

What is to bee considered in executing of Offices.

IF (said *Luther*) the great pains and labor which I take, were not don by mee for the sake of him that died for mee, the world could not give mee monie enough to write onely one Book, or to translate the Bible. I desire not to bee rewarded and pai'd of the world for my work; the world is too too poor and simple to give mee satisfaction; I have not desired the value of one pennie of my master the Prince Elector of *Saxon*, *The final end of all labor.* *Nota bene.*

ſo long as I have been in this place. The whole world is nothing elſ, but a turned about *Decalogus*, or, the Ten Commandements backwards, a vizard, and a picture of the Divel. All contemners of God, all blaſphemers, all diſobedient, whoredom, pride, theft, murther, &c. are now almoſt ripe for the ſlaughter; neither is the Divel idle, with Turk and Pope, hereſies and other erroneous ſects. Everie man draw's the Chriſtian libertie onely to carnal exceſs, as if now they had free libertie and power to do what they liſt; therefore the Kingdom of the Divel and Pope is the beſt government for the world, for therewith they will bee governed, with ſtrict laws and rights, with ſuperſtition, miſ-belief, &c.

Growing worſ by God's Word

The world grow's worſ through the doctrine of God's Grace, and preaching of the Goſpel; for when they hear, that after this life there is another, they are well enough content with this life, and that God ſhould keep the other to himſelf: If they may have here but onely good daies, honor, and wealth, that is all they care for, or deſire.

At the time of my beeing in *Rome* (ſaid *Luther*) there died a Cardinal very rich, and left behinde him great ſtore of monie: ſhortly before his death hee made his Will, and laid it into a Cheſt where the monie was: after his death the Cheſt was opened, and therein, by the monie, was found lying a *Bulla*, written in parchment with theſe words:

Dum potui, rapui; rapiatis, quando poteſtis. I extorted and oppreſſed, as long as I was able: while yee have power, get what you can.

O! (ſaid *Luther*) how finely (think you) muſt this Cardinal have departed and died?

The World ſoon forgetteth God's benefits, and contemneth his Word.

Conſequence of falling off, and halting.

I Do much lament (ſaid *Luther*) the puniſhments which will fall upon *Germanie*, for our contemning of God's word, and for the wickedneſs of the people; for ſo ſoon as men are enclined to apoſtacie, and to fall from God (which is a beginning to all manner of Pride: as *Eccleſiaſticus* complain's and bewail's, Chap. 10.) then all ſin goeth on in full ſwaie and power, as wee now ſee (*alias*) that the world in ſo ſhort a time, is grown ſo proud, ſo ſumptuous, ſo inſolent, covetous, raging and tyrannical, wherewith they pull God's anger upon them, inſomuch that God muſt needs look thereinto and puniſh. Likewiſe went it ſo with them of *Sodom*, who, (yea and thereto in the life time of *Abraham*, that great and holie Patriarch, by whom God had delivered them from four Kings their enemies) forgat God's benefits, and deſpiſed *Abraham* that had taught them the true waie to ſalvation; then true Religion went down, good policie and diſcipline decaied, and ſoon after the puniſhment followed thereupon: Therefore the Jews do excuſe and leſſen the great and horrible ſins of the Sodomites, herewith, as ſhould they have deſtroied with ſuch an unaccuſtomed death, a little Virgin that had given manie and rich alms and benevolences to poor people. but the holie Patriachs, by that fearful example, would ſhew unto their poſteritie (as in a looking-glaſs) and by a word of propheſie would ſignifie unto them, how horribly God will puniſh all contemners of his Word. For the Goſpel is that Virgin that offereth and promiſeth to all people grace and help; but alas, wee deſpiſe and perſecute her in moſt fearful manner, which is much to bee lamented, therefore ſo manie evil plagues and puniſhments do follow us thereupon.

Sodomitical kinde, *Gen.* 14.

The World is full of diſſemblers and blaſphemers: how manie ſorts there bee.

Cluſter of knaves.

LUTHER diſcourſing (in the preſence of the Prince Elector of *Saxon* and other Princes) of the manie ſorts and differences of wicked perſons, ſaid: *Colax*, *Sycophanta*, *Cacoëthes*; theſe ſins and blaſpemies are almoſt alike the one to the other, onely that they go one after another, as a man goeth up the ſtairs and ſteps from one higher to another. *Colax*, in my opinion, is hee that in *Terence* they name *Gnato*; an ear-ſcratcher, a diſſembler, a trencher-licker, one that talketh for his bellie's ſake,

and

and doth what a man willingly hath don or ſeeth: this is a ſin of mankinde, whoſe intent onely is, to hurt others thereby.

Sycophanta, is ſuch a diſſembler, traitor, and backbiter, that would earn a graie coat: this ſin is nearer allied to the Divel then to mankinde. *Gnato* act's his part in the Comedies, but *Sycophanta* in the Tragedies. *Phormio* in *Terence* is a very honeſt perſon, nothing (or very little) ſtained with the other two vices.

Cacoëthes, is a wicked villain, that wittingly and wiltully prepareth miſchief.

Great and horrible are the puniſhments (ſaid hee, at that time) which will com and fall upon *Germanie*; for the people are ſo wicked and ſtiff-necked, that they will ſuffer no diſcipline, correction, ſermons of threatning nor Reformation. The world is grown very ſtubborn and headſtrong ſince the revealing of the Word of the Goſpel: It begin's to crack ſorely, I hope it will ſoon break and fall down on a heap, through the coming of the laſt daie of Judgment, for the appearing of which wee wait with yerning and ſighs of heart. All ſins and wickedneſſes are now grown ſo common and uſual, that they are held no more for ſins, ſhame and wickedneſs: therefore (ſaid hee) let us praie; *Thy Kingdom com. Deliver us from evil.* Howbeit, this is yet one comfort; it hath a better ſhew with us now, then it had twentie years paſt: wee have now, God bee praiſed, manie godlie learned people, ſo have wee moreover fair Schools, in which the youth are well taught and inſtructed, the gracious God give a bleſſing and furthering thereunto; for I much fear, there will com an horrible falling away after my departure.

Hereafter ſtriveth impenitrencie.

The World neither can nor will endure the pure Word of GOD.

THe Philoſophers, and learned among the Heathen have had innumerable manifold cogitations, ſpeculations, and meanings of God, of the ſoul, and of the life everlaſting; but they have been all uncertain and doubtful without God's Word. But to us God hath given his moſt ſweet and all-ſaving Word, pure, and uncorrupt; but wee contemn it, according to the proverb: *Malum, malum, dicit omnis poſſeſſor*, It is naught, it is naught, ſaith the buier. When wee have a thing (how good ſoëver) wee are ſoon wearie of it, and regard it not: But when the Word is gon, then wee will ſeek after fooleries, and go about with lies, and with ſelf-choſen devotion, and ſuperſtition of humane cogitations and inventions, and ſo with hurt wee muſt learn to bee wiſe. The world remain's a world, which neither loveth nor endureth righteouſneſs, but is ruled by certain few heroïcks and principal people, even as a little boie of twelv years ruleth, governeth, and keepeth a hundred great and ſtrong Oxen upon a paſture; ſo is the world governed ſupernaturally.

Cogitations of the learned Philoſophers.

The Wolf altereth his hair, not his kinde.

The unthankfulneſs of the World (eſpecially of us Germanes*) will help Popedom up again.*

IF (ſaid *Luther*) the Pope ſhould com again among us with his Government, hee would then double and treble his Tyrannie; as hee did after the Council of *Coſtnitz*, when hee throughly revenged himſelf for the hundred years they had depoſed him; then hee brought in moſt abominable ungodlie prophanations and blaſphemies. But (ſaid *Luther*) I am not ſo much affraid of the Pope and Tyrants, as of our own unthankfulneſs and contemning of God's Word; the ſame, I fear, will help the Pope again into the ſaddle; when that com's to paſs, I hope the daie of Judgment will ſoon after follow. For, even as the Iſraëlites dealt with *Moſes*, who had led them out of Egypt, even ſo do people deal now with us, who, through God's aſſiſtance, have brought them out of the bondage of the Romiſh Antichriſt; yet *Moſes* praied for them, but I praie that the wretches may bee puniſhed. *Ariſtotle* the Heathen related certain occaſions, wherefore one might juſtly bee angrie, among which unthankfulneſs is one.

Experience hitteth in with the words, and ſheweth the furtherers of the Pope.

One time the picture of another.

Scipio, that noble heroïck, could endure unthankfulneſs onely at *Rome*, but otherwhere it made him mad. Truly, God's Patience and Anger are both great: And even as God, by

God ſpeaketh with us by word of mouth through his ſervants.

by word of mouth, ſpake with *Moſes*, as one good friend ſhould ſpeak with another, ſo ſpeaketh God likewiſe with us by word of mouth through his preachers, as our Saviour Chriſt ſaith, *Matth.* 10, *Yee are not they that ſpeak, but it is the father's ſpirit that ſpeaketh through you*, the ſame do wee deſpiſe.

The World's preſumption, ſecureneſs, and Epicuriſm.

Epicuriſm getteth upper hand.

OH! (ſaid *Luther*) how great is the preſumption of the World, which (although but weak and ſmal) yet dareth to ſet it ſelf againſt Chriſt, and undertake to tread him under feet; but that's not enough, it will bee yet worſ, for Epicuriſm by force will com and break in again. The world that deſpiſeth God's Word is nothing elſ, then a preparation and an approaching of an Epicuriſh life before the laſt daie of Judgment; when people will neither believ that there is a God, nor a life eternal. Is it not a fearful abominable thing, that ſuch Epicures ſhould bee among the people of God, not onely in ſecret, but alſo openly among the preachers in the Church; as the Sadduces were among the Jews, which alſo were in the government, although they believed nothing of eternal life? Of the ſame kinde are now our Papiſts, and ſuch like alſo among us. For what the Biſhop of *Magdeburg* ſaith and doth, the ſame muſt bee all good and well don; ſo is, likewiſe, the Citie of *Lubeck* drowned in ſuch Covetouſneſs, that they take monthly, upon uſurie, one gilder of fortie, yet all under the color of godlineſs, as if it were right and Chriſtianlike; for it muſt have the name, and bee called love towards the poor neighbor, to help him when one lendeth a hundred Gilders, and taketh for the ſame yearly, upon uſe, five and fortie. In ten years, the uſe of one hundred Gilders, bringeth four hundred and fiftie; Is not this an apparent Epicuriſm? *Lubeck* lie's drowned in the ſea of Covetouſneſs, deeper then the mountains laie in the Deluge of *Noah*, they were covered but fifteen ells deep in the water, but that Citie lie's fifteen miles deep in the waves of Covetouſneſs, and in the ſame ſtate and condition are all other uſurers and covetous gluttons. Ah! (ſaid hee) wicked times are at hand; our Epicures are worſ then the Cardinals in *Italie*, and yet they ſaie: Wee will teach others to bee good and godlie, but wee our ſelvs will do what wee pleaſ.

Epicures in the Church.

Luther's propheſie which wee now ſee fulfilled.

The impietie and unthankfulneſs of the World.

GOD, both in the Law and Goſpel, doth allure us with promiſſes, that wee ſhould hearken unto his Word; but the ungodlie world not onely regardeth it not, but alſo they contemn and perſecute it; therefore are they juſtly loſt and damned, and are rightly ſerved, in that they are beggars here, and expoſed alſo to temporal ſhame and confuſion. Ah Lord God (ſaid hee)! the impietie and unthankfulneſs of the world is great, which contemneth and perſecuteth thy unſpeakable grace. And wee alſo, that do boaſt our ſelvs of the Goſpel, and do know that it is God's Word pure and clear, and do acknowledg the ſame, and that God the Father himſelf witneſſeth from heaven, ſaying: *This is my well beloved ſon*, &c. yet do wee ſo little regard the comfortable and ſweet Goſpel of Chriſt, that great and ineſtimable treaſure, as if it were a ſentence or ſpeech taken out of *Terence* or *Virgil*.

Juſt wages for ſuch a work.

Perverted Goſpellers.

The Papiſtical Prebends are all Epicures.

Papiſtical Prebends.

THE Prebends at *Wurtzburg*, *Maintz*, and *Colen* have the beſt daies; they live in idleneſs, they ſpend and waſte, they have all manner of proviſion provided for them before hand without all care, they have here what their hearts can deſire, and afterwards they go to that heaven where it hiſſeth. The Popiſh Biſhops have not ſuch good daies, for they are in the Government, and have other buſineſs to do of greater weight, then to meddle with God's Word. *Eccius*, a man of great underſtanding, and of good remembrance, but very impudent, ſhameleſs, and ungodly, in the time of his beeing at *Rome*, learned and ſaw ſo manie good examples of Epicuriſm, that never ſince hee neither regarded Papiſtrie, nor the Goſpel, ſuch fruits are reaped in

Doctor *Eck*.

in *Rome*, twentie years ſince (ſaid *Luther*) I did not think, that now in the Chriſtian Church ſhould have been Epicures, whenas, notwithſtanding, almoſt all Popedom is drowned in the life of Epicuriſm. They trouble themſelvs neither about God, nor the Conſcience; theſe are abominable times, in which Epicuriſm goeth on in full ſwaie, and flouriſhe's; for the end thereof is this life. Epicures lead the people from the everlaſting, to the timelie and temporal life. Such an one was *Pomponius*, *Scipio*, and other worldlie wiſe people, wherein is ſhewn the follie of humane wit, wiſdom, reaſon, and underſtanding. Notwithſtanding *Cicero*, in his Epiſtle which hee wrote to *Octavius*, (who afterwards was Emperor, and named *Auguſtus*) ſhewed his opinion touching the *Eternitie* what hee held thereof. Nevertheleſs, there was in *Cicero* an high underſtanding; who, out of, and according to humane ſenſ and reaſon, concluded, That it was more ſafe and ſure to relie on his opinion and meaning, that held, After this there was an Everlaſting life, then to hold, That all were temporal and vaniſhing, both ſoul and bodie. And it is certainly true alſo (according to natural underſtanding) that it is better for one to give himſelf to Chriſtianiſm then to Epicuriſm; for if a man bee deceived through the opinion of Epicures, then hee looſeth the everlaſting with the temporal; but if Chriſtian opinion deludeth him, (which is impoſſible) then hee looſeth but onely the temporal life, and not the everlaſting. God of his mercie preſerv us from ſuch Epicurean meanings and opinions. A Nobleman at *Vienna* in *Auſtria*, (in the time of my abode there) made a coſtlie feaſt, and in the mid'ſt of his joie and pleaſure therein, hee ſpake theſe words: *If God would permit and leav mee my riches, to live therewith but one thouſand years, and therein to take my luſt and pleaſure, then would I willingly leav to God his heaven.*

High worldly people.

Cicero's wiſdom.

Speech of a Nobleman.

Theſe laſt times of the world (ſaid *Luther*) are not much to bee wondred at; let us but conſider how it went, in the time of Chriſt, among the holie people of God; for with the Phariſees were alſo Sadduces in the Government, all theſe were good fellows, and believed nothing. Neither did Doctor *Hennage* know much of our Lord God (who was a great Lawyer, and chief Preſident with us here at *Wittemberg*): for when I came to viſit him in his laſt ſickneſs, I ſaid unto him: Loving brother! you are a weak man; you ſhould do well to reconcile your ſelf unto God, and it is beſt that you prepare your ſelf thereunto by, and through the receiving of the holie Sacrament, that ſo you may bee readie when God ſhall diſpoſe of you. To which my admonition, hee anſwered mee, and ſaid: O! as yet it is needleſs; God will not deal with mee like a *Switzer*, and overtake mee in that manner of haſte: but it fellout as I told him; for the next daie after his ſpeech left him, and hee died, went away in that ſort, and knew not much of God. Therefore wee ſhould alwaies bee ready when God knock's, to call us away from this life, that wee bee prepared to take our leav of this world like Chriſtians. For (ſaid *Luther*) even as the beaſt (called the Lizard) killeth the Stag, when hee leapeth upon his head, and fit's between his horns, and eateth out the Stag's brains, or faſt catcheth him by the throat, and gnaweth it in ſunder: Even ſo likewiſe, the Divel, when hee poſſeſſeth a humane creature, the ſame is not ſoon nor eaſily quitted of him; the Divel lead's him into deſpair, and hurteth him both in ſoul and bodie, as S^t *Peter* ſpeaketh of him in his Epiſtle, and ſaith: *That hee goeth about like a roaring Lion*, &c. therefore wee ought to reſiſt him with Faith and Praier. I may well compare the Divel to a fowler, that killeth all the birds hee getteth, except ſom one prettie bird, which hee keepeth to ſing what pleaſeth him.

Doctor *Hennage*.

Who they bee that prepare the Waie to Epicuriſm.

THe propheſie of *Lyra* (ſaid *Luther*) moveth mee ſorely, and goeth near my heart, for it belong's to and pointeth at theſe our times, where hee ſaith: *Detecto Antichriſto, erunt homines carnales, dicentes, nullum eſſe Deum*, that is, When Antichriſt ſhall bee revealed, then will the world fall into great wilfulneſs, that they will hold, there is no God.

Epicure's confeſſion.

Here the *Antinomians* and adverſaries of the Law do begin. Theſe take away all fear, they make the people altogether ſecure, ſo that they nothing regard their ſins, for when a man regardeth not his ſins, then hee regardeth not Chriſt, who came for the ſake of ſinners

Antinomians.

Matth. 9. sinners to save them: for the strong have no need of the Physician, but the weak and sick, as Christ himself saith. On the contrarie, the Sophists and Canonists do press too too hard upon the ungodlie Ordinances and Traditions, and therewith will trouble and overburthen the Conscience. What shall I saie, the greater God's goodness is, the greater is the wickedness of this sinful world. The greatest argument of the Canonists against us, is this: Wee ought and must (saie they) teach that Doctrine which is approved of and received by the Emperor. But the Doctrine of the Protestants is not approved of by the Emperor, nor by him received, but condemned, &c. therefore it must not bee taught. These Gentlemen (said *Luther*) are easily to bee answered; for God is more and above all Emperors, Kings, Princes, and Lawyers; hee ought justly and in all reason to bee preferred before them, and obeied.

Sophists.

Canonists.

Acts 5.

Untoward brethren. *Anno* 1530, (said *Luther*) there was here at *Wittemberg* a Student, that had written in a book, manie ungodlie questions; hee would wrest the Scriptures according to his own brains, and in a manner, would prepare a new Epicurism; hee alleged, there were neither good nor evil Angels, besides manie other blasphemous things against the Holie Ghost, the Resurrection of the dead, *&c.* the same was sharply reprehended by the Professors, who informed mee thereof; whereupon I desired the Magistrates of the town to take these things into their consideration, and according to their Offices would cause that Epicure to bee punished as other publick offenders.

The state of the World before the Flood.

The first world. BEfore *Noah*'s Flood (said *Luther*) the world was highly learned, by reason they lived a long time, they attained to great experience and learning; but becaus of their sins and ungodly kinde of lives, all was lost and drowned. Therefore now, before wee begin rightly to com to the true knowledg of a thing, wee lie down and die. God will not have that wee should com to higher knowledg of things.

Of the World's securitie.

A Great Bishop at *Auspurgh* (said *Luther*) boasted in my hearing, that it went well with him, and that hee lived without tribulation or temptation. I told him, It was a gift of God, yet nevertheless, I said unto him: Everie man, at one time or other, must bee chastised for sins, and feel the same, otherwise it were an evil sign; for everie one would willingly have good and easie daies, no man is an enemie unto them; yet, if hee feareth God, hee shall and must have and feel his trials, and temptations of the flesh, as S^t *Paul* complain's.

Rom. 7.

The Cogitations of Epicures.

Epicure's opinion of God. AN Epicure, (said *Luther*) when hee thinketh of God, and seeth how matters proceed in the world, hee can conclude nothing elss, but thus: Either God cannot forbid nor hinder this or that, therefore hee is too weak: or elss, hee will not hinder it; therefore hee is unjust, and hath pleasure in wickedness, and approve's of evil, or elss hee knoweth nothing thereof, and so must bee a fool. Thus the wicked world taketh away from God, his Almightie Power, Righteousness, and Wisdom.

Of the wealth and treasure of the World.

Riches of the Fuggars of *Auspurgh*. THe Fuggars of *Auspurgh*, on a sudden (said *Luther*) are able to leavie one hundred tuns of Gold; (one tun of Gold is, one hundred thousand Rix dollars, maketh in English monie, two and twentie thousand pounds sterling, and more) which neither the Emperor, nor King of Spain are able to perform. One of the Fuggars after his death, left eightie tuns of Gold. The Fuggars and the Monie-changers in *Auspurgh* lent the Emperor at one time, eight and twentie tuns of Gold for mainteining of his Wars before *Padua*.

The

The Cardinal of *Brixen*, who died at *Rome* very rich, left no great ſum of readie monie behinde him, but onely there was found in his ſleev a little note of a finger's length: This note was brought to Pope *Julius*, who preſently imagined it was a note of monie, and therefore ſent for the Fuggar's Factor that was then at *Rome*, and asked him, if hee knew that writing? The Factor ſaid, Yea; it was the debt which the Fuggars did ow to that Cardinal, which was the ſum of fortie hundred thouſand Rix dollers. The Pope asked him, how ſoon hee could paie that ſum of monie? Hee anſwered, and ſaid: Everie daie, or if need required, at an hour's warning. Then the Pope called for the Ambaſſadors of France and England, and asked them, if either of their Kings, in one hour's ſpace, were able to ſatisfie and paie fortie tuns of Gold? They anſwered, No. Then ſaid the Pope: One Citizen of *Auſpurgh* can do it: and the Pope got all that monie. One of the Fuggars, being warned by the Senate of *Auſpurgh* to bring in and to paie his Taxation, ſaid: I know not how much I have, nor how rich I am, therefore I cannot bee taxed; for hee had his monie out in the whole world; in Turkie, in Grecia, at Alexandria, in France, Portugal, England, Poland, and everie where: yet hee was willing to paie his Tax of that which hee had in *Auſpurgh*. Cardinal of *Brixen*.

Covetouſneſs is a ſign of death, wee muſt not relie on monie and wealth.

VVHoſo hath monie (ſaid *Luther*) and depend's thereon (as is uſual) it neither proceed's nor proſper's well with that perſon. The richeſt Monarchs have had bad fortune, and lamentably have been deſtroied and ſlain in the Wars; where, on the contrarie, poor and unable peopl-, that have had but ſmal ſtore of monie, have overcom and had great fortune and victorie. As Emperor *Maximilian* overcame the Venetians, and continued Wars ten years with them, who were exceeding rich and powerful. Therefore wee ought not to truſt in monie and wealth, nor to depend thereon. I hear (ſaid *Luther*) that the Prince Elector *George* begin's to bee covetous, which is a ſign of his death verie ſhortly. When I ſaw Doctor *Goad* begin to tell his puddings hanging in the chimney, I told him hee would not live long, which fell out accordingly; and when I begin to trouble my ſelf about Brewing, Malting, and Cooking, &c. then ſhall not I drive it long, but ſoon die. To truſt in wealth and riches.

Mammon's Virtues.

THe Mammon (ſaid *Luther*) hath two virtues; the firſt is, It maketh us ſecure when it goeth well with us, and then wee live without all fear of God. The ſecond, when in the time of trouble and adverſitie it goeth ill, then wee tempt God, flie from him, and ſeek after another God. Mammon's operation.

The Pope's Covetouſneſs.

THe Covetouſneſs of the Popes have exceeded all others; therefore (ſaid *Luther*) the Divel made choiſ of *Rome* to bee their habitation: for which cauſ the antient have ſaid; *Rome* is a den of Covetouſneſs, a root of all wickedneſs. I have alſo read in a very old book this Verſ following: The Pope's greateſt holineſs.

Verſus Amor, *mundi caput eſt, & Beſtia Terræ.*

That is (when the word *Amor* is turned and read backward, then it is *Roma*,) *Rome*, the head of the World, a beaſt that ſucketh out and devoureth all lands. Truly at *Rome* is an abominable trading with Covetouſneſs, for all is raked to their hands without preaching or Church ſervice, but onely with Superſtition, Idolatrie, and with ſelling their Good Works to the poor ignorant Laie-people for monie; therefore Saint *Peter* deſcribeth ſuch Covetouſneſs with expreſs and clear words, when hee ſaith: They have an heart exerciſed with covetous practices. I am perſuaded, a man cannot acknowledg the diſeaſ of Covetouſneſs, unleſs hee knoweth *Rome*: for the deceits and juglings in other parts are nothing in compariſon of thoſe at *Rome*: Therefore *Anno* 1521, at the Imperial Diet held at *Worms*, the ſtate of the whole Empire made ſupplication 2 *Pet.* 2.

cation againſt ſuch Covetouſneſs, and deſired, that his Imperial Majeſtie would bee pleaſed to ſuppreſs the ſame.

Luther's Book to the Nobilitie in *Germanie.*

At that time (ſaid *Luther*) my Book was preſented to the Germane Nobilitie, which Doctor *Wick* ſhewed unto mee: then the Goſpel began to go well on, but the Pope's power, together with the Anabaptiſts, gave it a great blow, and yet notwithſtanding, through God's Providence, it was thereby furthered.

The Pope's power was above all Kings and Emperors, which his power I oppoſed with my little book, and therewith alſo I aſſaulted the Bull of the Pope, and by God's aſſiſtance, overthrew it. I did not write that book of purpoſe againſt the Pope, but onely againſt the abuſes of Popedom, yet nevertheleſs, it ſtartled them quickly; for their conſciences accuſed themſelvs.

Covetouſneſs hindereth GOD's *bleſsing.*

Covetouſneſs and our own profit, hindereth God's bleſſing.

CErtain Tenants of a rich man complained to *Luther*, That their Landlord almoſt deſtroied them through his hard and cruel dealing. *Luther* ſaid: I am heartily ſorrie for it, and have pitie on you; ſuch Covetouſneſs will hinder and prevent God's bleſſing towards us; for when one will undertake to get all, and will, as it were, make God his priſoner, then God with his bleſſing flie's and depart's from him, God, in his gifts, will bee free, and at libertie.

Princes do draw and tear ſpiritual Livings unto them.

THe proverb is, (ſaid *Luther*) Prieſt's Livings are catching livings, and that Prieſt's goods never proſper; this wee know to bee true by experience; for ſuch as have drawn ſpiritual Livings unto them are grown poor thereby, and becom beggars: therefore, this Fable liketh mee well:

There was an Eagle that made amitie and friendſhip with the Fox, they agreed to dwell peaceably together. Now when the Fox exſpected from the Eagle all manner of good offices and turns, hee brought his young ones and laid them under the tree on which the Eagle had his neſt and young ones: but the friendſhip between them laſted not long; for ſo ſoon as the Eagle wanted meat to bring for his young, (the Fox beeing away from his young) hee flew down and took the young Foxes, and carried them into his neſt, and therewith fed his young Eagles: when therefore the old Fox returned, and ſaw that his young were taken away, hee made his complaint to the great god Jupiter, deſiring, that hee would revenge and puniſh that injurie of *Jus violati hoſpitii.* Not long after, as the Eagle again wanted meat to feed his young, hee ſaw, that on a place in the field, they ſacrificed to Jupiter; the Eagle flew thither, and quickly ſnatched away a piece of roaſt from the Altar, and brought the ſame to his young, and flew again to fetch more; but it happened then, that a hot glimmering coal hung upon the piece of roaſt, the ſame falling into the Eagle's neſt, ſet it on fire; the young Eagles, not able to flie, were burned with the neſt, and fell to the ground. Even ſo it

Abuſe of Spiritual Livings.

uſually fareth with thoſe that rake and rend ſpiritual Livings unto them, which are given to the mainteining of God's honor and ſervice; ſuch at laſt muſt loſe their neſts; that is, they muſt bee left deſtitute of their temporal goods and livings, and beſides, muſt ſuſtein hurt of bodie and ſoul. Spiritual Livings have on them the na-

Eagles feathers. *vid. Plin.*

ture of Eagle's feathers, for when they are laid to other feathers, they devour the ſame. Even ſo, when men will mingle ſpiritual Livings (*per fas aut nefas*) with other goods, ſo muſt the ſame likewiſe bee conſumed, inſomuch that at laſt nothing will bee left.

Dog at *Lintz.*

I have ſeen a prettie dog at *Lintz* in *Auſtria*, that was taught to go with a handbasket to the Butcher's ſhambles for meat; now when other dogs came about him, and would take the meat out of the basket, hee ſet it down, bit and fought luſtily with the other dogs: But when hee ſaw they would bee too ſtrong for him, then hee himſelf would ſnatch out the firſt piece of meat, leaſt hee ſhould loſe all. Even ſo doth now our Emperor *Charls*; who, after hee hath a long time defended the ſpiritual Livings,

vings, and ſeeth that everie Prince taketh and raketh the Manaſteries unto themſelvs, doth alſo now take poſſeſſion of Biſhopricks, as newly hee hath ſnatch't to himſelf the Biſhopricks of *Utrich* and *Luttich*, to the end hee may get alſo *partem de tunica Chriſti.*

A fearful Example of Covetouſneſs.

A Covetous Farmer well known at *Erfurt*, (ſaid *Luther*) carried his Corn to ſell there in the market; but holding it at too dear a rate, no man would buie of him, nor give him his price: hee beeing thereby moved to anger, ſaid: I will not ſell it cheaper, but will rather carrie it home again and give it to the Mice. As hee came home therewith, an innumerable number of Mice and Rats flocked about his houſ, and devoured up all his corn. And the next daie following, going out to ſee his grounds, which were newly ſown, hee found, that all the ſeed was eaten up, and no hurt at all don upon the grounds belonging to his Neighbors: this certainly (ſaid *Luther*) was a juſt revenge and puniſhment of God, and a token of his wrath againſt the unthankful world. Farmer's greedineſs.

Three rich Farmers (God bee praiſed, ſaid *Luther*) have lately hang'd themſelvs: ſuch wretches that do rob the whole countrie, are worthie of thoſe puniſhments; for the dearth at this time, is a wilful dearth; God hath given enough, onely the Divel hath poſſeſſed ſuch wicked Cormorants wilfully to make this dearth: they are thievs and murtherers of their poor neighbors: Chriſt will ſaie unto them at the laſt daie: *I was hungrie, and yee have not fed mee*, &c. Do not think (thou that ſelleſt thy corn ſo dear) that thou ſhalt eſcape puniſhment; for thou art an occaſion of the deaths and famiſhing of the poor; the Divel will fetch thee away. They that fear God and truſt in him, do praie for the dailie bread, and againſt ſuch robbers as thou art, that either they may bee put to ſhame, or better themſelvs. *Matth.* 25.

A man (ſaid hee) that dependeth upon the riches and honor of this world, and in the mean time forget's God, and the welfare of his ſoul, is like to a little childe that holdeth a fair apple in the hand, which on the outſide is pleaſing to behold, and thinketh it hath alſo ſom goodneſs within, but it is rotten and all full of worms. Covetous fooliſhneſs.

Publick Uſurers ought to bee excommunicated, (ſaid *Luther*) that is, wee ſhould not adminiſter the holie Sacrament to them. It is not enough for an Uſurer to deſiſt from uſurie, but hee muſt alſo becom a *Zacheus*, and what hee hath robbed through uſurie, muſt bee reſtored to them whom hee hath hurt; otherwiſe his repentance is not true: According to the ordered Civil Law, hee cannot juſtly, nor with a ſafe conſcience detein it, much leſs according to God's Law: and whoſo eateth and drinketh with ſuch an unrepentant perſon, the ſame maketh himſelf partaker of his ſins. Wordlie and civil trading and dealings, which are juſt and upright, without covetouſneſs and deceit, wee do not diſallow, But wee ſee, the world is not to bee reformed; it is proud and haughtie, and boaſteth of wicked and unjuſt dealing. What a coil is kept and driven three times the year at *Leiptzig*, which is even drowned in avarice? What ſhall I ſaie: *Mundus eſt Diaboli, genitivi caſûs, & Diaboli, nominativi caſûs*, The world and wicked people are altogether the Divel's. Uſurers are worthie of all malediction and curſing, they are the greateſt enemies in the land, they deſtroie people with their wicked covetouſneſs and uſurie. Solomon ſaith: *Hee that hath pitie on the poor, lendeth to God upon uſurie.* Proceeding againſt Uſurers. *Zacheus.* Title of Uſurie.

Riches make proud and covetous.

WHere great wealth is (ſaid *Luther*) there are alſo all manner of ſins; for wealth maketh ſtoutneſs, ſtoutneſs maketh diſſention, diſſention wars, war bringeth povertie, povertie produceth miſerie. Therefore they that are rich, muſt yield a ſtrict and great account; for to whom much is given, the ſame muſt give an account of much. Riches, underſtanding, beautie, and comlineſs are fair gifts of God, but wee abuſe them ſhamefully. Yet notwithſtanding, great worldly wiſdom, and a wittie brain, are evil Fruits of Riches.

things when the ſucceſs thereof is evil; for wee uſe to ſaie: *Qui velit ingenio cedere, nullus erit,* No man will yield from his own headie conceit, everie one will have right. Much better it is, that one bee of a fair and comlie complexion in the face, for a ſickneſs may com and take that away, but the *Ingenium,* the minde and headie conceit is not altered ſo ſoon. It is written: Yee ſhall bee like God: yea, I ween wee are like God. This diſeaſ is from *Adam* conveied unto us: *Yee ſhall bee as God.*

Rich in ſenſ.

Wealth is the leaſt gift of GOD.

Nothing good on great wealth.

RIches (ſaid *Luther*) is the ſmalleſt thing on earth, and the leaſt gift that God hath beſtowed on mankinde; What is it in compariſon of God's Word? yea, what is it to bee compared with corporal gifts; as beautie, health, *&c.* nay, what is it to the gifts of the minde; as underſtanding, Art, wiſdom? *&c.* yet are men ſo eager upon it, that no labor, travail, nor danger is regarded in getting of Riches: there is in it neither *Materialis, formalis, efficiens & finalis cauſa,* nor anie thing elſ that good is; therefore our Lord God commonly giveth Riches to ſuch groſs Aſſes, to whom hee affordeth nothing elſ that is good.

Who believeth theſe words?

Of one that was adviſed at his laſt end, to put his monie out to uſe.

To give up the ſoul with covetouſneſs.

A Great Nobleman whom I could name, (ſaid *Luther*) as hee was at the point to die, and his ſoul ſate already upon his tongue, was then inſtructed to put four hundred thouſand Rix-dollars (which hee had in ready coin) out to uſe at *Lubeck*: O! a fine inſtruction for his repentance. It were not amiſs, that wee ſuffred ſom ſuch to die away without ſacrament and comfort, for others to take warning thereby. It is now alſo com to this paſs, that wee ſay: O! my good works and charitie will not ſave mee, therefore I will bee covetous, I will go on with uſurie, and do what pleaſeth mee beſt, *&c.* and when I am like to die, then I will have an abſolution: yea, but hark good fellow, S^t *Auſtin* ſaith: God indeed hath promiſed to bee merciful unto thee, but doeſt thou know for certain, that hee will ſhew his mercie unto thee even at that inſtant, whenas thou haſt wilfully rejected his mercie ſo often before in thy freſh, young and healthful daies?

Horum damnatio juſta eſt.

Saint *Auſtin's* ſentence.

Giving to the poor that truly ſtand in need of our help.

John 1. 3.

Luke 6.

SAint *John* ſaith: *Hee that hath this world's good, and ſeeth his brother have need, and ſhutteth up his compaſsion from him, how dwelleth the love of God in him?* And Chriſt ſaith: *Hee that deſireth of thee, give to him*; that is, to him that hath need and is in want: Hee ſaith not to everie idle, lazie, and waſtful companion, which commonly are the greateſt beggars; to whom, although one gave much and often, yet were they holpen nothing thereby. In this town (ſaid *Luther*) no men are in greater want then the Students and Scholars, The povertie here indeed is great, but idleneſs and lazineſs is far greater: a man can ſcarcely get a poor bodie to work for monie, and yet they will all beg: there is (ſaid hee) no good government: though I were able, yet I would not give to thoſe idle beggars; for the more one helpeth and giveth them, the more and oftner they com; I will not cut my bread away from my wife and children, and give it to ſuch as are nothing holpen therewith: but when one is right and truly poor, to him I will give with all my heart, according to my abilitie: And no man ſhall underſtand ſo ſtiffly and miſ-believingly that ſentence in Scripture, which ſaith: *Hee that hath two coats, let him part with one,* &c. for the holie Scripture in naming a coat, meaneth all manner of apparel that one hath need of according to his ſtate and calling, aſwel for credit as for neceſſitie: As alſo, by *the dailie bread* is underſtood, all maintenance neceſſarie for the bodie; therefore, *a Coat* in Scripture, is ſignified to bee all uſual apparel.

Wittemberg.

Coat in Scripture.

Divel's driving.

The Divel (ſaid *Luther*) out of us would willingly make new Friers, with ſuch ſuperſtitions and wrong-believings; and therewith would give occaſion to all ungodlie, lazie fellows to brag and conſume the livings, labors and ſweat of others.

of

Of Lending.

LEndeſt thou? ſo getteſt thou it not again: if it bee reſtored again, it is not ſo ſoon as it ought to bee reſtored, nor ſo well and good; but though it bee ſo, yet thou looſeſt thereby a friend. This followeth commonly.

The world will alwaies have new things.

BEfore I tranſlated the New Teſtament out of the Greek (ſaid *Luther*) everie one longed after it, to read therein; but when it was don, their longing laſted ſcarce four weeks. Then they deſired the books of *Moſes*; when I had tranſlated thoſe, they had enough thereof in a ſhort time: After that, they would have the Pſalter; of the ſame, they were ſoon wearie; when it was tranſlated then they deſired other books. Longing after news.

In like manner (ſaid hee) will it bee with the book of *Eccleſiaſticus*, which they now long for, and about which I have taken great pains, in tranſlating thereof. All are acceptable, ſo long and until our giddie brains bee ſatisfied, afterwards they let them lie, and ſeek after new things; therefore in the end there muſt com Errors among us. Gentleman Noſe-wiſecauſeth Errors.

The book of *Eccleſiaſticus* belongeth to the Houſ-government, and is the inſtruction of a familie. The Preacher of *Solomon*, or *Eccleſiaſtes*, is for the worldlie or temporal ruling, and is a Citie-inſtruction.

CHAP. V.

OF IDOLATRIE.

Of Idolatrie

IDOLATRIE (ſaid *Luther*) is called, and is All manner of ſeeming Holineſs, Worſhipping, and Falſ-feigned-ſpiritual-actions, (let them ſhine outwardly ſo glorious and ſo fair as they will) and alſo all manner of fervent devotion of the hearts of thoſe that would ſerv God without Chriſt the Mediator, and without his Word and Command; as in Popedom it was held for a work of the greateſt ſanctitie, when the Friers and Monks ſate in their Cells, & meditated of God, and of his wonderful Works, were kindled with ſuch fervent zeal (lying on their knees, praying, and having their conceived contemplations of celeſtial objects with great deſire and devotion) that for very joie they wept. In theſe their conceits, they baniſhed away all cogitations of women, and what elſ is temporal and vaniſhing. They ſeemed to meditate onely of God, and of his wonderful Works. What Idolatrie is. Monkiſh devotion.

Yet notwithſtanding all theſe holie-ſeeming actions of devotion (which the wit and wiſdom of man holdeth altogether to bee Angelical ſanctitie) are nothing elſ but works of the the fleſh, as S^t *Paul* clearly ſheweth, where hee ſaith: *The works of the fleſh are manifeſt, which are theſe: Adulterie, Whoring, Idolatrie, Witchcraft*, &c. *Gal. 5.*

Therefore (ſaid hee) all manner of Religion, let it have never ſo great a name and luſtre of holineſs, when people will ſerv God without his Word and Command, is nothing elſ but plain Idolatrie. And the more holie and ſpiritual ſuch a Religion ſeemeth to bee, the more hurtful and venemous it is; for, it leadeth and ſeduceth people away Proof of Religion.

from the Faith of Chriſt, and maketh them to relie and depend upon their own ſtrength, works and righteouſneſs:

The doings of the Anabaptiſts alſo, at this time (which they will have to bee far better then others) is likewiſe meer Idolatrie. In like manner, all kindes of Orders, Faſtings, Praiers, hairie ſhirts, the holieſt works of the Capuchins (which in Popedom are held to bee the moſt holie of all) are altogether works of the fleſh; for they hold, that they are holie, and ſhal bee ſaved, not through Chriſt (whom they behold and fear as a ſevere and angrie Judg) but through the Rules of their Order.

Capuchins.

No man (ſaid *Luther*) can make the Papiſts believ, that the Private *Maſs* is the greateſt blaſpheming of God, and the higheſt *Idolatrie* upon earth; the like to which ſo abominable, hath never been in Chriſtendom ſince the time of the Apoſtles: for they are therein blinded & hardned; therefore all their underſtanding and knowledg of God, and of all divine matters, is perverted and erroneous. They hold that, to bee the moſt upright and greateſt ſervice of God, which, in truth, is the greateſt and moſt abominable Idolatrie. And again, they hold that for Idolatrie, which in truth is the upright and moſt acceptable ſervice of God; as there is, the acknowledging of Chriſt, and believing in him. But wee (ſaid *Luther*) that truly believ in Chriſt, and are of his minde, wee (God bee praiſed) can know and judg all things, but in truth wee can bee judged of no humane creature.

Corner Maſſes.

Rom. 1.

To erect a ſervice of God without God's Command.

DOctor *Andrew Carlſtad* asked this queſtion of *Luther*: When a man, out of a good meaning, ſhould erect a pious work or ſervice of God without God's Word or Command? If as then hee failed of the true, and ſerved a ſtrange God? *Luther* anſwered him, and ſaid: A man honoreth God and calleth upon him, to the end hee may exſpect comfort, help and all goodneſs from him. Now if the ſame honor and calling upon God bee don according to God's Word, that is, when a man exſpecteth from him all graces for the ſake of his promiſes made unto us in Chriſt, then he honoreth the true, living and everlaſting God, and calleth upon him. But if a man taketh in hand a work, or a ſervice of God, out of his own choſen devotion as hee thinketh good, thereby to appeaſ God's Anger, or to attain forgiveneſs of ſins, everlaſting life and ſalvation (as is the manner of all hypocrites and ſeeming holie-workers) then, I ſaie flatly, that hee honoreth and worſhippeth an Idol within his heart, hee imagineth and feigneth againſt God's Word and Command; and ſuch an one is, undeniably, an Idolater, and a worſhipper of Idols: and it helpeth him nothing at all, that hee thinketh hee doth it to the honor of the true God; for that which is not don out of Faith, is ſin.

Reaſon of true or falſ devotion.

om. 14.

The manner and nature of Idolaters, or falſ holie-workers.

HYpocrites and Idolaters (ſaid *Luther*) have the ſame qualitie and nature in them, that the Cantors or Singers have, who will not ſing, or do it willingly, when they are intreated thereunto; but beeing not deſired, they never leav off ſinging. Even ſo are the falſ-workers of holineſs; when God will have them in his ſervice which hee hath commanded; when they ſhall love their neighbor and help him as they are able, with advice, with lending, giving, admoniſhing, threatning, comforting, &c. then no man can bring them to thoſe points; nay, they think, that themſelvs are the people to whom men, in dutie, are bound to perform ſuch offices. But on the contrarie, what they themſelvs make choice of, and pretend out of their own devotion and good meaning to honor and ſerv God (as they dream) thereon do they hold faſt and ſure. They plague and torment their bodies with faſting, with praying, ſinging, reading, hard-lying, &c. they pretend great humilitie and holineſs, and do all things with great zeal, fervencie and devotion without ceaſing: but ſuch as the ſervice and work is, ſuch will alſo the reward bee. as Chriſt himſelf ſaith *Matth.* 15, out of the Prophet *Iſaiah*, Chap. 29. *In vain do they ſerv mee, ſeeing they teach ſuch doctrines which are nothing but commandements of men.*

Marks of Superſtition.

Hypocrit's reward,

The

The Idolatrie of Baal-Peor.

THe Jews (said *Luther*) out of hate and malice to the Gentiles do write, That the service of *Baal-Peor* was such, that they used to lift up their Tails, and fouled before that Image. But the meaning thereof was not so: For, all Idolatrie and worshipping of Idols have alwaies been performed in such sort, that they have had a color of sanctitie. I am persuaded (said hee) it was such a service and recourse of people, as by us was in Popedom to S^t *Valentine, Antonius,* to S^t *Cyriac,* S^t *Roch,* &c. To the end, *Baal-Peor* should not hurt the people, nor destroie them with pestilence, with cold, heat, with S^t *Valentine*'s disease, and with other plagues. I hold also, it was a confused doing in all things, like to our pilgrimages and Church-marts, that they (as is written in *Exodus* the 32. of worshipping the golden Calf) rose early in the morning, praied and offered, and afterwards did eat and drink, paired themselvs together here and there under the Bushes to drive and accomplish their licentious wickedness. Jew's fiction of *Baal-Peor.*

This manner (said *Luther*) was very common in my time, when I was bewitched with that cursed Popedom. Then they went out and performed their Pilgrimages in the Passion week, they visited holie places or Churches two or three miles from the Towns. And when a couple could not conveniently consort themselvs together to practise their leacherie, then they went out on such Pilgrimages, and fulfilled their wicked lusts, and this they did all under the color of divine and holie service, such abominable doings are continually practised in that cursed Popedom. God put an end thereunto. *Amen.* Papistical Holiness.

The worshipping of the Idol Moloch, *the Idol of the* Ammonites.

THis Idolatrie had a great Lustre and a glorious shew, as if the same worshipping had been more acceptable and pleasing to God, then the common service which by *Moses* was commanded; from whence manie people that in outward shew were devout in Holiness (when they intended to perform an acceptable service to God) did out of great love and zeal in honor to God (as they dreamed) offer up and sacrifice their sons and daughters, and through such works they thought to becom loving and true Children of God; they thought not otherwise, but that therein they imitated and followed the Example of *Abraham, Gen.* the 22. and did that which was acceptable and pleasing to God. The glittering aspect of Idolatrie doth darken the true service of God.

Against this Idolatrie (said *Luther*) the Prophets preached with hot-burning Jealousie, they called the same, not offrings to God, but to Idols and to Divels, as the 106 *Psalm* sheweth, *They offered their sons and daughters to Divels, and shed innocent bloud, the bloud of their sons and daughters, which they offered to the Idols of Canaan.* And *Jeremiah* the 32. Chap. *They builded the high places of Baal in the valley Ben-hinnom, and burned their sons and daughters to Moloch, which I have not commanded them, neither came it into my minde that they should do this abomination,* &c. Of this, read further in the 7 Chap. of *Jeremiah.* But they held the Prophets to bee Liars and damned Heretikes. Prophetical Jealousie and earnestness.

This worshipping of Idols was in Popedom very frequent in my time, and still is, (said *Luther*) though in another manner: For those parents in Popedom were held and esteemed holie people, that gave one, or more of their children into the Monasteries to becom either Friers or Nuns, that so they might serv God day and night, &c. From whence the common proverb went; O! blessed is the mother, that hath born such a childe as is to bee made a spiritual person. Now, true it is, (said *Luther*) though those sons and daughters in Popedom are not burned and offered to Idols corporally, as were the other spoken of before, yet notwithstanding, they are thrust into the throat of the Divel spiritually, which is far worse, who (through his disciples the Pope and his shaven Crew) lamentably doth murther their souls with false doctrine, in that they relie and depend onely upon their own good works, &c. Popish serving of *Moloch.*

The Divel from the beginning hath been a murtherer and a liar, and that trade hee drive's without ceasing. Hee murthereth daily in manifold wise innumerable many *John* 8.

people throughout the whole world, ſuch as hee cannot murther corporally, thoſe hee killeth ſpiritually through lies and falſ doctrine, yet all under the color of the truth, and of the true and wholeſom Doctrine. Know therefore how to carrie thy ſelf accordingly, that thou beeſt ſober and watcheſt, and by faith ſtrongly reſiſteſt him, *for hee goeth about like a roaring lion*, &c.

Whom can wee perſwade.

The picture of *Moloch*, and his preſents.

The holie Scripture often maketh mention of *Moloch*; and *Lyra* alſo; and the Commentaries of the Jews ſaie, It was an Idol made of Copper and Braſs, like a man that held his hands before him, wherein they put fierie glimmering Coals. Now, when the Image was made very hot, then a father approached, and offered to the Idol, took his own childe and thruſt it into the glimmering hands of the Idol, wherein the childe was conſumed and burned to death. In the mean time, they made a loud noiſ with Timbrels and Cymbals, and with blowing of horns, to th'end the parents ſhould not hear the pittiful crying of the childe. The Prophets alſo do write, that *Ahab* offered his ſon in that manner. This Idolatrie and ſervice was don upon this conſideration, O! if I need's muſt offer to our Lord God, then will I offer ſom pretious thing: what ſhould I do with offring of Calves, &c? I will offer unto him my onely ſon.

Of Jeroboam's *Calvs.*

Works of the Calv's ſervice.

THeſe Calvs of *Jeroboam* (ſaid *Luther*) remain alwaies in the world, and will remain to the laſt day: Not that any man maketh or cauſeth Calvs to bee made like *Jeroboam*'s. But whereupon ſoever a man doth depend or truſt, (God ſet aſide) the ſame maketh to himſelf Calvs, as *Jeroboam* did; that is, hee maketh other and ſtrange gods which hee honoreth and worſhippeth in ſtead of the onely, true, living and eternal God, who onely can and will help and comfort in all need. In like manner alſo, All ſuch as relie and depend upon their arts, wiſdom, ſtrength, own ſanctitie, riches, honor, power, confederacies, good ordinances, upon forts, or anie thing, under what title, or name ſoever (on which the world buildeth and boaſteth) the ſame (I ſaie) do make and worſhip theſe Calvs, as *Jeroboam* did. For, they truſt in, and depend on vaniſhing Creatures, which is meerly worſhipping of Idols and Idolatrie.

Calf ſervice will preſs far in.

Nota bene.

It is eaſily don (ſaid *Luther*) that wee fall into Idolatrie; for wee are inclined thereunto by nature: and ſeeing that Idolatrie is derived by inheritance upon us, therefore it is pleaſing unto us.

From whence Idolatrie originally came.

Original of Idolatrie.

Rom. 1.

St *Paul* ſheweth it in theſe words, where hee ſaith, *Galathians* the 4. *When yee knew not God, yee did ſervice*, &c. that is, when as yet yee knew not God, what God's will was towards you, yee ſerved thoſe which by nature were no gods, yee ſerved the dreams and thoughts of your hearts, wherewith (without, yea, againſt God's Word) yee feigned to your ſelvs ſuch a God that ſuffered himſelf to bee reconciled with ſuch works and worſhippings, as your devotion and good meaning made choice of. For all Idolatrie in the world is riſen even from hence, that people by nature have had this common knowledg, namely, that there is a God, without which knowledg of the Divine Majeſtie, it would remain unpractiſed. But ſeeing ſuch knowledg is grafted into mankinde, they have therefore, without God's Word, apprehended all manner of ungodlie opinions and cogitations of God, and have held and eſteemed thoſe for the certain divine truth. And in ſuch ſort have imagined a God otherwiſe, then by nature hee is of himſelf.

Without Chriſt, all ſerving of GOD *is Idolatrie.*

Againſt the Operatiſts.

HEe that falleth from God's grace to the Law, and thinketh to bee ſaved by good works; the ſame (ſaid *Luther*) falleth ſo hard and uneaſie, as hee that fall's from the true Service of God to Idolatrie: for, without Chriſt, there is nothing but

but Idolatrie, and altogether feigned imaginations of God, whether they bee of the Turkiſh *Alcoran*, of the Pope's decrees, or *Moſes* Laws, if a man thinketh thereby to bee juſtified and ſaved before God.

Idolatrie (ſaid *Luther*) is plainly this, When things are not don and taken in hand according to God's Word, and as the ſame doth deſcribe and teach us. For when a man will ſerv God, hee muſt not look upon that which hee doth, nor upon the work, but hee muſt look how it ought to bee don, whether God hath commanded it or no: Seeing (as *Samuel* ſaith) that *God hath more pleaſure in obedience, then in burnt-ſacrifice.* Notable deſcription. 1 *Kings* 15.

Therefore whoſo harkneth not to God's voice, the ſame is an Idolater, although hee performed the higheſt and moſt heavie ſervice of God. As the nature and manner of Idolatrie is, it maketh not choice of that which is eſteemed eaſie and light, but of that which is great and heavie. This have wee ſeen on the Friars and Monks, who, almoſt everie daie, have deviſed new worſhippings of God, but foraſmuch that God in his Word hath not commanded the ſame, it is therefore altogether Idolatrie. Moreover and beſides, all blaſpheming, contemning of God's Word, covetouſneſs, wrong, force, unjuſt Judgments and Cenſures, and the like, are meer Idolatrie; for what ſervice of God ſoever a humane Creature doth erect and ſet up without God's Word and Command, the ſame is Idolatrie, as the Scripture ſaith. Fruits of Idolatrie.

Therefore with all the higheſt diligence wee muſt flie from Idolatrie, as, for which cauſ no ſmall puniſhments do follow, but final and utmoſt deſtruction. For, if God with horrible pains puniſheth the wrong which is don to our Neighbour, as wee ſee in the Prophets and Hiſtories, how much more and harder will Hee puniſh, when Hee ſeeth, that by ungodlie people His Honor is ſtained, fouled, and ſuppreſſed through Idolatrie, falſ doctrine and worſhippings? Ah! (ſaid *Luther*) the puniſhment will bee greater then the heart of man can conceiv, or the tongue expreſs. It toucheth themſelvs.

All manner of Divine worſhipping, which is performed and taken in hand without God's Commandement, is ungodlie and Idolatrie (although ſuch and the like worſhippings bee praiſed by the Patriarcks, who had God's Commandements) and by this rule wee may cenſure and judg all Monkerie, and the worſhippings in Popedom. *Duo cùm faciunt idem.* &c.

Of the End of Idolatrie, and of Idolaters.

THe life of an Idolater is not onely irkſom, (for hee never reſteth nor is at quiet, alwaies taking great pains) but alſo upon Idolatrie followeth certain miſ-fortune and downfall, although at the firſt, and for a while it bee fortunate, and getteth great wealth and power. On the contrarie, the upright, true, and pure Religion muſt ſuffer hunger and cumber, it is verie fiercely aſſaulted and perſecuted. But what uſe the Idolaters do make of ſuch gotten wealth, that wee plainly ſee in Popedom, in Monaſteries, and in the Courts of Cardinals and Biſhops, and ſo it goeth with them, as the Prophet *Iſaiah* ſaith, *When hee was grown fat and filled, then hee became leacherous*, &c. Divine; and Idolatrous courſes. *Deut.* 31.

Such Idolatrous ungodlie doings and blaſphemings are favored and protected by the temporal Magiſtrate. In like manner, Kings and Princes (whom the Scripture nameth *Shields* and *Bucklers*, by reaſon of their Offices, which they ought to ſhew by and with their power) are commonly Protectors of ungodlie works and Idolatrie. But (ſaid *Luther*) what will bee the end? Even ſuch as *Samuel* ſpeaketh of, 1 *Sam.* 12. *If yee deal wickedly, ſo ſhall both yee and your king bee deſtroied.* For thoſe that by worſhipping of Idols do take in hand, or think to turn God's anger away, they thereby do draw God to more anger. Even ſo, the Papiſts to this daie, with their Maſſes, Pilgrimages, and calling upon the Saints, do nothing elſ, but onely they further their down-fall and deſtruction, and therewith do haſten the puniſhment. For, God can endure nothing leſs then the deſpiſing of His Word, upon which from time to time Idolatrie hath followed. From thence afterwards cometh diſcord and diſſention, hate and enmitie of the upright and pure Doctrine and Word of God. For, the Idolaters will alwaies defend their falſ doctrine and worſhippings not onely with diſdain, ſcorn and blaſphemie, but alſo they will defend it with the fiſt or ſword. Therefore God is conſtrained to look thereinto both waies, and to do Juſtice, and that the good and godlie bee not altogether *Pſal.* 47. Ah, alas, too too true, as in our time examples do witneſs. This wee may deſire, and therby comfort our ſelvs.

altogether ſuppreſt, and that the Idolaters may not ſcape unpuniſhed for departing from God's Word, and for ſetting up new worſhippings and Divine Services, wherby other plain and ſimple people (as with Nets) are ſnared and confuſed, and cannot com to the true knowledg of God. Which ſins, thoſe that are in the Function of preaching, undauntedly and freely ought to threaten and reprove, not regarding their high Dignities and powers. For the Prophets (as wee ſee in *Hoſea*) do reprove and threaten not only in general the Houſ of Iſraël, but alſo, they name in particular and openly the Prieſts, yea, the King's Houſ alſo, that is, the King himſelf and the whole Court by name. They cared nothing at all for the great danger which ſtuck therin, in that the Magiſtrate ſo openly ſhould bee touched and taxed, and that themſelvs thereby ſhould fall into diſpleaſure and comtempt, and that ſuch their preaching ſhould bee eſteemed and held rebellious. For they were forced thereunto by a far greater danger; namely, they ſaw, that by ſuch Examples of the higher powers, the ſubjects alſo were ſeduced and led on to ſin.

Charge of Preachers. Chap. 5.

A diſpatch for wiſelings and pretenders of peace.

Therefore (ſaid *Luther*) it is alſo highly neceſſarie, that wee in theſe our times do reprove and threaten the Authors or Occaſioners of ſuch offenſes, ſpecially when they are in high place and dignitie, powerful and learned, although it cannot bee don without danger. But principally, wee ought earneſtly to threaten and reprove the abuſes in Popedom, and other errors, and wee ought not to regard the cenſure of the worldly wiſe, neither ſuffer our ſelvs to bee ſcared away by thoſe that think the upright and pure doctrine might notwithſtanding bee kept and preſerved, though wee went mildly to work and with patience proceeded therein, and ſo to let the Adverſaries paſs on for the ſake of common peace, to look a little through the fingers, and not to ring ſo loud a peal with Swines Bells, &c. O no, (ſaid *Luther*) not ſo, under favor, Sirs, the danger of giving offenſ is greater, which upright and true Preachers and Teachers may help or hinder by no other means, then that freely and undauntedly they reprove and threaten what they ſee to bee wicked and falſ, injurious and miſ-leading.

Of the beginning of Idolatrie.

Evil conſequence for poſteritie.

I Hold (ſaid *Luther*) that Idolatrie took its original, and proceeded out of the true Religion. That the Holie Fathers charged their Children early to praie. Afterwards the poſteritie early worſhipped the Sun. As commonly all Idolatrie hath had a beginning from the poſteritie of the true divine Worſhipping. And all Idolaters would trim and trick up themſelvs with the color of the true divine Word, and with the Examples of the good and godlie. All Idolaters are covetous, and, the more holie and divine they ſeem to bee, the more covetous they are.

For Aſtrologers.

To believ the Planets (ſaid *Luther*) is alſo Idolatrie; for it is againſt the firſt Commandement: *Thou ſhalt have none other gods but Mee.*

That the world is full of Idolatrie.

The world overflowed with Idolatrie

ALl the world (alſo God's own Nation the Jews) hath been full of Idolatrie; for, one went this waie, another that waie, and they erected as many divine worſhippings, as they had hills and trees in the Land that were fair and pleaſant to behold, as wee ſee in the Prophets, and as in my time wee have don in Popedom. Such was the high Idolatrie, (when they ſeemed earneſtly to ſeek after God) then they offred, faſted, and tormented their bodies therewith, but none was worſhipped or ſerved thereby, but onely the Divel and their own Idolatrous cogitations.

Mammoniſts, hypocrites.

After this, (ſaid *Luther*) there is a greater Idolatrie, when wee honor and worſhip the great God Mammon, that is, monie and wealth, when wee hang our hearts thereon, and truſt therein; Of ſuch groſs Idolatrie is the world full; for that groſs clod, that confounded Mammon, that poor and miſerable helper in need, doth ſeduce and leadeth away Emperors, Kings, Princes, Nobilitie, Gentrie, Citizens, Farmers, Clowns, &c. the ſame with them is of greateſt eſteem, inſomuch that God everie where, and in all places is diſhonored and blaſphemed, both with the ſubtil and neat Idolatrie

of

of the hypocrites, and great ſeeming ſaints, and alſo with this groſs Idolatrie, the moſt part contemning God, and hang their hearts, and depend on Mammon; inſomuch that wee honor not God, wee care not for him, wee call not on him, neither do wee thank him.

Of the Idolatrie in Popedom.

IN Popedom (ſaid *Luther*) at the feaſt of S^t *Katharine* (as alſo other Martyrs) they read and ſing theſe words and praiers: *O God bee merciful and gracious to thoſe that celebrate the remembrance of mee.* Then God anſwereth: *Com my bleſſed, thou haſt obteined what thou praiedſt for.* From hence alſo (ſaid hee) proceeded Idolatrie. Praiers in Popedom on Saint *Katharine's* daie.

Afterwards, void of all ſhame, they taught, that the ſaints are able to do and accompliſh more then God had commanded them; that they have more deſerts then ſins. Herewith the ſentence of S^t *Paul* muſt ſuffer contradiction, where hee ſaith: *Now I rejoice in my ſufferings for you, and fill up that which is behinde of the Afflictions of Chriſt in my fleſh.* This ſentence muſt ſerv thoſe Idolatrous wretches, and to the deſerving of an *overplus* of their good works which they ſell to others for monie; whenas, although Saint *Peter* ſaith: *If the righteous ſcarcely bee ſaved, where then ſhall the ungodlie and ſinner appear?* yet notwithſtanding, the abominable accurſed ſhavelings do pretend *Opera ſupererogationis*, an *overplus* of good works whereof they had no need. From hence (ſaid *Luther*) proceeded the great deceits of the Divel with the Pilgrimages to the Vallie of Wrath, where the people are blinded as mad and frantick: ſervants, ſhepherds, women and all do leav and forſake their Vocations and Callings, and run thither. It is rightly named the Vallie of Wrath, *Vallis furoris*, no man ſpeaketh a word againſt it. The Biſhop of *Wurtzburg* is ſilent and giveth conſent thereto, and ſeeing wee ſpeak againſt it, and ſaie; It is Idolatrie, therefore they perſecute us moſt fiercely. But if they had faith in Chriſt, they might eaſily know and cenſure the ſame; but ſeeing they are fallen from Chriſt, they are fallen into all manner of darkneſs. *Coloſ.* 1. 1 *Pet.* 4. Running headlong in Popedom. Sure defence againſt all manner of Idolatrie.

Of Jacob's *putting away ſtrange gods, and* Cain.

WEe read in the Bible, that *Jacob* put away ſtrange gods: here wee muſt not think that hee put away and brake two or three Idols, but every where in general did put away and alter all falſ worſhipping of God. There was a coil indeed. *Gen.* 3. *Jacob's* jealouſie and God's fear.

The ſame alteration and depoſing of Idolatrie was altogether a *Lutheraniſm*. It fell out oftentimes, as wee finde it written of *Enoch*, that hee began firſt to call on the Name of the Lord, *Gen.* 4. For the true worſhipping of God fell, and was put away through *Cain*; hee was an ungodlie and a wicked wretch, but hee would not bee held ſo, for hee relied on the words of his father *Adam*, the ſame made him proud and ſtiff-necked, when *Adam* ſaid: *Whoſo killeth Cain, vengeance ſhall bee taken on him ſeven fold.* That aſſurance made him more headſtrong, inſomuch that hee became a fine diſſembling worſhipper of God. *Cain.*

Souldiers in Popedom uſed manie ſorts of miſ-believings.

EMperor *Maximilian* in warlike affairs was much taken with ſuperſtition. In times of danger hee would make ſolemn vows to ſlaughter what firſt met him, &c. One of his Captains had taken captive a verie fair Virgin before *Padua*, of an Antient Deſcent and Familie in *Germanie*, and of the Proteſtant Religion, which hee loved exceedingly; but hee was forced by the Emperor to ſlaughter and to kill her with his own hands. Wee Chriſtians (ſaid *Luther*) have a great advantage to war againſt our enemies; for wee have to aſſiſt us, the Praier in Faith, but the ungodlie enemies know nothing of this Faith and Praier; from whence the Heathen were ſo much addicted to ſuper- Emperor *Maximilian.* Upright praier.

Jephtha his Vow.

ſuperſtition and ſlaughtering. For *Jephtha* (upon whom, notwithſtanding the Spirit of God came, as the Scripture ſaith, *Jud.* 11) made a fooliſh and a ſuperſtitious vow; in that, after hee had got the victorie, hee ſlew the daughter of his own bodie. It had been good (ſaid *Luther*) if at that time ſom godlie and underſtanding man had been there preſent, to have put *Jephtha* in minde of his follie, and had ſaid unto him: *Jephtha*! thou oughteſt not to ſlaie thy daughter for the ſake of thy raſh and fooliſh Vow, for thou muſt underſtand the Law of Vows according to equitie, and not ſo preciſely according to the word; for thou did'ſt not mean it ſo, &c. In this ſort the good and godlie young man *Jonathan* was releaſed from his Vow which hee had made to his father King *Saul*, and was delivered from death.

Of Jephtha's *daughter's bewailing her Virginitie.*

1 *Sam.* 2.

THe cauſ why *Jephtha*'s daughter bewailed her Virginitie two months, was, that ſhee ſhould die without children, which was the greateſt pitie; as wee ſee by the loving *Hannah Samuel*'s mother, what moan ſhee made to obtein a childe; for it is an irkſom and envious thing to underſtanding honeſt married people to bee barren; and in truth, children are the moſt loving pawns and bonds of Matrimonie; in a word, they are the beſt wool of the ſheep.

Of the apiſh Works of the Heathen, in imitating the moſt holie place in the Temple, and others.

Signification of the moſt holie.

THe Heathen (ſaid *Luther*) took of the Jews, and imitated them concerning the holieſt place in the Temple at *Jeruſalem*: they had their places and corners alſo, where they asked counſel of their Idols, and where anſwer was made; thoſe places were dark, &c. but (ſaid hee) that the holieſt of all in the Temple was a dark place, thereby was ſignified the Kingdom of Faith, which wee cannot comprehend with humane ſenſ and reaſon, but onely by faith. In like manner have the Heathen imitated and followed the Jews in offering and ſlaughtering of their Children, &c.

Of the Golden Calf.

Own good conceits in God's cauſes.

WHen the people in the Wilderneſs (with *Aaron* the High Prieſt) erected the Golden Calf while *Moſes* was upon the Mount, *Exod.* 32, they intended not thereby to worſh'p another God, or to have manie gods; but they onely intended thereby to alter God and his ſervice otherwiſe then *Moſes* had preſcribed and commanded them, and not all of them neither, but onely the chiefeſt and moſt part of the people gave conſent therein; they thereby would ſhew, that God would bee reconciled with offering of Calvs. Such Offerings were held and received by the Patriarchs before the Law; and this worſhipping with the Jewiſh Calf came and was received alſo of the Egyptians; they honored an Ox for an Idol, and a ſhee-Ape; the like did the people of Iſraël, as S^t *Steven* ſheweth, *Acts* 7; but this worſhipping by the Egyptians came from *Joſeph*, who offered Bullocks and Calvs.

Emperor *Charl's* work.

The offering and ſacrifiſing of people (ſaid *Luther*) hath been uſual to this daie, which Emperor *Charls* hath aboliſhed, and inſtead thereof hath erected the Order of the Graie Friers.

There was found, not long ſince, in the Court of a great King, a Prieſt's garment wrought out with bird's feathers of all ſorts of colors, with ſmal narrow ſleevs trimmed and beſet with Gold and pretious ſtones, which garment a Prieſt uſed to put on when hee was to offer and ſlaughter people. And when hee had put on that garment, then hee waited for a Revelation; afterwards hee read in a book, and took out from among

among the people a childe or another perſon, which with great ſigns of honor and devotion of the people ſtanding thereby hee offered up and ſlaughtered.

It is no wonder (ſaid *Luther*) that ſuch worſhipping is yet performed, ſeeing, that even among God's people ſuch Idolatrie was powerfully driven, when the holie Prophets *Iſaiah* and *Jeremiah* lived, againſt which they ſtrove and preached, and therefore at laſt were ſlain; for Idolatrie hath alwaies had a great eſteem. The Prophets ſtrove againſt Idolatrie.

Of Idolatrie which hath been uſed among the Friers and Nuns in Popedom.

THere muſt needs bee ſectaries and ſeducers to practiſe Idolatrie ſo long as the world ſtandeth; which (with ſeeming higheſt devotion) giveth a great inducement to Errors. Let us but conſider what a howling and crying parents made in Popedom, when they firſt bleſſed and gave their children into Monaſteries, ſpecially the daughters, when they ſung that *Regnum mundi*, &c. 1 *Cor.* 10.

Of the Idolatrie which falſ teachers ſet up.

I Have read a book (ſaid *Luther*) which a Frenchman (named *Wilhelmus Poſtellus*) did write, *of the Union of the World*, in which hee earneſtly labored, to prove the Articles of Faith out of humane ſenſ, reaſon, and underſtanding, to the end, hee might convert Turks, Jews, and all Nations (had they never ſo manie ſorts of worſhippings and Idolatrie) and to lead them to the true Faith. But I told him, hee had taken too much at one bit; howbeit, there were before his time other French-men alſo that wrote books of Natural Divinitie, with which they would ſhew and prove the Chriſtian Faith out of natural wit and wiſdom: but it went with them according to the common proverb: *Frenchmen want brains.* There will alwaies ſeducers ariſe and undertake to bring in all manner of Idolatrie, under the color and ſplendor of the true Faith, and therewith to trim themſelvs. This man ſet himſelf to bee an accorder of all differences in Religion.

I have heard a Merchant affirm, that in the *Indies*, hee had ſeen people worſhipping a great ſnake with higheſt honor and devotion.

Of Invocating of Saints, which alſo is Idolatrie.

THe Papiſts (ſaid *Luther*) took the Invocating of Saints from the Heathen, who divided God into innumerable manie Images and Idols, and did give and ordein to everie one his particular office and work. They feigned and alleged *Pallas* was ſuch a goddeſs, through which peace and tranquillitie among the people was kept and preſerved: In like manner did they alſo with other Idols. Pallas *Dea concordia & pacis.*

Theſe the Papiſts (void of all ſhame and Chriſtianitie) did imitate, and therewith denied God's Almightie power; and everie one out of God's Word did ſpin to himſelf a particular, certain and ſure opinion according to his own head and fancie; like as one of their Prieſts celebrating Maſs did, who, as hee was to Conſecrate manie Oblations at the Altar at once, did think it would not bee congruouſly ſpoken, nor according to the Grammar Rules to ſaie: *This is my Bodie*, but hee ſaid: *Theſe are my Bodies*; hee himſelf afterwards highly extolling his pregnant wit and Art, ſaying: If I had not been ſo good a Grammarian, I had brought in a hereſie, and ſhould have Conſecrated but one Oblation. Well qualified Popelings

Such, and the like fellows (ſaid *Luther*) the world produceth; inſomuch that the Grammarians, Logicians, Rhetoricians and Philoſophers will falſifie the Holie Writ, and ſophiſticate the ſame with their Arts, who ought and ſhould let it remain, in everie point in its own place whereto God hath ordered and appointed it, and not to mingle one in another. Divinitie ſhould bee the Empreſs, Philoſophie and other Arts ought *Luther's* prophecie of Artiſts.

to

to bee her ſervants, not to govern and maſter her, as *Servetus, Campanus* and other ſeducers do. God preſerv his Church (which by him is carried as a childe in the mother's womb) and defend her from ſuch Philoſophical Divinitie.

Antichriſtian dealing.

The Invocating of Saints (ſaid *Luther*) is a moſt abominable blindeneſs and hereſie; yet neverthelefs, the Papiſts will not know, much leſs acknowledg and amend it. The Pope's greateſt profit hath had his increaſ from the Dead: for the calling on the dead Saints hath brought unto him infinite ſums of monie and riches; the dead brought unto him much more then the living. But thus it goeth in the world; ſuperſtition, miſ-belief, falſ doctrine, and worſhipping, obteineth and getteth more then the upright, true and pure Religion. Shee, in this world, is the maid, but the other is *Domina*, and Empreſs. Eight hundred Prophets of *Baal* could bee fed and mainteined from *Jezebel's* Table, but the whole Kingdom of Iſraël could not maintein the one Prophet *Elias*, but was fed by the widow of *Sarepta* among the Heathen.

Deep conceited ſearchers.

Doctor *Carleſtad* asked mee at *Frankfurt* (ſaid *Luther*); How it were to bee proved, that to have ſtrange gods, were to ſet up, or to bring in a worſhipping againſt GOD's Word? I anſwered him, and ſaid: *Deus, & Cultus, ſunt Relativa*, God, and God's Worſhipping, are Relatives, the one cannot bee without the other; for God muſt alwaies bee the God of ſom people or Nation, and is alwaies in *Predicamento relationis*. God will have ſom to call upon him, and to honor him; for, to have a God, and to honor him, they belong together, *ſunt Relativa*, like to man and wife in matrimonie, the one cannot bee without the other. Therefore, whoſo ſetteth or bringeth in a divine worſhipping of himſelf, out of his own ſelected devotion, without God's Command, the ſame is an Adulterer, and an Idolater, like unto a married woman, who proſtrateth herſelf to another man; even ſo hee ſeeketh another God, and not the upright and true God, and it availeth him nothing that hee thinketh hee doth God good ſervice therein.

Pſal. 27.

Idolatrie (ſaid *Luther*) is directly this: To pretend a Divine worſhip and ſervice, out of ſelf-choſen devotion, without God's Command; for God will not bee maſtered of us, how, and after what manner, wee ſhould ſerv him; in that hee will direct and teach us; his Word is there, which muſt light and lead us: without God's Word all is Idolatrie, all are lies, let them have never ſo fair and glorious a luſtre or devotion.

CHAP.

CHAP. VI.

OF THE HOLIE TRINITIE.

Of the Holie Trinitie.

THe Father (ſaid *Luther*) in divine matters is the *Grammar*, for hee give's the Word, and is the fountain out of which flow the good, fair, and pure words which wee ought to ſpeak. Comparing the Trinitie with the Art of Speaking.

The Son is the *Dialectica*, for hee giveth the diſpoſition, how wee ought to ſet a thing in order, that it may certainly follow and conclude.

But the Holie Ghoſt is *Rhetorica*, the ſpeaker, that finely delivereth it, infuſeth and driveth, maketh living and ſtrong, ſo that it hath an impreſſion and poſſeſſeth the hearts.

TRINITAS omnibus creaturis indita.

IN Sole, *ſubſtantia, ſplendor & calor. In* Fluminibus, *ſubſtantia, fluxus & potentia*; *ſic in artibus quoque. In* Aſtronomia, *motus, lumen & fluentia. In* Muſica, *tres notæ, Re, mi, fa. In* Geometria, *tres diviſiones, lineæ, ſuperficies & corpus. In* Grammatica, *tres partes orationis. In* dictione *apud Hebræos, tres literæ ſubſtantiales. In* Arithmetica, *tres numeri. In* Rhetorica, *diſpoſitio, elocutio & actio, ſeu geſtus: nam inventio & memoria non artis, ſed naturæ. In* Dialectica, *definitio, diviſio & argumentatio. Sic quælibet res habet pondus, numerum & figuram. Sic herbæ & flores habent* 1. *Formam, quâ ſignificatur Deus Pater, ejúſque potentia.* 2. *Odorem ſeu ſaporem, quæ nota eſt Filii, ejúſque ſapientiæ,* &c. 3. *Vim & vires ſeu effectus, qui ſunt veſtigia Spiritûs ſancti, ejúſque bonitatis. Ita licet in omnibus creaturis invenire & cernere Trinitatem divinam impreſſam eſſe. Hæc optima ſigna neglexerunt Scholaſtici, & excogitârunt alia quædam inepta.*

In all Creatures (ſaid *Luther*) wee ſee and is, a declaration and a ſignification of the Holie Trinitie. *Firſt*, the ſubſtance ſignifieth the Almightie power of God the Father. *Secondly*, the form and ſhape declareth the wiſdom of God the Son; and *thirdly*, the power and ſtrength is a ſign of the Holie Ghoſt. Inſomuch, that God is preſent in all Creatures. Picture of the Holie Trinitie in all creatures.

That the Article of the Holie Trinitie, ſurpaſſeth all humane ſenſ, reaſon, and underſtanding.

THat three is one, and one three (ſaid *Luther*) the ſame goeth beyond all humane ſenſ, reaſon, wit, wiſdom and underſtanding. No Arithmetician, no Philoſopher, Lawyer, Jew nor Turk can faſten and comprehend it. Neither doth that compariſon or ſimilitude of the corporal Father and Son ſerv anie thing to the purpoſe; for it is a very weak picture or likeneſs, in which is ſhewd onely the difference of the two perſons, namely, that thoſe two perſons are an undivided ſubſtance, which is not to bee comprehended nor underſtood by anie humane creature. Article of the Holie Trinitie.

Baſilius, one of the antient teachers ſheweth the beſt ſimilitude or picture thereof, namely, that all humane creatures are called ſenſible and underſtanding creatures, by reaſon of the ſenſ and underſtanding which is common to all humane creatures by nature; for that which hath ſenſ and reaſon, the ſame is of humane kinde. Yet notwithſtand- *Baſilius.*

Preeminence and difference of mankinde.

ing, there is a difference among humane creatures, though that name bee common to all, that they are called understanding creatures in general, yet in particular the one to the other is much unlike; seeing the one surpasseth the other far in reason, wisdom, and understanding.

Witnesses of the Holie Trinitie.

Diverse known marks of the divine persons

IN the Gospel of S^t *John*, Chap. 3, is plainly and directly shewed the difference of the persons in the highest and greatest work that God accomplisheth with us poor humane creatures, in that hee justifieth and saveth us: for there it is plainly written of the Father, that hee loved the world, and hath given to the world his onely begotten Son; these are two several persons, Father and Son; the Father loveth the world, and giveth unto it his Son: The Son suffreth himself to bee given to the world, and as Christ clearly saith: Hee suffereth himself to bee lifted up on the Cross, as the Serpent was lifted up in the Wilderness, that whosoëver believeth in him should not perish, but have everlasting life. To this work cometh afterwards the third person, the Holie Ghost, which kindleth the faith in the hearts through the water of Baptism, and so regenerateth us into God's Kingdom.

Contradicting of this Article.

This Article (said *Luther*) although it bee handled most clearly in the New Testament, yet notwithstanding, it hath been alwaies assaulted and opposed in the highest measure; insomuch as the Histories do shew, that the holie Evangelist S^t *John* (for the confirmation of this Article) was constreined to write his Gospel. Then came presently that Heretick *Cerinthus*, who taught out of *Moses*, that there was but one God, concluding thereupon, that Christ could not bee God, neither that God could bee man: In such manner hee prated out of humane reason and understanding, and thought it must needs bee just so as hee concluded it.

But (said *Luther*) wee ought to keep close to God's Word, what in these cases the holie Scripture saith: namely, that Christ is true God with God the Father, and that the Holie Ghost is true God, and yet there are not three Gods, nor three substances; (as three men, three Angels, three sons, three windows, *&c.*) No: God is not separated nor divided in such manner in his substance, but there is onely and alone one divine Essence and no more.

Unitie of the Divine Essence.

Therefore, although there bee three persons; God Father, God Son, and God Holie Ghost, yet notwithstanding, wee must not divide nor separate the substance: for there is but onely one God in one onely undivided substance, as Saint *Paul* cleerly speaketh of Christ, *Colos.* 1, *That hee is the expres image of the invisible God, the first-born of all creatures: for through him all things are created that are in Heaven and on earth, visible,* &c. And all is through and in him created, and hee is before all, and all things consist in him.

Holie Ghost.

Now what the third person is, that teacheth the Holie Evangelist S^t *John* in the 15. chapter, where hee sayeth: *But when the comforter is com which I will send unto you from the Father, the spirit of truth which proceedeth from the Father, hee shall testifie of mee.* Here Christ speaketh not onely of the office and work of the Holie Ghost, but also of his substance and faith: hee goeth out or proceedeth from the Father that is, his going out or his proceeding, is without all beginning and everlasting. Therefore the Holie Prophet give's him the name and call's him: *the spirit of the Lord Joel.* 2.

Now (said *Luther*) Although this article seemeth strange or foolish, what matter is it, here is no disputing whether it bee so or no? But whether the same bee grounded on God's word or no? If it bee God's word: (as most sure it is) then let us make no doubt thereof, hee will not lie: therefore let us keep close to God's Word, and not dispute, how Father, Son, and Holie Ghost can bee one God; for wee, as poor wretches, cannot know how it cometh that wee laugh, or how, with our eies, wee can see a high mountain ten miles off, or how it cometh when wee sleep, that in bodie wee are dead, and yet wee live; this smal knowledg wee cannot attain unto; no, not although wee took to help the advise and Art of all the wise in the world, wee are not able to know these least things which concern our selvs; and yet (in the Divel's name)

wee

wee will clammer up with our humane wit and wisdom, and will presume to fasten and comprehend what God is in his Incomprehensible Majestie.

How the learned Heathen have described GOD.

THe Philosophers and learned Heathen (said *Luther*) have described GOD, that hee is as a Circle, the point whereof in the mid'st is everie where; but the Circumference, which on the outside goeth round about, is no where: herewith they would shew, that God is all, and yet is nothing. And indeed, our Lord God is everie where, and yet hee no where can bee fastned nor comprehended in his high Majestie. I (said *Luther*) finde him not onely at *Jerusalem* in the Temple, and in that manner as hee hath figured himself unto mee, but also I finde him everie where; namely, in the Baptism, in the Manger at *Bethlehem*, in the Sacrament, &c. But in his Majestie hee is no where, nor in my speculations, as I, in my cogitations, do imagin him to bee. Heathenish opinions of God.

Ah good God (said hee)! how wonderful art thou, that putteſt to shame the wise of the world. It were pains and labor enough for us that wee attained unto the understanding of A B C concerning these high divine mysteries. When the ungodlie (out of their own thirst and insolencie, according to their natural sens and reason) will conclude anie thing without and against God; then presently God turneth the same so about, that it goeth backward; for if God did not so, then hee would lose his Honor, his Glorie and Majestie.

CHAP. VII.

OF THE LORD CHRIST.

That Christ is true GOD.

THat CHRIST, the Son of the Virgin *Marie*, is true God, of the same the Scripture is full of witnesses (said *Luther*) especially in the Gospel of the holie Evangelist S^t *John* Chap. 8, where the Jews, beeing offended at his doctrine, asked him, and said: *Who art thou then?* And JESUS said unto them, first, I am hee that speaketh with you; as if hee would saie, I am your Prophet and Preacher, according as *Moses* told your fore-fathers. *I will raiſ them up a Prophet from among their brethren like unto thee, and will put my words in his mouth, and hee ſhall ſpeak unto them all that I ſhall command him. And it ſhall com to paſs, that whoſoëver will not hearken unto my words, which hee ſhall ſpeak in my name, I will require it of him:* That is, first and before all things, Hear yee mee; as then shall yee see who I am; I am even hee, of whom *Moses* prophesied. This saying of our Lord Christ (said *Luther*) sounded somwhat more milde and modest, then if hee had said; I am the Messias. Saint *Austin* did very much perplex and break himself about this speech which our Saviour Christ made to the Jews. It is therefore verie needful and expedient (said *Luther*) for everie good Christian, to read the Antient Fathers with great difference and Christian like understanding; for they were but men as wee are, and oftentimes they failed and erred. The Divinitie of the Lord Christ. Deut. 18.

All sentences in the holie Scriptures (said *Luther*) which do speak of the Faith in Christ, do clearly shew, that hee is true natural God; otherwise, it were Idolatrie, and against the first Commandement [*Thou ſhalt have none other gods*] to believ Remarkable rules.

in Christ, if hee were not GOD; for GOD give's his honor to none other, *Isa.* Chap. 42.

1. Witnesses out of the New Testament that Christ is true GOD.

But this Article [*That Christ is true God*] is grounded in the holie Scriptures through sure and strong witnesses, specially in the New Testament, where oftentimes Christ is named God with clear and expres words: as *John* Chap. 1, *In the begining was the Word, and the Word was with God, and the Word was God,* &c. And *John* 20, the Apostle *Thomas* also calleth Christ, GOD, where hee saith: *My Lord and my God.* In like manner Saint *Paul, Rom.* 9, speaketh of Christ, that hee is God, where hee saith: *Who is God over all, blessed for ever Amen.* And *Colos.* 2, *In Christ dwelleth all the fulnes of the Godhead bodily*; that is, substantially.

2. Witnesses out of the fulfilling of the Law.

Christ (said *Luther*) must needs bee true God, seeing hee, through himself, fulfilled and overcame the Law; for most certain it is, that no man elſ could have vanquished the Law, whether Angel or humane creature, but Christ onely overcame and fulfilled it, insomuch that it can neither hurt nor condemn those that believ in him: therefore most certainly hee is the Son of God, and natural God. Now if wee fasten on and comprehend Christ in this manner, as the holie Scripture (specially Saint *Paul*) doth displaie and paint him before us, then certain it is, that wee can neither err nor bee put to confusion; and as then, wee may easily conclude and censure, what is to bee held of all manner of divine qualities, religions, and worshippings which are used and practised in the circle of the universal world. But (said *Luther*) if in case this picturing of Christ bee removed out of our sight, or bee darkned in us; then, undeniably must need follow, a dissolute and disordered confusion. For humane and natural reason, wisdom and understanding cannot judg aright, nor censure truly of the Laws of God; therein hath been, and still is spilled, wasted, and consumed, the Arts of all Philosophers, of all the learned and worldlie-wise among the children of men. For the Law doth rule and govern over mankinde, therefore the Law judgeth and censureth mankinde, and not mankinde the Law.

The measuring line of the faithful.

3. Out of the Unitie of God.

If (said *Luther*) Christ bee not God, then neither the Father, nor the Holie Ghost is God; for our Article of Faith speaketh thus, and in this manner, that *Christ is God, with the Father, and the holie Ghost.* Manie there are (said *Luther*) that talk much of the Godhead of Christ (as the Pope, and other more) but they discours thereof as a blinde man speaketh of colors. Therefore when I hear Christ speak, and saie, *Com to mee all yee that are wearie and heavie loaden, I will refresh you*, then do I believ stedfastly, that the whole Godhead speaketh in an undivided and inseparated substance. Wherefore, hee that pictureth and preacheth such a God to mee (said *Luther*) which died not for mee the death on the Cross, that God will I neither have nor receiv.

Christ's speech and words.

Now hee that hath this Article, the same hath the most chief and principal Article of Faith, although to the world it seemeth very fillie and ridiculous. Christ saith, The Comforter which I will send, shall not depart from you, but will remain with you, and will make you able to endure all manner of Tribulations and evil. When Christ saith, I will praie the Father, then hee speaketh as a humane creature, or as very man; but when hee saith, I will do this or that, as before hee said, I will send the Comforter, then hee speaketh as verie God. In this manner (said *Luther*) do I learn my Article, *That Christ is both God and man.*

Luther's experience that Christ is God.

I, (said *Luther*) out of my own experience, am able to witnes, That Jesus Christ is true God; I will bee no Epicure, I know full well and have found, what the name JESUS hath don for mee. It is indeed well spoken and the plain truth, where wee sing in the Psalm: God laieth a burthen upon us, but hee helpeth us also, wee have a God that helpeth, and a Lord of Lords that delivereth from death: therefore (by God's grace) no troubles, no tribulations, or other creature whatsoëver, shall separate mee from Christ. I (said hee) have oftentimes been so near death, that I thought verily now must I die, becaus I teach his Word to the wicked world, and acknowledg him; but alwaies hee mercifully put life into mee, refreshed and comforted mee. Therefore let us use diligence, onely to keep him, and then all is safe, although the Divel were never so wicked and craftie, and the world never so evil and falſ. Let whatsoëver will or can befal mee (said *Luther*) I will surely cleav by my sweet Savior Christ Jesus;

for

for in Him am I baptized, I neither can do nor know any thing, but onely what Hee hath taught mee. But truly, it is a very great and difficult Art, whereunto appertain's much and manifold trials and experiences, when one from his heart can name Christ a Lord and a God that delivereth from death. Proof of the acknowledgment.

Whereby the Godhead of Christ is known.

IT followeth hence most certainly and powerfully (said *Luther*) that Christ is true God. The Holie Scripture (specially S^t *Paul*) every where ascribeth even that unto Christ, which hee giveth to the Father, namely, the divine Almightie power, so that Hee can give Grace, and Peace of Conscience, forgivenes of sins, life, victorie over sin, death, and the Divel. Now unless S^t *Paul* would rob God of his honor, and would give it to another that is not God; hee dared not to ascribe such Properties and Attributes unto Christ, if Hee were not true God, and God himself saith even so, *Isai.* 42. *I will give my glorie to none other.* And indeed, No man can give that to another which hee hath not himself: But, seeing Christ giveth Grace, Peace, the holie Ghost, redeemeth from the power of the Divel, of sin and death; so is it most sure, that Hee hath an endless, an unmeasurable Almightie Power equal with the Father. 4. Proof of the Deitie.

Christ bringeth also Peace, but not as the Apostles bring it, namely, through Preaching, but Hee giveth it as a Creator, as His own proper Creature. The Father creäteth and giveth Life, Grace and Peace; and even so giveth the Son the same gifts. Now, to give Grace, Peace, everlasting Life, forgivenes of sins, to justifie, to save, to deliver from Death and Hell, surely these are not the works of any Creature, but of the sole Majestie of God, and such things the Angels themselvs can neither creäte nor give. 5. How Christ bringeth Peace

Therefore such works pertain to the high Majestie, Honor and Glorie of God, who is the onely and true Creator of all things.

Wee must think of no other God then of Christ, that God which speaketh not out of Christ's mouth, is not God. God in the Old Testament bound and confined Himself to the Throne of Grace, there was the place where Hee would hear, when as the Policie and Government of *Moses* yet stood and flourished. In like manner, Hee will yet hear no man nor humane Creature but onely through Christ. But as the most part of the Jews ran to and again, burned Incens, and offered here and there, therewith to worship and serv God, sought God in holie Places, and did not much regard the Tabernacle. Even so goeth it now, wee seek God every where, but seeing wee seek Him not in Christ, therefore wee finde Him no where. 6. God's certain place.

To believ in Christ is the true Religion.

ALthough no Religion seemeth more foolish to the world then the Christian Religion, yet notwithstanding, I believ in that God which is the Son of the heavenly Father, namely, in Christ Jesus. In no other God will I believ, as the Infidels and Idolaters do; For they are rejected and given over to a reprobate minde. I, *Martin Luther*, neither do nor will take notice of any other God, but onely of Him, that hung on the Cross, Christ Jesus the Son of God, and the *Virgin Marie*. 7. Christian faith,

Of the Humanitie of Christ.

THe Humanitie of Christ (said *Luther*) is a great Mysterie which by humane wit and reason is not to bee uttered nor searched out; where God the highest Majestie hath united our flesh unto himself: Therefore when wee have this Christ, then wee have all.

No man can comprehend the two Natures in Christ.

Offens of natural sens and reason.

THat Christ is God and Man, the same is against humane sens, reason and understanding. For when wee are to bring the two Natures in Christ (the Divine and Humane) into one person, then humane wit, wisdom, sens, reason and understanding do startle, and saie, How can this bee? I understand it not. O, (said *Luther*) no thanks unto thee for this Confession; for it is not written to that end and purpose, that thou shouldst understand and comprehend it with thy natural sens, wit and wisdom, but thou must yield thy self captive and believ the Word of the Gospel through the operation of the holie Ghost, and give God the Honor, that Hee is true.

Christ's power

Christ saith, *Johan* 16. *Matth.* 21. and *Mark* 11. *Whatsoever yee shall ask the Father in my Name, that will Hee give unto you.* Here Christ speaketh, as, that Hee hath all in his hand and power, to give every thing which a man praieth unto Him for in faith.

Of the Feast of the Annunciation of MARIE.

Beginning of our deliverance.

THe Feast which wee call *Annunciatio Mariæ*, when the Angel came to *Marie*, and brought her the Message from God, that shee should conceiv His Son, the same may fitly bee called, the *Feast of Christ's Humanitie*; For then began our deliverance (as the *English* and *French* do accompt the beginning of the Year from this Feast.) For the Mysterie of the Humanitie of Christ, that Hee hath sunk Himself into our flesh, is beyond all humane understanding.

Christ's frequenting holie Feasts.

Christ (said *Luther*) lived three and thirtie years, and went every year thrice up to Jerusalem, which maketh ninetie nine times that Hee went thither. If the Pope could shew, that Christ had been but once at *Rome*, what a bragging and boasting would Hee then make? yet notwithstanding, Jerusalem was destroied to the ground.

Why Christ was born.

Ephes. 1. *Col.* 1.

St *Paul* teacheth, that Christ was born, to the end Hee might restore and bring every thing to that state in which it was created at the beginning of the world; that is, to bring us to the knowledg of our selvs, and our Creator, that wee might learn to know who and what wee have been, and who and what wee now are; namely, that wee were created after God's likeness, and afterwards according to the likeness of man, and that wee are made the Divel's vizard through sin, are utterly lost and destroied, and should know, how wee might bee delivered from sin again, might becom pure, justified and saved. And for this end, all Creatures are placed before our Eies, that wee in them should know and see the Creator. If (said *Luther*) wee can fasten but a little of this first Article of Faith, then should wee easily and the better carrie and behave our selvs in all the rest; for this Article doth lead us thereunto.

Ordinances, or Faith's Confession.

Luther's *comfortable Cogitations touching Christ's Humanitie according to the Scripture.*

Christian intentions at holie Feasts.

ON this Daie of the Conception of our Saviour Christ, wee that are Preachers (said *Luther*) ought diligently to laie before the people, and should throughly imprint in their hearts the Histories of this Feast, which by St *Luke* is orderly described in particular wise with plain and simple words. And wee should altogether have joie and delight of these comfortable and blessed proceedings; that, as on this day, Christ our Lord and Saviour was conceived by the holie Ghost in the pure and chaste bodie of the Virgin *Marie*, took upon Him the Nature of Man, became our Brother, hath placed us poor stinking carcasses and damned people in the highest honor, insomuch that now wee are God's Children and Co-heirs with Christ; for which wee ought (as is meet) more to rejoice and to bee glad, then of all the Treasure on Earth.

Here

Here wee ought not to dispute, How it cometh to pass, that Hee, which filleth Heaven and Earth, and whom neither Heaven nor Earth is able to comprehend, is inclosed in the pure bodie of His Mother? Such and the like disputations do hinder these joies, and giveth to us an occasion to make doubt thereof. Therefore (said *Luther*) am I an utter enemie to *Erasmus Rotterdam*, who putteth this case in doubt, which ought to bee our chiefest joie. To examine God in His Works.

Bernard spend's a whole Sermon touching this Feast, of the laud and praif of the Virgin *Marie*: Hee forgetteth the Actions of Comfort, that (as the Church sing's): *Hodie Deus factus est homo*: This Daie God is made man. The deliverance of the Generation of mankinde began on this daie. *Bernard* and *Anselm* went too far in this business, in that they too too highly extolled, exalted and praised the Virgin *Marie*. *Bernard.* *Anselm.*

Wee Christians ought to bee glad and joiful of the great and high honor, which on this daie was don to us, that the Son of God took upon Him, not the nature of Angels, but the Seed of *Abraham*, that in all things (sin onely excepted) Hee is like unto us His Brethren, to the end Hee might bee merciful, and a true High Priest before God, to make an Atonement for our sins. In like manner, that Hee through His death would take away the power of the Divel, and deliver us out of the captivitie of him, to whom wee must have been bond-servants all the daies of our lives through the power of death. This unspeakable grace of God shewn to us in Christ, wee ought highly and greatly to esteem of, and praif. True it is, (said *Luther*) wee cannot sufficiently extol and praif *Marie*, that noble and high Creature. But when the Creator Himself cometh, who delivereth us from the Divel's power, &c, Him, neither wee nor Angels can sufficiently honor, praif, worship and adore, of whom also in the world to com wee shall have everlasting Joie. Meditations of Christians.

The Turk (said *Luther*) keep's his subjects in rule and obedience through the faith and religion of his *Mahomet*, (as in former times the Pope did through his Bull and doctrines of men) hee believeth there is one onely God, who hath created all things; hee permitteth Christ to remain a Prophet. But that Hee is the onely begotten, true, and natural Son of God, the same hee holdeth for the greatest blasphemie; wherefore a long time hee hath persecuted His Word and people, and endevoreth utterly to root them out. Turkish faith.

But I (God bee praised) have learned out of holie Scripture, and out of found experience in my trials, temptations, and fierce combats against the Divel, that this Article of Christ's Humanitie is most sure and certain: for nothing hath more nor better holpen mee in high spiritual temptations, then that I have comforted my self in this, that Christ the true everlasting Son of God, is our flesh and bone, as S^t *Paul* saith to the *Ephesians*, chap. 5. *Wee are members of His bodie, of his flesh and bone, Hee sitteth at the right hand of God, and maketh intercession for us.* When I take hold on this Shield of faith, then have I soon driven away that wicked one with all his fierie darts. Strength of this doctrine.

God in the beginning of Christendom (said *Luther*) held strong and fast over this Article, and hath powerfully defended the same against all hereticks, the Pope, the Turk; and afterwards confirmed the same with many miraculous signs, insomuch that all which have opposed the same, at last have been brought to confusion. God's actual witness.

God also doth allow hereof, that wee call upon and worship the Son of *Marie*, and name Him His Son and true God: Hee heareth also all those that call upon Him in the Name of Christ. God's consent herein.

In these last troublesom times (said *Luther*) nothing elf hath maintained and preserved us now above twentie years hitherto (as the Divel with all his retinue through Antichrist the Pope did set themselvs against us with force and power) then the praying and sighing to God our Father in the Name of Christ our High Priest.

Hee that saith that I, *Martin Luther*, or any other by what name soever have maintained and defended the true doctrine against the Pope, the Tyrants, Anabaptists, Seducers, and other Sects of heresie, the same doth flatly belie us. God alone defendeth it for Christ's sake: Hee shall rule in the midst of His enemies, and shall sit at the right hand of God, until they all bee laid down at His footstool, in despight of the Divel and all his shaven crew.

Of

Of the Childhood and Youth of Jesus, and also of the knowledg of Jesus Christ our Saviour.

To compare the wisdom of the world with this acknowledgment.

ALl the wisdom of the world (said *Luther*) is meerly childish, yea, fooliſhness in comparison of the acknowledgment of Christ. For what is more wonderful then to know and acknowledg the great unspeakable Mysterie, that the Son of God, the Image of the eternal Father, hath taken upon Him the Nature of Man. At *Nazareth* (doubtless) Hee holp His supposed father *Joseph* to build Houses; for *Joseph* was a Carpenter, from whence Christ was called the Carpenter's Son. What will they of *Nazareth* think (said *Luther*) at the Daie of Judgment, when they shall see Christ sitting in His Divine Majestie; surely they will bee astonied, and saie, Lord, didst not Thou help to build my Houſ? how cameſt Thou to this high honor?

Book of Fables, of the Childhood, or life of Jesus.

Many Fables have been imagined of the Childhood and Infancie of our Saviour Christ, what Hee did, as is to bee seen in a book intituled, *De Infantia Salvatoris*, or, *De vita Iesu:* Of the Infancie of our Saviour; or, The Life of Christ.

But this is a most necessarie point, that with higheſt diligence wee ought to learn to know Christ; that the Son of the Everlasting God hath abased Himself so meanly, was born so poor and miserable, and hath don the same for the sake of our sins, and for our good Hee did so long conceal and hide His infinite Majestie.

His Childbood and Youth.

Soon after Hee was born, *Joseph* was constrained with Mother and Childe to flie into Egypt, becauſ of *Herod*, who sought the Childe to destroie it; when after *Herod*'s death they returned again to *Nazareth*, Hee was obedient to His Parents, *Luke* 2. &c. Now hee that taketh not offens at this weak, simple and contemptible qualitie, and mean cours of life, which was seen in Christ, the same person is endued with a high divine Art and wisdom; yea, hee hath a speciall gift of God, and it is the onely work of the holie Ghost.

Fruit and profit of Christ's Humilitie. As the French King useth to do on *Maundie Thursdaies*, and Emperor *Charls* yearly did.

But in that our blessed Saviour did humble and abase Himself in such sort, and was obedient to the most contemptible death of the Croſs, the same Hee did for the comfort of us poor, miserable and damned creatures. If the Emperor should wash a poor beggers feet, O (said *Luther*) how glorious would such humilitie bee esteemed of, extolled and praised?

But although the Son of God, a Lord of all Emperors, Kings and Princes, in the deepeſt measure hath humbled Himself even to the death of the Croſs; yet, no man wondreth thereat, except onely the small heap of the faithful which do acknowledg and worship Him as their only Lord and Saviour. Hee abased himself indeed enough, when Hee was held to bee the man most despised, plagued, and smitten of God, *Isai.* 53. and for our sakes hath undergon and suffered shame, as S^t *Paul* saith, 1 *Cor.* 1. *I know nothing save onely Jesus Christ crucified.*

Wee cannot vex the Divel more, (said *Luther*) then when wee teach, preach, sing and saie, of Jesus and of His Humanitie, &c.

To sing devoutly with Christian consideration.

Therefore, I like it very well, when with loud voices and fine, long, and deliberately wee sing in the Church: *Et homo factus est:* Et, *Verbum caro factum est.* The Divel cannot endure to hear these words, hee flieth away; for, hee well feeleth what is contained therein. O (said *Luther*) how happie a thing were it, if wee could finde as much Joie in these words, (the Word is made flesh or man) as the Divel is affrighted and quaketh at them. But the world contemneth God's Words and Works, becauſ they are delivered unto them in plain and simple manner. Well, be it so, yet notwithstanding the good and godlie do not suffer themselvs to bee offended, how meanly and simple soëver the words do sound, but they have regard to the everlasting celestial treasure and wealth which therein lieth hid and contained, and as their own is offered unto them, which is so pretious and glorious, that the Angels are delighted in beholding the same. Som there are (said *Luther*) that take offence hereat, that now and then in the Pulpits wee saie, Christ was a Carpenter's Son, whenas notwithstanding it is far more offensive, that as a blasphemer and a rebel hee was struck on the Croſs, and was hanged between two malefactors. Now such as were hanged were also accurſed, as is written *Deut.* 21. *Hee that is hanged is accurſed of God.* And *Gal.* 3. *Curſed is every one that hangeth on a tree.*

Christian Meditations.

Against neat Wiselings.

But

But seeing wee preach continually of this Article, and diligently do drive it, and in our children's Creed every true Christian doth freely confess, That our Saviour Christ did suffer under *Pontius Pilate*, was crucified, dead, and buried, *&c.* for our sins, why then should wee not saie: Christ was a Carpenter's son? especially, seeing that with clear words hee is so named in the Gospel, when the people wondred at his doctrine and wisdom, and said: How cometh this to pass? *Is not this the Carpenter, the son of Marie, &c.* Mar. 6. To speak with, and according to the Scripture. *Nota bene.*

No humane creature; bee hee Apostle or Prophet, (much less I, *Martin Luther*, or such as I am) can finde out or comprehend Christ in this life, rightly to know and understand, who, and what hee is. For hee is true everlasting God, and yet hath taken upon him our mortal nature; hath performed and shewen the highest obedience and humilitie, even to the death of the Cross: from whence hee speaketh of himself, I am lowlie and meek in heart. Now I cannot sufficiently express how I am in minde, when I am right merrie or sad; How should I then bee able to express the high affections and motions in Christ? *Ephes* 3. *Phil.* 3. *Matth.* 11.

The Name JESUS *helpeth alone.*

LEt us (said *Luther*) set and impose all our trust and confidence in Christ Jesus. Let it pleas the Lord to take mee out of this life this hour, or on the morrow, or whensoëver, so wil I leav this behinde mee, That I do and will acknowledg Christ Jesus for my Lord and my God: I have not this out of the Scripture onely, but also, by great and manifold experience; for the Name JESUS oftentimes hath holpen mee when no creature besides could help or comfort mee. *Gal.* 2.

In this manner I have before mee, the Word, and the deed; Scripture and experience; the loving Lord hath given them both richly unto mee, and thereupon I have endured manie heavie trials and temptations; but they were all necessarie and good for mee. *Luther's profectus.*

The spiritual trials do teach, whereto Christ is profitable; and those experiences do certainly make mee to hold, That the holie Scripture is the infallible Word of God, and hath made that sentence in Scripture most sure unto mee; where our Saviour Christ saith: *Of those which thou hast given unto mee I have not lost one.* Also, *Whoso cometh to mee, I will not put away.* But it is written also therein, that wee must not go away and depart from him. *Nota bene.*

That our Saviour Christ is our High-priest, out of the 8th *Chap. of* St Paul *to the* Romans.

CHRIST our High-priest is assended up into heaven, sitteth on the right hand of God the Father, and without ceasing maketh intercession for us, *Rom.* 8. Therein St *Paul*, with very excellent glorious words, doth picture Christ before us; as, in his Death, hee is a Sacrifice offered up for Sins; in his Resurrection, hee is a Conqueror; in his Assention, a King; in making Mediation and Intercession, hee it an High-Priest. For in the Law of *Moses*, the High-priest onely went into the most holie place, *in sanctum sanctorum*, and praied for the people. In this manner our Lord Christ is finely pictured unto us under that figure. Christ governeth all.

Christ (said *Luther*) will remain a Priest and a King, though hee never was consecrated by anie Papistical Bishop, neither was greased by anie of those shavelings; for hee was Ordeined and Consecrated by God himself, and by him hee was Anointed, where hee saith: *Thou art a priest for ever*, &c. Here the word [*THOU*] is bigger then the stone in the Revelation of *John*, which was longer then three hundred leagues. And the second Psalm saith, *I have set my King upon my holie hill of Sion.* Therefore hee will sure remain sitting, and all that believ in him. Christ's consecration and confirmation.

God saith: *Thou art a Priest for ever, after the order of Melchizedeck.* Therefore (said *Luther*) let us depend on this Priest, for hee is faithful and true, given unto us of God, and loveth us more then his own life, which hee shewed by his bitter passion and death: *Psal.* 110. *John* 10.

death: Ah! how happie and bleſſed were the man that could believ this from his heart.

The Lord ſware and will not repent, Thou art a Prieſt, &c.] This (ſaid *Luther*) is the moſt glorious Verſ in the whole Pſalter, where God declareth unto us, that this Chriſt ſhall bee our Biſhop and High-prieſt, who, without ceaſing, ſhall make interceſſion for thoſe that are his, and none other beſides him. Itſhal bee neither *Caïphas* nor *Annas*, neither *Peter*, *Paul*, nor the Pope, but I ſwear (ſaith God with an oath) that Chriſt, onely Chriſt ſhall bee the Prieſt, and hee alone; therefore let us take our refuge to this Prior. The Epiſtle to the Hebrews (ſaid *Luther*) maketh good uſe of that Verſ.

Treaſure of the Holie Scripture.

Works of the Prieſt Chriſt.

It is indeed a great and a glorious comfort (which everie good and godlie Chriſtian would not miſs, and bee without, for all the honor and wealth in the world) namely, that wee know and believ, that Chriſt our High-prieſt ſitteth on the Right Hand of God, praieth and mediateth for us without ceaſing. And likewiſe, hee is the true Paſtor and Biſhop of our ſouls, which the divel cannot tear out of his hands.

To loſe Chriſt.

But hence wee may well mark, what a craftie and mightie ſpirit the Divel is, that can affright, and with his fierie darts, can draw the hearts of good and godlie people, that they loſe this excelling comfort, and preſently do entertain contrarie cogitations of Chriſt; that hee is not their High-prieſt, but complaineth of them to God; that hee is not the Biſhop of their ſouls, but a ſtern and an angrie Judg, &c. Therefore the loving Apoſtles *Peter* and *Paul* not in vain warned trulie, that wee ſhould bee ſober and watch, and ſhould bee armed with God's harneſs, therewith to reſiſt the Divel ſtrongly in Faith. 1 *Pet.* 5. *Epheſ.* 6.

Luke 2.

Defence againſt the Divel.

That Chriſt is an Everlaſting Prieſt.

Promotion of the Lord Chriſt.

CHRIST will remain everlaſtingly, &c. In the letters of theſe words [*Thou art a Prieſt*] everie ſyllable is far greater then the tower of Babylon. [*Rule in the mid'ſt of thine enemies*, &c.] Theſe words (ſaid *Luther*) do import, that Chriſt muſt and will preſerv and maintein his Doctrine which wee preach and acknowledg before the wicked world; yea, and hee will defend it againſt the gates of Hell. Wee Proteſtants (as they call us) and the Papiſts, do dwell under one Roof; each partie will bee God's people, and the true Church; the one will not yield to the other: yet notwithſtanding in the end one partie muſt yield, namely, the ungodlie to the righteous. The Jews and the Apoſtles, together with their hearers, were alſo under one Roof. Now as the Jews a long time had well and throughly plagued, perſecuted, ſtoned and ſlain the Chriſtians, and at laſt had baniſhed them all away, inſomuch, that they thought they were now quit and rid of thoſe wicked wretches: then came the Romans, and made an utter ruine of the Jews.

Roial power of the Lord Chriſt.

Umpire which are good and which are evil

Even ſo (ſaid *Luther*) will it go with us and the Papiſts; when they have made an end of their raging perſecutions, of their blaſpheming and condemning Chriſt and his Doctrine, of ſhedding the blood of the true Chriſtians, &c. Then (no thanks unto them) muſt they yield, nevertheleſs, to this our partie. For they that to the world's end do hold and acknowledg Chriſt for their everlaſting King and High-prieſt, do confeſs and preach his Doctrine, and do comfort themſelvs in his praiers, who hath offered up himſelf for their ſins, Chriſt neither can nor will leav them without help and comfort,

Joh. 17.

Reaſon of the diveliſh envious hate.

Hee that hath Chriſt for his King and God, let him bee aſſured that hee hath the Divel for his enemie, who will work him much ſorrow, and will plague him all the daies of his life.

But (ſaid *Luther*) let this bee our comfort and great glorie, that wee poor people have the Lord of Life, of Death, and of all Creatures, cloathed with our fleſh and blood, ſitting at the Right Hand of God his Father, who ever-liveth and maketh interceſſion for us, defendeth and protecteth us.

Sheb-

שב לימיני *Sheb limini.*

Sheb limini; that is, *Sit thou on my right hand.*] This *Sheb limini* hath manie and great enemies which wee poor ſmal heap muſt both finde and feel; but it is no matter, this I know for certain, that manie of us muſt ſuffer, and bee ſlain by their furie and raging: yet let us not bee diſmaied, but with a divine reſolution and courage let us wage and venture our ſelvs, our bodies and ſouls upon this his Word and promiſe: *I live, and yee ſhall alſo live, and where I am, there ſhall yee bee alſo.*

The forts of Chriſt, and of thoſe that are his.

John 17.

Chriſt carrieth himſelf in ſuch manner, as if hee took not the parts of us his poor troubled and perſecuted members; therefore (ſaid *Luther*) hee is not to bee comprehended in this life. For the world rewardeth their beſt and trueſt ſervants verie evil; they perſecute, they condemn and kill them as the moſt wicked miſchievous Hereticks and Malefactors; and Chriſt holdeth his peace thereat, and ſuffreth the ſame to bee don, inſomuch, that ſomtimes I have thereupon theſe cogitations: I know not whereon I am, whether I preach right or no? Even this (ſaid *Luther*) was alſo the temptation and trial of S^t *Paul*, touching which hee ſpake not much, neither could (as I think); for who can tell mee what thoſe words do import, where hee ſaith: *I die daily*, 1 *Cor.* 15.

The Lord Chriſt his looking a little through the fingers.

The Scripture in manie places nameth Chriſt our *Prieſt, Bridegroom, Love's delight, &c.* and it nameth us that believ in him, his *Bride, Virgin, Daughter, &c.* this is a ſurpaſſing fair, and a ſweet loving picture, which wee alwaies ſhould have before our eies. For *firſt*, hee hath manifeſted his Office of Prieſthood in this: that hee hath preached, made known and revealed his Father's Will unto us; namely, that whoſoëver believeth in his Son, hath everlaſting life. *Secondly*, Chriſt hath alſo praied, and will praie for us true Chriſtians ſo long as the world endureth, where hee ſaith, *I praie not onely for thoſe to whom I have given thy Word, and whom I have commanded to preach, but alſo for thoſe which through their words ſhall believ in mee.* *Thirdly*, hee hath offered up his bodie for our ſins upon the tree of the Croſs.

John 17.

Hee is our *Bridegroom*, and wee are his *Bride*. What hee, the loving Saviour Chriſt, hath (yea himſelf) is ours; for wee are members of his bodie, of his fleſh and bone, as S^t *Paul* ſaith. And again, what wee have, the ſame is alſo his: but (ſaid *Luther*) the change is exceeding unequal; for hee hath everlaſting innocencie, righteouſneſs, life and ſalvation; this hee giveth us to bee our own. On the contrarie, what wee have, is ſin, death, damnation, and hell, theſe wee give unto him: for hee hath taken our ſins upon him, hee hath delivered us from the power of the Divel, hath cruſh't his head, hath taken him priſoner, and caſt him down to hell, inſomuch, that now wee may (with S^t *Paul*) undauntedly ſaie; *Death, where is thy ſting?*

Bridegroom's love.

2 *Cor.* 15.

Of this ſpiritual wedding, the Prophet *Hoſea* ſpeaketh in the perſon of Chriſt, Chap. 2 *I will betroth thee unto mee for ever; yea, I will betroth thee unto mee in righteouſs, in judgment, in loving kindeneſs, and in mercie; I will even betroth thee unto mee in faithfulneſs, and thou ſhalt acknowledg the Lord.* And *Iſaiah* ſaith, *The Lord delighteth in thee, and thy land ſhall bee married.* And, *as the bridegroom rejoiceth over the bride, ſo ſhall thy God rejoice over thee, &c.*

Iſaiah 62.

Now although our ſweet loving Saviour hath inſtituted and ſolemnized a ſpiritual wedding with us, and hath betrothed himſelf unto us to bee our everlaſting Bridegroom, hath endued and graced us with his eternal celeſtial treaſure, and alſo thereto ſweareth, that hee will bee our everlaſting Prieſt. Yet notwithſtanding, all this helpeth little or nothing at all; for the greateſt heap, in the Divel's name, runneth away, whoreth againſt him, and worſhippeth ſtrange Idols, as the Jews did *Baalim* and ſerved *Aſhtaroth*, &c. and as we in Popedom did (and they yet do) by invocating of the Saints; yea, and which is more to bee lamented and bewailed, wee, who (God bee praiſed) out of God's Word do know, that hee is our High-prieſt and Bridegroom, yet, when troubles, perplexities and need preſent themſelvs unto us, and when wee ought to take our chiefeſt refuge unto him, even then flie wee from him, and do fear that hee is angrie and will forſake us.

Humane wickedneſs and ſeparation.

That

That Chriſt is our everlaſting Mediator.

1 Tim. 2. *THere is but one God,* ſaith Sᵗ PAUL, *and one Mediator between God and man; namely, the man Jeſus Chriſt, who gave himſelf a ranſom for all.* Therefore, let no man think to draw near unto God, or to obtein grace of him without this Mediator, High-prieſt, and Advocate, *Heb.* 5. and 1 *John* 2.

Acceſs to God.

Now if hee bee an *Interceſſor* for us to God, then doth it follow for certain that wee are *Sinners*, and are loſt; and wee cannot through our good works, civil kinde of life, virtues, deſerts, ſanctitie, neither through the works of the Law, appeaſ God's wrath, nor obtein forgiveneſs of ſins. Likewiſe, through this one little word [*Mediator before God*] all deſerts of Saints, our own good works and righteouſneſs are quite rejected and condemned, ſo that through the ſame, no humane creature can bee juſtified before God. Moreover, wee ſee hereby, how fierce and intollerable God's Anger is againſt ſins, ſeeing that by none other ſacrifice and offering they could bee appeaſed and ſtilled, but onely through the pretious blood of the Son of God.

Words of great weight in the holie Scripture.

Schwenckfield's *opinion of the Creaturalitie of Chriſt, and of* Luther's *earneſt oppoſition.*

Caſp. Schwenckfield's Errors.

ANno 1543, the 8th of *November*, *Caſpar Schwenkfield* ſent one of his books to *Luther*, intituled, *Of the glorie:* whereupon *Luther* brake out with fervent zeal, and ſaid, *Schwenckfield* is a ſillie creature, *qui non habet ingenium nec ſpiritum, ſed eſt attonitus*, as all ſeducers are, hee knoweth not what hee babbleth; but this is his meaning and his principle, *Creatura non eſt adoranda, quia ſcriptum eſt, Dominum Deum tuum adorabis, & ei ſoli ſervies*, The Creature is not to bee worſhipped, becauſ it is written, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerv; ſo that hee thinketh *Chriſtus eſt Creatura*, Chriſt is a Creature; therefore Chriſt ought not to bee worſhipped as a humane creature: hee feigneth two Chriſts, and ſaith, *Creaturam poſt reſurrectionem & glorificationem in Deitatem transformatam, & ideo eſſe adorandam*, that after the reſurrection and glorification the Creature is transformed into the Deitie, and is therefore to bee worſhipped: hee deceiveth in ſuch ſort the people with the glorious name of Chriſt, as hee writeth (To the praiſ of Chriſt).

Children's faith and qualitie.

A little childe goeth plainly to work, and ſaith, *I believ in Jeſus Chriſt our Lord, which was conceived by the holie Ghoſt, born of the virgin Marie, &c.* but this ideot will make two Chriſts (ſaid *Luther*) one that hanged on the Croſs, and another that aſſcended up into Heaven, and ſitteth at the right hand of God his heavenlie Father. Wee ought not (ſaith hee) to worſhip that Chriſt which hung on the Croſs and went on Earth.

Chriſt's humanitie divinely worſhipped.

But (ſaid *Luther*) Chriſt ſuffered himſelf to bee worſhipped when the man fell down before him, and Chriſt himſelf ſaith, *Whoſo believeth in mee, believeth alſo in him that ſent mee.* This fantaſtical gentleman hath filched certain words out of my book, *De ultimis verbis Davidis*, of the laſt words of *David*, therewith the fellow will trim himſelf, as *communicationem idiomatum*, communication of properties, *& identitatem perſonæ*, and the Identitie of Perſon, hee mingleth it therewith and reporteth, it was alſo my meaning. Hee will teach mee what Chriſt is, and how I ſhall worſhip him. I have (God bee praiſed) better learned it then hee, I know my Chriſt well; therefore, let him trouble mee no more. Then ſpake Doctor *Rorer* to *Luther*, and ſaid, O, Sir! that is ſomwhat too too harſh: *Luther* anſwered him, Such fellows teach mee to bee harſh, wee muſt talk ſo with the Divel. Let *Schwenckfield, publico ſcripto*, by publick writing, revoke that Hereſie about the Sacrament, and bring mee teſtimonie from Doctor *John Heſſen* and from Doctor *Moibane* of *Preſlaw*, otherwiſe (ſaid *Luther*) I will not believ him, though hee ſware unto mee, that hee had laid his fingers in the wounds.

Upright repentance of Hereticks.

And *Luther* gave to the Meſſenger that brought him the book, an open Letter with this ſuperſcription, *Luther*'s anſwer to *Schwenckfield's* Meſſenger, and ſpake theſe words unto him:

My

MY Loving Messenger, thou shalt return this answer from mee to thy Master *Caspar Schwenckfield*, and saie, That I have received from thee the book, I would that hee abstained from these proceedings; for hee hath heretofore kindled a fire in Silesia, which as yet is not quenched, and I fear will burn him eternally; besides this, hee goeth on with his Eutichianisme and Creaturalitie, and maketh the Church to err, hee having from God no command, neither hath God sent him. Give thou unto him this note also, (wherein was written these Latine lines:)

Luther's open note to *Caspar Schwenckfield.* Titles and presents of hereticks. Zech. 3. Jer. 23.

Increpet Dominus te, Satan. Et sit spiritus tuus, qui vocavit te, & cursus tuus quò curris, & omnes qui participant tibi, Sacramentarii & Eutychiani tecum, & vestris blasphemiis in perditionem, sicut scriptum est: Currebant, & non mittebam eos, loquebantur & nihil mandavi eis.

Anno 1543. Martinus Lutherus *manu propriâ.*

All Heresies and Errors go against Christ.

ALl Hereticks (said *Luther*) have opposed and set themselves against this Article of Christ. *Manicheus* opposed Christ's Humanitie; for hee alleged, Christ was a Spirit, even (said hee) as the Sun shineth through a painted Glass, and the Sun-beams do touch and go through on the other side, and yet the Sun taketh nothing away from the substance of the Glass, even so Christ took nothing from the substance and nature of *Marie*. *Arrius* assaulted the God-head of Christ. *Nestorius* held there were two Persons. *Eutyches* taught, there was but one person, for (said hee) the Person of the Deitie was swallowed up. *Helvidius* alleged, the mother of Christ was not a Virgin, so that (according to his wicked allegation) Christ was born in original sin. All the stir (said *Luther*) was about that Article which the Children use to saie, *I believ in Jesus Christ*, &c. which Article throweth down the Divel and Hell, and at the same all divels do quake and tremble. *Macedonius* opposed onely the Article of the Holie Ghost, but hee soon fell and was confounded. For if this Article of Christ remaineth, then all blasphemous spirits must vanish and bee overthrown. The Turks and Jews do acknowledg God the Father, but it is the Son that they shoot at. About this Article much bloud hath been shed. I verily believ (said *Luther*) that at Rome more then twentie hundred thousands of Martyrs have been put to death. It hath continued from the beginning of the world, as with *Cain* and *Abel*, *Ishmaël* and *Isaac*, *Esau* and *Jacob*, and I am persuaded that the Divel for and about the same was cast from Heaven down to Hell; for, becaus Hee was a fair Creature of God, therefore (doubtless) Hee strove to bee the Son.

Stint of all hereticks.

Next after the Holie Scripture (said *Luther*) wee have no stronger Argument for the confirmation of that Article, then the sweet and loving Cross. For all Kingdoms and what was powerful have stroven against Christ and this Article, but they could not prevail. Therefore the holie Scripture is the first Argument to prove the Deitie and Humanitie of Christ, the second is the Cross, and although wee would willingly bee quit and rid of that Guest the Cross, yet wee receiv him and have patience.

Certain proof.

At Rome (said *Luther*) was a Church called *Pantheon*, wherein were painted all the gods which they were able to bring together out of the whole world; all those could well accord one with another, (for the Divel therewith jeered the world, and laughed in his Fist) but when Christ cometh, him they cannot endure, then all the Divels, all Idols and Hereticks are stark mad and full of rage; for Hee is the right and true God and Man, and hath thrown them altogether on a heap. The Pope also setteth himself powerfully against Christ, but Hee must likewise bee put to confusion and destroied.

Pantheon a Church of idols in Rome.

Wee muſt not ſeparate the Deitie from the Humanitie of Chriſt.

Such ſeparating of the Divine nature from the humane in Chriſt, the Heretikes do forcely drive on.

ON the 18 of *June*, 1538. *Luther* received Letters from *Vienna*, out of which hee underſtood, that there was one, who denied, that the God-head in Chriſt did not ſuffer, but onely the Humanitie. *Luther* ſaid, *That cannot bee, for it is written, God who hath purchaſed the Church with His blood.* But (ſaid hee) here lieth the buſineſs, the Divel goeth about to tear our Saviour Chriſt in pieces; ſuch brains are not divine but ambitious, they ſeek not God's but their own honors, they ſeek to bee reſpected and had in eſteem better and before others, and will leav Scholars and Diſciples behinde them.

Whether the Godhead in Chriſt ſuffered or no?

AT the ſame time this queſtion was put to *Luther*, If it were juſtly and right ſpoken like a Chriſtian to ſaie, Chriſt did ſuffer and die according to His Godhead or divine nature, ſeeing the Godhead is not ſubject to death, neither can ſuffer nor die: for S^t *Peter* ſaith, *Chriſt was put to death in the fleſh, but quickned by the ſpirit.* Whereupon *Luther* anſwered and ſaid, All true and upright Chriſtians fearing God and the whole Chriſtian Church and Communion, do believ undoubtedly that which in the Children's Creed is ſpoken, namely, that Jeſus Chriſt the onely Son of God, in one divine ſubſtance and nature with the Father, is true man, born of the Virgin *Marie*, conceived by the Holie Ghoſt, did ſuffer, was crucified, died and was buried. Therefore wee muſt believ that not onely the nature of His Humanitie, *but alſo of His Deitie, or the right true God did ſuffer and die for us.* And although ſuffering and dying are ſtrange qualities which in particular cannot bee ſpoken of the nature of the Godhead, but onely of the nature of the Humanitie, yet notwithſtanding, foraſmuch as the divine nature hath received the humane nature, and therein hath cloathed it ſelf, ſo that the two natures together are inſeparable, and that Chriſt is now in one perſon both God and Man, and that which happeneth to this perſon Chriſt, the ſame alſo happeneth and befalleth to this perſon *God* and *Man*: Inſomuch that theſe two Natures in Chriſt do divide and impart to each other their *idiomata* and properties, that is, what the particular propertie of the one is, the ſame is alſo imparted to the other, becauſ they hang one in another, and are twiſted and united in ſuch ſort that they cannot bee parted and ſeparated in ſunder; therefore *it is juſtly and rightly ſpoken, to ſaie, The Divine nature, or God-head alſo did ſuffer and die.* As S^t *Paul* witneſſeth, *Rom.* 1. where Hee ſaith, *God's Son, which was made of the ſeed of David according to the fleſh*, &c. And in the 8 Chap. *Wee muſt bee like to the Image of the Son of God*, &c. And likewiſe, *Who ſpared not His own Son, but hath given Him for us*, &c. And in the Epiſtle to the Cor. 2. Chap. *If they had known they would not have crucified the Lord of Glorie*; Alſo *Phil.* 2. Jeſus *Chriſt*, although Hee was in the form of God (for Hee is equal with God) yet *Hee took upon Him the form of a ſervant, and was made in the likeneſs of man, and beeing found in faſhion as a man, Hee humbled Himſelf, and was obedient unto death*, &c. In like manner the Church ſingeth, *Vita in ligno moritur*, &c. Life dieth on the tree. In the ſecond Chap. to the *Hebrews* is written another excellent ſentence (ſaid *Luther*) which I will add alſo to this piece, where hee ſaith, *Thou madeſt Him a little lower then the Angels*; and afterwards, but now wee ſee Jeſus, who was made a little lower then the Angels; Wee ſee (ſaid *Luther*) that it is *Jeſus*, by His ſuffering of death, but the Hebrew ſaith, *A little while*, that is, until Hee had taſted of death.

1 *Pet.* 3. The faith of whole Chriſtendom.

Communicatio idiomatum.

Theſe words in the Hebrew ſound thus, *Thou haſt for a little while ſuffered Him to want God*, that is, *Thou didſt forſake Him* three daies of His ſuffering, as were no God with Him, but where no God is, there is no Angel. *Matth* 18.

What could bee more clearly ſpoken, (ſaid *Luther*), Hee is for a while made lower then the Angels, wherefore? by reaſon of the pains of death, for hee taſted of death, therefore for a little while Hee was made lower then the Angels, whoſe nature is not ſubject unto death, for the Angels die not. But Chriſt (although Hee bee a Creator, and a Lord of all Angels and verie God) yet Hee humbleth Himſelf and dieth. Chriſt ſaith, *Where two or three bee gathered together in my Name, there am I in the midſt of them.* In theſe words Hee certainly ſpeaketh of His perſonal preſence, that in this perſon which is and is called Chriſt, muſt certainly and truly bee preſent both God and Man in all ends and places.

But

But (said *Luther*) seeing the heart of man, humane wit, wisdom and understanding cannot fasten and comprehend the same; therefore wee should receiv it, and take hold thereof by faith, and should know that it is true, becaus God hath spoken it in His Word; do wee that, then shall wee finde, feel, and understand (as good and godlie Creatures) what comfort this Article affordeth in all need and temptations of sin and death. Wee shall also finde what light it bringeth to understand the Scriptures. But where this Article is not understood, so is it very certain, that all is cold and vanitie in men's hearts, and that there is nothing rightly understood of the Historie touching the bitter Passion of our blessed Saviour Christ Jesus, though they talk much thereof.

Of the Errors of Hereticks, concerning this Article of Christ.

I (said *Luther*) know nothing of Christ more which the Divel hath not assaulted and repugned, therefore I must begin again at the first, and search out the old Errors and Heresies. The Divel bringeth nothing that is new through those that are his.

Sabellius was the first, hee said, Christ was indeed God, but there was onely but one person in the God-head. This was the neerest and neatest Heresie, that there is but one Person, Father, Son, and holie Ghost. After him followed the *Patripassians*; these were not much unlike to him. After these came the *Arrians*, they indeed divided the Persons, but they said, The Son was not God from everlasting, but was called God, as Princes and great Rulers are named Gods. Then came the *Manichees*, they opposed Christ's Humanitie, and said, It was a spright and not a true real bodie. Then approached the *Phocians*, they gave out, that Christ was a true and real man, but Hee had no soul. The *Pelagians* and the Pope (with his retinue, have a great illustrious shew) they do yield that Christ is God and man, but they denie His Use, His Profit and Office, namely, they denie that Hee is our Righteousnes without our works, they will not hear of that by no means, but they saie, Wee our selvs must do also somthing thereunto, Christ's merits alone cannot help us. In such manner and wise, God must suffer Himself to bee led to school and reformed, as Christ saith, *Wisdom must bee justified of her Children.* Half Pelagianish and half Popish seducers.

Of Christ's Resurrection, which by humane reason and understanding cannot bee comprehended.

THe Historie of the Resurrection of Christ teacheth that, which humane wit and wisdom of it self cannot believ, that *Christ is risen from the dead*, which onely by the means of the Word of mouth (to th'end it might not fail thereof) the Angel from Heaven brought and declared; but hee brought it to the weaker vessels and Creatures, to the sillie women, and to such as were perplexed and troubled. Angelical Addition.

Indeed (said *Luther*) they were sillie fools before God and before the world. First, before God, in that they *sought the living among the dead.* Secondly, before the world, for they forgate the *great stone which laie at the mouth of the sepulcre*, and prepared spices to anoint Christ, which was all in vain. But spiritually is thereby signified this, If the *great stone*, namely, the Law, and humane traditions, whereby the Consciences are bound and snared, bee not rowled away from the heart, then wee cannot finde Christ, nor believ that Hee is risen from the dead. For through Him wee are delivered from the power and right of sin and death, *Rom.* 8. so that the hand-writing of the Conscience can hurt us no more. God's Scholars.

Of the Resurrection of Christ, and what it profiteth.

IN that Christ is risen from the dead, Hee hath drawn up all with Him, so that every humane Creature must rise again from the dead, also the ungodlie. But in that wee yet do live, and make use of the world, the same is even as when a houss-father goeth a journie, and saith to his Childe or Servant, Here thou hast two pieces of gold, make use thereof for the necessarie sustenance of thy bodie until I return again. In like manner, all Creatures are figures and pictures of the Resurrection; for towards the Summer, they are revived again from the dead, they grow and are green, which in Winter time were gon as dead. Strength and Operation of Christ's Resurrection.

Christ's Ascension.

Alſo when Hee aſcended up to Heaven, then Hee took likewiſe all with Him to the right hand of the Father, and hath removed us (wee that are members of His bodie) into the heavenlie beeing, that wee alſo with Him ſhall bee Lords of all things; yet ſo, that Hee remaineth the firſt-born among many Brethren.

A righ: Chriſtian alreadie in the life everlaſting.

Therefore a true Chriſtian that beleeveth this, beholdeth the Sun and everie thing which wee uſe in this world, as if they were not here, but alwaies hath his cogitations of the life to com, in which hee is already, though it ſeemeth not ſo. Likewiſe every Creature doth wait for the deliverance and revealing of the Children of God.

Nota bene. A Chriſtian's Righteouſneſs.

All Creatures therefore are now caſhiered, alſo all works (bee they never ſo holie) are utterly excluded and pared away (beeing held neceſſarie to Salvation.) If (ſaid *Luther*) a good work juſtifieth and ſaveth, then Apples and Pears do juſtifie and ſave. The righteouſneſs of a true Chriſtian is not ſuch a righteouſneſs as is in us or that cleaveth unto us, as a qualitie or a virtue, that is, which is found by us, or which wee feel and are ſenſible of: O no, but it is a ſtrange righteouſneſs wholly without us.

1 *Cor.* 1. Chriſt Himſelf is our *Formalis Juſtitia*, our compleat and ſubſtantial righteouſneſs.

Of the ſuffering of Chriſt and His Church, and how Chriſt deſtroieth the power of the Divel.

Chriſt's yerning love after us.

IS it not a wonder beyond all wonders, (ſaid *Luther*) that the Son of God (whom all Angels and the heavenlie Hoſts do worſhip, and at whoſe preſence the whole earth quaketh and trembleth) ſhould ſit there among thoſe wicked wretches, and ſhould ſuffer Himſelf to bee ſo lamentably tormented, ſcorned, derided and contemned? They ſpit in His face, they ſtrike Him in the mouth with a Reed, and ſaie, O! Hee is a King, Hee muſt have a Crown, and a Scepter. The ſweet bleſſed Saviour (ſaid *Luther*)

Pſal. 22. complaineth not in vain in the *Pſalm, Diminuërunt omnia oſſa mea*, in ſuch ſort did they entertein and dazel Him. Ah, our ſuffering (ſaid *Luther*) is not worthy to bee named a ſuffering, when I conſider my croſſes, tribulations, and temptations, I ſhame my ſelf almoſt to death, thinking what they are in compariſon of the ſufferings of my bleſſed

Rom. 8. Saviour Chriſt Jeſus. And yet wee muſt bee conformable to the expreſs Image of the Son of God. And what if wee were conformed to the ſame, yet were it nothing. Hee is *Filius Dei*, wee are poor Creatures, though wee ſhould ſuffer everlaſting death, yet were the ſame of no value.

The helliſh devouring wrath of the Divel.

The wrath is fierce and devouring which the Divel hath faſtned againſt the Son of God, and the generation of mankinde. I beheld once (ſaid *Luther*) a Wolf tearing a ſheep in pieces, it pitied mee much to ſee it. When the Wolf cometh into a ſheep-fold hee neither devoureth nor eateth any until hee hath killed them all, and then hee begin's to eat, thinking to devour them all. Even ſo is it alſo with the Divel; I have now (thinketh hee) taken hold on Chriſt, and in time I will alſo ſnap His Diſciples; but the Divel's

This is fit for the Divel. fooliſhneſs is this, hee ſeeth not, that hee hath to do with the Son of God; hee knoweth not that in the end it will bee his bane. It will com to that paſs (ſaid *Luther*) that the Divel muſt bee afraid of a Childe in the Cradle: for when hee but onely heareth the Name [*Jeſus*] uttered out of a true faith, then hee cannot ſtaie, for hee thinketh, I have murthered him; the Divel would rather run through the fire, then ſtaie where Chriſt is; therefore it is juſtly ſaid, *Semen mulieris conteret caput ſerpentis*, The ſeed of the woman ſhall break the ſerpent's head. I ween indeed (ſaid *Luther*) Hee hath ſo cruſht his head, that hee neither can abide to hear, nor to ſee Chriſt Jeſus. I oftentimes delight my ſelf (ſaid *Luther*) with that ſimilitude in *Job*, of an Angle-hook which Fiſhermen uſe to caſt

Auſtin ſpeaketh thus by waie of a ſimilitude. *Serm.* 10. *de Temp.* into the water, and put on the hook a little worm, then cometh the fiſh and ſnatcheth at the worm, and getteth therewith the hook in his Jaws, and the Fiſher pulleth him out of the water. Even ſo hath our Lord God dealt with the Divel, God hath caſt into the world His onely Son (as the Angle) and upon the hook hath put Chriſt's Humanitie (as the worm) then come's the Divel and ſnappeth at the (man) Chriſt, and devoureth Him, and therewithall hee biteth the Iron hook, that is, the Godhead of Chriſt, which choaketh him, and all his power thereby is overthrown to ground: This is called *Sapientia divina*, Divine Wiſdom.

Collation

Collation of Christ's sufferings with the sufferings of His Church.

THe labor of young Divines (said *Luther*) should bee, that they conferred *Passionem Christi*, the Passion of Christ with the sufferings of the Church. Christ spake these words upon the Cross not in vain, *Consummatum est*, It is finished: for indeed the sufferings of Christ are fulfilled in His Church. For first, they platted the Crown upon His head, and scorned Him, when the Pope proclaimed himself, *Rex Regum, & Dominus Dominantium*, King of Kings, and Lord of Lords. Afterwards they crucified Him *Votis & Cultibus monasticis*, with Vows and monkish worship. Then the Earth quaked, and the Sun lost the shining. The Pope's Government hath lost its glorious lustre and shew, both his eies are dashed out. Likewise the rocks clave in sunder, that is, more stiff-necked heads do now com to the Gospel, which never heretofore could bee brought thereunto. Now remaineth onely, *In manus Tuas commendo spiritum meum*, Into Thy hands I commend my spirit. The words which this man, Jesus, speaketh are of great weight, at which all Angels must wonder, yea, the circuit of the whole Earth thereat must quake and tremble.

Christ's sufferings pictured.

At what time and hour Christ did eat the Passover.

CHRIST, (said *Luther*) according to the Law of *Moses*, began to eat the Passover with His Disciples, on the *Maundy Thursdaie* at Evening time, (when the daie began at seven of the Clock) and then Hee instituted the New Passover; and when Hee had washed His Disciples feet, Hee went out into the Garden, and there Hee was taken Prisoner about the eighth hour of the night; for (said *Luther*) such a great and heavie combat could not long endure. First, Hee was led to *Annas*, afterwards to *Caiaphas*, where *Peter* denied Him thrice before the Cock crew, namely, from nine to twelve: The rest of the time until morning, the Jews spent in tormenting, scorning and contemning of that immaculate Lamb, our most sweet and blessed Saviour, Christ Jesus. Early in the morning, the High Priests held a Council, and heard Christ; afterwards when it was daie, that is, about the sixt hour, they led Jesus to *Pilate*, there they accused and condemned Him to bee crucified, and spent almost three hours therewith, so that it was about nine of the Clock before Christ was nailed upon the Cross. And this is it which S^t *Mark* saith, They crucified Jesus about the third hour, that is, it was not yet six. And S^t *John* (becaus it was neerer six then three) writeth, Christ was crucified about six, that is, about nine according to our Dials. The Jews began to press *Pilate* to crucifie Christ at nine, but it was twelve before they obteined it. And about twelve (when Hee had hung a while on the Cross) was that darkness. At last, about nine, that is, toward Evening about three, Hee yielded up the Ghost with a loud crie.

Brief historie of Christ's sufferings.

Time and hour in which Christ was crucified.

And becaus it was the Preparation (saith hee) the Jews made haste to take the dead bodie down from the Cross; so that Christ laie in the Grave the fourth part of the Jews Sabbath, and that was one daie. The second daie began on the *Fridaie*, after the Sun was set, and lasted the whole night, until the Sun went down again on the *Saturdaie*. All this time Christ laie in the Grave.

Christ in the Grave.

But on the *Saturdaie*, after the Sun went down, began the third daie, which the Jews (according to their custom) called one of their Sabbaths, that is, the daie next before *Easter Daie*. On that *Sundaie* early, as it was clear daie of the same third Daie, when the Sun was up, arose again from the dead, Christ our Saviour. And that is it, which wee acknowledg in our Creed, believ and saie, *Arose again the third daie*; wee saie not, after three daies, but on the third daie.

One of the Sabbath daies.

Christ's Resurrection.

Of the sweet and amiable Discours of Christ at His last Supper.

THe Conversation or Discours which Christ held with His Disciples, when Hee took His leav of them at His last Supper, was (doubtless) most sweet, loving and friendly, when Christ talked with them so lovingly, like a Father with His Children, when hee intendeth or must depart from them. Hee took their weakness in good part, and did bear with them, although now and then their discours was very gross and full of simplicitie; As when *Philip* said, *Shew us the Father*, &c. And *Thomas, Wee know not the Waie*, &c. And *Peter, I will go with Thee into death*. These were all Collations

Christ's familiaritie. *Tit. 3.*

and table-diſcourſes, where each one of them freely and undauntedly ſhewed and diſcovered the cogitations of his heart. Never ſince the world ſtood (ſaid *Luther*) was a more precious, coſtlie, ſweet and amiable Banquet, Feaſt, Converſation and Diſcourſ, then this.

Of Chriſt's ſweating of bloud, and other His ſpiritual ſufferings in the Garden.

Unmeaſurable ſufferings.

TOuching the ſweating of bloud, (ſaid *Luther*) and other high ſpiritual ſufferings which Chriſt endured in the Garden, the ſame no humane Creature can know nor imagine: If one of us ſhould but begin to feel one of the leaſt of thoſe ſufferings, then ſurely hee muſt die inſtantly. Yee know there are many people that do die *Ægritudine animi*, for grief of minde: For ſorrow of heart is death it ſelf. If a man ſhould feel ſuch anguiſh and pain as Chriſt had, and that notwithſtanding the ſoul ſhould remain in the bodie and endure the ſame, it were impoſſible, but that bodie and ſoul muſt part in ſunder. In Chriſt onely it was poſſible, and therefore upon the ſame there iſſued from him bloudie ſweat.

Sorrow of heart.

Of Chriſt's own proper work.

Chriſt's own.

CHriſt (ſaid *Luther*) had neither monie nor riches, neither had Hee an earthlie Kingdom, for Hee gave the ſame to Kings and Princes. But Hee reſerved one thing peculiarly to Himſelf which no humane Creature nor Angel could undertake to do, namely, that Hee is a Conquerour over ſin, death, divel and hell, and in the midſt of death can deliver and ſave thoſe that through His Word believ in Him.

How Chriſt is truly Ours.

Rightly to acknowledg Chriſt.

THat Chriſt is the moſt pure and ſanctified perſon, the ſame acknowledgment is true, but wee muſt not remain onely by this acknowledgment; for thereby wee have as yet not obtained Him. It is not enough for thee to know that Chriſt is true God and Man, and that Hee onely is Juſt and Holie: No, (ſaid *Luther*) that is not ſufficient; but as then thou doſt acknowledg Him right, and obteineſt Him to bee thine own, when thou believeſt, that this moſt pure, ſanctified and innocent perſon is given and preſented unto thee by the Father, to the end Hee ſhould bee thy High Prieſt and Saviour, yea, thy ſervant, who hath diſrobed Himſelf of His Innocencie and Holineſs, and hath put on thy wretched and ſinful perſon, and therein hath loaded Himſelf with thy ſins, death and curſ. Moreover, that for thee Hee is made a ſacrifice and a curſ, to the end Hee may deliver thee from the curſ of the Law, as S^t *Paul* ſaith, *Gal.* 4.

Works *in Juſtificatione* are of no worth.

And hence it followeth effectually, that neither the Law nor good works do deliver from the curſ, but onely and alone our Saviour Chriſt, to whom God hath given that honor. Therefore, I do truly admoniſh all men (even for God's ſake) that in any wiſe they would learn well and throughly to know Chriſt, and to make a right difference between Him and the Law, and that with all diligence they would take good heed to that which S^t *Paul* ſaith, *Gal.* 3. *They which are of the works of the Law, are under the curſ,* &c. Afterwards in another place hee ſpeaketh thus, *Chriſt hath delivered us from the curſ of the Law, when Hee became a curſ for us.* Now, if Chriſt hath delivered us from the curſ, then ſurely wee are not delivered therefrom through the Law, nay, the Law draweth and caſteth us more powerfully under the curſ. Therefore it followeth, that the Love (of which the ungodly Sophiſts do prate ſo much, as if the ſame could make the faith upright) doth nor can in no wiſe deliver from the curſ.

Contrarie concluding ſpeeches.

But (ſaid *Luther*) even as Chriſt is far another thing, then is the Law and the works thereof; even ſo it is likewiſe altogether another thing with the delivering from the curſ (which is don onely by Chriſt) then with our deſerts, love, or works, thereby to bee delivered from the ſame, as the Sophiſts do allude. But what can or ſhould wee

boaſt

boast of our deserts or love, whenas Christ Himself must becom a curs for our sins, if wee intend to bee saved?

Therefore nothing is more sure then this, hee that doth not fasten and take hold on Christ by faith, and doth not comfort himself therein, that Christ is made a curs for him, the same is still and remain's under the curs. Therefore the more that wee labor by works to obtain Grace, the less wee know how to take hold on Christ; for where Hee is not known and comprehended by faith, there is to bee exspected neither advise, help nor comfort, though wee tormented our selvs to death.

That Christ is the greatest sinner on Earth.

TRuly (said *Luther*) all the Prophets did well foresee in the Spirit, that Christ would becom the greatest sinner that ever came upon the face of the whole earth. For inasmuch as Hee is a sacrifice for the sins of the whole world, therefore Hee is now no more an Innocent person and without sin, Hee is not now the Son of God in Glorie, but Hee is a notorious sinner and for a while forsaken (*Psal.*8.) and hath lying upon His neck the sins of all mankinde; Hee hath now loaded upon Him the sins of S^t *Paul*, who was a blasphemer of God, and a persecutor of His Church; Hee hath also upon Him S^t *Peter*'s sins, that denied Christ; In like manner, *David*'s sins, who was an Adulterer, and a Murtherer, and made that the Name of the Lord among the Heathen was blasphemed.

To becom a sinner.

2 *Cor.*5.

To conclude, Hee is now the person that hath loaden Himself with all the sins that have been, are, and hereafter shall bee committed by the whole generation of mankinde: Not so, as that Hee Himself had committed those sins, but in that Hee hath taken upon his bodie the sins from us, which wee have don and committed, to th'end Hee might make satisfaction for the same with His own most precious bloud.

Christ in the slime of sin. *Zech.*3.

Therefore the Law (which *Moses* gave to bee executed upon all malefactors and murtherers in general) taketh hold on Christ; for the Law findeth Him with and among the sinners and murtherers, (although for His own Person hee bee innocent): Even as the Magistrate holdeth that person not for innocent that is taken and found in the companie and among the murtherers, but punisheth him, although in all the daies of his life hee never committed any capital offens which might bee held worthy of death.

*Psal.*69. Punishment of fellowship.

But now Christ is not onely found with and among the sinners, but Hee (according as it was pleasing to His heavenlie Father to have it so) was willing that Himself should bee found in the fault, and as an Actor or a Malefactor, and Hee was willing to bee Bail, yea, to bee a Pawn and Suretie for the malefactors and sinners. Therefore and for that caus Hee also took upon Him the flesh and bloud of those which are sinners, murtherers, &c. Now seeing that the Law hath found and taken hold upon Him with and among the murtherers and malefactors; therefore hath it also found Him guiltie as a malefactor and a sinner, and hath condemned and executed Him.

The Lord Christ's comfortable access and appearing for us.

This friendlie and loving manner of picturing Christ before us, the Sophists as the wickedst robbers of God do altogether darken and falsifie; for they will not that Christ is made a curs for us, to the end Hee might deliver us from the curs of the Law, neither will they have that Christ should have any thing to do with sins, and poor sinners (whenas notwithstanding onely for their sakes Hee was made man and died for them), but they picture before us only Christ's Examples, which (they saie) wee ought to imitate and follow; and therewith they do not onely rob and steal from Christ His proper Style and Title (that Hee can and will deliver sinners from their sins, and from death, for thereunto Hee was from eternitie called, foreseen and ordained) but also they make of Christ a severe and an angrie Judg, a fearful and an horrible Tyrant, which can nor will do nothing els, but continually bee full of wrath towards poor sinners, and condemn them.

Sophists scorners of Christ.

*Ephes.*1. *Apoc.*5.

But (said *Luther*) wee that are true Christians must behold and look otherwise upon Christ, namely, that as Hee hath taken upon Him our flesh and bloud, so hath Hee also taken upon Him our sins, our curs, our death, and all manner of our mishaps and plagues, and

Christ's true and proper picture.

and that through Himſelf, and for our ſakes and good Hee hath ſlain all His and our enemies (damnation, death, and hell) triumpheth over them, and that they muſt caſt themſelvs down under His feet.

Of Chriſt's Riding into Jeruſalem.

To foot on the ground of holie Scripture.

THe Riding of our bleſſed Saviour into Jeruſalem (ſaid *Luther*) was altogether a poor and beggerly kinde of Riding, where Chriſt (a King of Heaven and Earth) ſitteth upon a ſtrange and ſillie Aſs; as *John* ſaith clearly, that ſuch Aſſes were appointed for poor people, that in times of need and neceſſitie they might make uſe of them for nothing; they needed not to give any hire for them. His Saddle were the ſimple cloaths of His Diſciples, which they laid upon the Aſs. This was a very ſtrange kinde of riding for ſo powerful a Potentate, as the Prophecie of the Prophet *Zechariah* ſhewed, to the end the Scripture might bee fulfilled. For as Hee came from *Bethaven* to *Bethphage* to the mount of Olives (which was not above one quarter of a League from Jeruſalem, and when Hee had raiſed *Lazarus* from the dead, and that a multitude of people went before, and followed after Him) then did Hee ſend His Diſciples away to fetch the Aſs: Hee would needs ride, that the Scripture might bee fulfilled.

Service and dutie of Preachers.

But I hold (ſaid *Luther*) that Chriſt Himſelf did not mention that Prophecie, but rather, that he Apoſtles and Evangeliſts did uſe it for a witneſs. Chriſt in the mean time did preach and weep, but the people honored Him with Olive branches and Palms, which are ſigns of Peace and Victorie. Such Cerimonies have the Heathen received afterwards of the Jews, and not the Jews of the Heathen (as ſom allude); for the Nation of the Jews and Jeruſalem was much elder then the Grecians and Latines. The Grecians had their beginning about the time of the Babyloniſh Captivitie, but Jeruſalem was long before the time of the Perſians and Aſſyrians, and therefore much longer before the Greeks and Romans, ſo that the Heathen received many Cerimonies from the Jews as the Elder Nation. But (ſaid *Luther*) the riding of our Saviour Chriſt, notwithſtanding, was exceeding ſtatelie and glorious, as beeing extolled moſt famous through the Prophecies and works of wonder, though outwardly to the world it ſeemed poor, contemned and beggerlie.

Joſephus contra Appionem & in Antiq.

Of Chriſt's ſufferings, and who did Him moſt hurt, and yet do.

Joh. 14.

CHRIST ſuffered moſt Innocently (ſaid *Luther*) and might well ſay, *John* 14. *The Prince of this world hath nothing in Mee*, and yet nevertheleſs Hee ſuffered great torments, was pitifully torn and ſmitten for the ſakes of our ſins. The Jews crucified Him with words, but the Gentiles have crucified Him with works and deeds. Chriſt's ſuffering is a great and main Prophecie of the wickedneſs of us Gentiles (which were Gentiles, but now Chriſtians): For Chriſt ſuffereth ſtill to this daie in our Church much more then in the Synagogues of the Jews; far greater blaſpheming of God, contempt and tyrannie is now uſed among us then was heretofore among the Jews. In Italie, when mention is made of the Article of Faith and of the laſt Daie of Judgment, then ſaith the Pope with his greazed crew, O! doſt thou believ that? Pluck thou up a good heart, and bee merrie, let ſuch cogitations fall, &c. Theſe and the like blaſphemies doth not onely the Pope commit himſelf, but alſo whole Italie, and it is ſo common among them, that without all fear of puniſhment for the ſame, they ſpeak and uſe ſuch and the like words openly in every publick place and convention.

Nota bene.

Of Chriſt's Coming.

Prophets cogitations of the laſt Daie.

THe Prophets (ſaid *Luther*) did ſet, ſpeak, and preach of the ſecond coming of Chriſt in manner as wee now do; wee know that the laſt daie will com, yet, wee know not what and how it will bee after this life, but onely in general, that wee which are true Chriſtians ſhall have everlaſting Joie, Peace and Salvation. The Prophets held likewiſe, that ſoon after the coming of Chriſt the laſt Daie would appear.

Firſt,

First, in that they named the daie of the *Messias*, the last daie. *Secondly*, they set the signs of the first and second coming both together, as if they would happen and com to pass at one time. *Thirdly*, in the Epistle to the *Corinthians*, they demanded of S^t *Paul*, if the last daie would soon appear while they of *Corinth* yet lived. *Fourthly*, Christ Himself related one and the self-same manner of signs to com together. (O, (said *Luther*) how willingly would I have been once with our Saviour Christ here on earth, at such a time when hee was merrie.) 1. 2. 3. 4. *Luther's* yerning after Christ's Communion.

The speech of S^t *Austin* is exceeding Christian-like, where hee saith, Christ hath changed His simple and single with our two-fold and double, and therewith hath made a compleat number; for our Saviour's death is called, the simple and single, as Hee that died onely in bodie, but without Him our death had been two-fold and double, wee should have been everlastingly lost in bodie and soul for the sake of our sins.

That Christ did preach out of a Book.

DOctor *Jacob Schenck* never preacheth out of his book, but I do, (said *Luther*), though not of necessitie, as if it could not otherwise bee; but I do it for Examples sake to others. And indeed (said hee) no man ought to bee ashamed of his book in the Pulpit, seeing our Saviour Christ, the highest Doctor and Master, was not ashamed thereof, and hath left to us an Example to preach out of the Book, as out of the Prophet *Esay*. Doctor *Jeckle Schenck* Preacher at Torgaw. *Luke* 4.

Of Christ's descending into Hell.

MY simple opinion is, (said *Luther*), and I do believ, that Christ for us descended into Hell, to th'end Hee might break and destroie the same, as in the 16 *Psalm*, and *Acts* 2. is shewed and proved. Though curious and contentious spirits and self-conceited wiselings do take occasion to dispute and alledge, that the word *Infernus*, Hell, is taken and understood to bee the Grave, as in the first Book of *Moses* certain times is written about the Creation. But here is written not onely the Hebrew word *Nobat*, that is, Pit, but *Scola*, that is, *Gehenna*, Hell: for the Antient made four differences of Hell. *Luther's* opinion of Christ's descending into Hell.

Of Christ's Resurrection.

THe Resurrection of our Saviour Christ, preached of in the Gospel, raiseth Earthquakes still in the world, as it was when Christ sprang up and arose out of the Sepulchre with a great and terrible Earth-quake. Even so (said *Luther*) still to this daie the world is moved, and great Tumults are raised when wee preach, confess, and acknowledg only and alone the Righteousness and Holiness of Christ, that through the same onely wee are justified and saved. But such Earthquakes and Tumults are wholesom for us, yea, they are comfortable, pleasant, and delightful to such as live in God's fear, and are true Christians: Such Rumors, Earthquakes and Tumults are of us more to bee desired and wished for, then peace, rest and quietness against God with evil Consciences. Christ's Resurrection through the Word.

The Jews (said *Luther*) flattered themselvs and thought, the Kingdom of Christ would have been a Temporal Kingdom, and also the Apostles themselvs were of that opinion, as is noted *John* 14. *Lord, how is it that thou wilt manifest thy self to us, and not unto the world?* As if they would saie, Wee thought that the whole world should behold Thy glorious state, that Thou shouldst bee Emperor, and wee twelve Kings, among whom the Kingdoms should bee divided, so that each of us should have to bee our Disciples, six Princes, Dukes, &c. (which would make the number of 72. for so many were of them.) In this manner (said *Luther*) had the loving Apostles shared and divided the Kingdoms between and among themselvs, according to the Platonical meaning, that is, according to the wit and wisdom of humane understanding. But Christ describeth His Kingdom far otherwise, namely, *Hee that loveth Mee, will keep My Word, and My Father will love him, and Wee will com unto him, and make Our abode with him*, &c. Jewish cogitations of Christ's Kingdom.

Epitaphium

Epitaphium Salvatoris noſtri Jeſu Chriſti, quod fixũ eſt Hieroſolymis ad Sepulcrũ Chriſti.

SUm Deus, ex quo carnem deſumpſi ſine nævo,
Plebs mea me ligno fixit pendente maligno,
Aſpice plaſma meum, qui tranſis ante ſepulcrum,
Qui triduo jacui, cum pro te paſſus obivi,
Quid pro Me pateris, aut quæ Mihi grata rependis?
Sum Deus & pulvis, ſed regnes ſi modò ſerves.
Pro te paſſus, ita tu pro Me proſpera vita,
Pro te plagatus, pro Me tu nega reatus.

Another Epitaph which is yet found by the Sepulcre of our Saviour Chriſt.

Monachiſmus.

HIc ſub clauſura jacet Chriſti caro pura,
Sub cujus curâ ſemper ſtat noſtra figura;
Eſt Deus hìc tantus, natus de virgine quantus,
Militiæ caput hìc jacet, jacet hìc mundi medicina.

Whether thoſe that did ſpread abroad and make report of Chriſt's wonderfull works, did write thereon or no, ſeeing Chriſt forbade them to do the ſame.

John 14.16.

Against the abominable diſeaſe of Ambition.

WHen Chriſt (ſaid *Luther*) ſpeaketh, as without His Office, then Hee ſpeaketh as Hee is God, as when Hee ſpeaketh of His Perſon, and ſaith, *All that is the Father's, the ſame alſo is Mine: Believ yee in God, ſo believ yee alſo in Mee,* &c. But when Hee ſpeaketh according to His Office (as beeing ſent from the Father) then Hee ſpeaketh as a Man or Servant, and not of His Perſon, as when Hee ſaith, *I am com that I may ſerv or miniſter,* &c. ſee here in this place, where Hee forbiddeth to ſpread abroad or to make known His works of wonder. There Hee ſpeaketh as beeing ſent from the Father, and doth well and right therein in forbidding them, to the end that thereby Hee might leav to us an Example, not to ſeek our own praiſ and honor, in that wherein wee do good; but wee ought to ſeek onely and alone the honor of God. From hence S^t *John* in his whole Goſpel witneſſeth, Chriſt hath honored the Father, and not Himſelf, of which hee hath put us Preachers in minde. In like manner Hee ſpeaketh alſo of His Office, where Hee ſaith, *The Son knoweth nothing of that hour,* &c.

Of Chriſt's Humilitie and Familiaritie.

Examples of Doctrine. *Eccleſ. 3.* The higher thou art, the more humble thy ſelf. *Contrarium facit mundus.*

THe Communion or Fellowſhip of our bleſſed Saviour Chriſt (ſaid *Luther*) was doubtleſs moſt loving and familiar; for Hee humbled Himſelf exceedingly, Hee held it for no robberie (as Hee was God) to bee made man like unto us (yet without ſin) &c. Hee ſerved and waited upon His Diſciples as they ſate at Table, (as my ſervant (ſaid *Luther*) uſeth to do to mee) the good Diſciples, as plain, ſimple people, were at length ſo uſed unto it, that they were even content to let Him wait. In ſuch manner and wiſe hath Chriſt ſufficiently fulfilled His Office, as is written, *Hee is com to miniſter, and not to bee miniſtered unto.* Ah (ſaid *Luther*) it is a high Example, in that Hee ſo deeply humbled Himſelf and ſuffered, who nevertheleſs had created the whole world, Heaven and Earth and all that is therein, and who with one finger could have turned it upſide down, and deſtroied it.

That Chriſt in wonderfull wiſe leadeth His Kingdom and Government.

Chriſt's ſenſible power.

IN a wonderful wiſe doth Chriſt rule and govern His Kingdom, and in ſuch manner concealeth Himſelf, that His preſence is not ſeen, and yet notwithſtanding Hee putteth to ſhame Emperors, Kings, Popes, and all ſuch that take themſelvs to bee wiſe, juſt, and powerful. But thereunto belongeth a *Plerophoria,* that is, that wee bee ſure and certain of the ſame.

Let

Let this Religion which wee confeſs ſeem to the world never ſo fooliſh, yet notwithſtanding, I (ſaid *Luther*) do and will believ in that one onely Jew which is called Jeſus Chriſt, who is the onely beginning and end of all my divine Cogitations, which I have or may have continually daie and night. Yet nevertheleſs I do finde and freely do confeſs, that I have attained ſcarcely and meerly but onely to a ſmall and weak beginning of the heighth, of the depth, and of the breadth of this unmeaſurable, incomprehenſible, and endleſs Wiſdom, and ſcarcely have gotten and brought to light but a few ſtumps and fragments out of this moſt deep and precious profunditie. Chriſtians Religion and Preaching.

That Chriſt is Law and Freedom, Sin and Righteouſneſs, Death and Life.

THe holie Scripture (ſaid *Luther*) giveth to our Saviour Chriſt many fair and ſweet loving names: Hee is called therein our *Law*, our *Sin*, *Death*, &c. although in Himſelf Hee is altogether *Freedom*, *Righteouſneſs*, everlaſting *Life* and *Salvation*. But Hee is becom a Law againſt the Law, ſin againſt ſin, and death againſt death; for this cauſ, namely, that Hee may deliver us from the curſ of the Law, and may juſtifie us and make us alive from ſin and death; and in this ſort, Chriſt is Law and Freedom together, Sin and Righteouſneſs, Death and Life. For even in that Hee ſuffered the Law to accuſe Him, ſin to condemn Him, and death to devour Him, even therefore hath Hee together therewith taken away the Law, hath condemned ſin, and hath juſtified and ſaved us; for Hee did all for our ſakes. Chriſt's Name and Benefits.

Even ſo likewiſe Chriſt is together a *Poiſon*, and *a wholeſom Phiſick*; *a Poiſon* Hee is, wherewith the Law, ſin and death muſt bee deſtroied; Hee is *a wholeſom Phiſick* through which the faithful are not onely made free from all miſchiefs, but alſo are juſtified, enlivened and ſaved. 2 Cor. 2.

Why Chriſt is com.

CHRIST, true God and man, God from everlaſting, but according to His time, Man, born of the pure Virgin *Marie*, is com, not to give, or to erect the Law, but much more to bee *ſcared, feared, and to bee affrighted by the Law*, and afterwards to overcom ſuch fear, and ſo to accompliſh and fulfill the Law, and in every regard to take the ſame away from us. Chriſt is not a Teacher of the Law as *Moſes* was, but Hee is a Diſciple that would bee ſubject to the Law, to th'end Hee might deliver (through ſuch His obedience and ſubjection) thoſe that were under the Law. In all the Papiſtical books (ſaid *Luther*) there is not to bee found ſo much as one letter of theſe inеſtimable benefits; but directly the contrarie is found, namely, that Chriſt is a Teacher of the Law, that Hee is a fearful and a ſtern Judg, and far more fierce and cruel then *Moſes* was. Gal. 4.

Of Chriſt's own particular Work and Office.

CHriſt's own proper Work and Office is, (ſaid *Luther*) that Hee ſhould enter combat and fight with the Law, ſin, and death, for the whole world; and ſhould fight and ſtrive with them in ſuch ſort, that Hee muſt load them all upon Himſelf, and muſt bear them. But afterwards, when Hee hath loaded Himſelf therewith, and carried them, that as then onely Hee and alone Himſelf ſhould get the victorie, and utterly overcom and deſtroie them, and ſo to quit and releaſ the faithful from the Law and all evil. Therefore in that Chriſt doth expound the Law and worketh miracles, the ſame are but mean and ſmall benefits in compariſon of the right and true good, for which end Hee chiefly came. For the Prophets, and ſpecially the Apoſtles, wrought and did greater miracles then Chriſt Himſelf.

To what people the Coming of Chriſt is profitable.

THat our Saviour Chriſt is com, the ſame (ſaid *Luther*) helpeth and availeth nothing at all the Hypocrites that live ſecurely, and without all fear of God, neither redoundeth the ſame to the good of ſuch as are publick and ungodlie contemners, nor doth it any waie help or advantage the Reprobate, that think, there is no grace nor comfort Separated from Chriſt.

comfort further to bee exſpected, when by the Law they are ſcared and affrighted. But Hee cometh to the good, profit, and comfort of thoſe, whom for a time the Law hath plagued and affrighted, yet they deſpair not in their trials and affrightments, but with comfortable Confidence do ſtep to Chriſt the Throne of Grace, who hath delivered them from the curſ of the Law, when Hee Himſelf became for them a Curſ. They that do thus, do certainly finde and obtein Mercie and Grace.

Faith's Courage.

Hee that knoweth Chriſt aright, the ſame is his craft-maſter in the holie Scriptures.

Contra Chriſtian knaviſh cloaking.

Cabala (ſaid *Luther*) was in requeſt until Chriſt came, but foraſmuch as Chriſt is com, and that the grave ſtandeth open, ſo hath it all an end. Yet our Sectaries do allege that many things lie ſtill hid and concealed in the holie Scripture which hitherto are not revealed. That is falſ, (ſaid *Luther*) for the Grave ſtandeth open, and Chriſt is com out in publick ſight: Therefore hee that knoweth Chriſt aright, the ſame is, and remain's his craft-maſter in the Scriptures.

That we ought not to bee afraid of Chriſt.

Divelliſh abſtaining from Chriſt.

IS it not a plague (ſaid *Luther*) that wee alwaies will bee afraid of Chriſt, whenas there never was in Heaven nor on Earth a more loving, familiar, and milder man both in words, works and carriage, ſpecially towards poor, ſorrowful and tormented Conſciences? From hence the Prophet *Jeremiah* praieth and ſaith, *O Lord, grant that wee bee not afraid of Thee.*

That Chriſt's death will not bee forgotten.

Jewiſh gall and wrath.

THe death of many people are forgotten (ſaid once a Jew) and cannot the death of Chriſt bee forgotten? This was a Divelliſh ſpeech, (ſaid *Luther*). O no, Sir Divel, it is written, *Sheb limini*, that is, *Sit Thou on my right hand*, &c. Therefore wee muſt and will preach and teach of Chriſt, of His Paſſion and death ſo long as the world endureth.

That Chriſt warreth with great Potentates.

By ſuch is honor to bee obteined. *Exod.* 9.

ON the 18 of *Auguſt* 1535. *Luther* (receiving Letters from *Franckfort*, relating the great Enterpriſes and preparations of the Emperor againſt the Proteſtants) ſaid, Our Saviour Chriſt will not wage wars with beggers, but with great and powerful Kings and Princes, as is written, *Kings of the earth ſtand up, and the Rulers take counſel together againſt the Lord, and againſt His Anointed.* Well, on, (ſaid *Luther*) they will finde their counſels altogether vain and frivolous; for Chriſt ſhall win the field. Wee ſee alſo how the Prophets bickered and ſtrove with Kings, as the Kings of Babel and Aſſyria, &c. In like manner *Daniel*, one of the chiefeſt Prophets, wraſtled and ſtrove with Kings, and they again reſiſted the Prophets. All thoſe Kings are gon, and lie in the Aſhes, but Chriſt remaineth ſtill, and will remain a King for ever.

That Chriſt, after His Reſurrection, did oftentimes diſcover and ſhew Himſelf to His Diſciples.

Chriſt remain's in His gracious wonted manner.

AFter Chriſt's Reſurrection, as Hee was preſent with His Diſciples, did eat with them, ſurely (ſaid *Luther*) they could not chuſe but know, that they had there preſent with them, the Lord of the high divine Majeſtie, and alſo, they muſt needs have called to minde and remembred how (like wicked wretches) they had carried themſelvs towards Him, and how (but ſhortly before) they had ſhamefully dealt with Him, had left and forſaken Him in His greateſt need. Doubtleſs (ſaid *Luther*) the good and loving Diſciples were much amazed and aſtonied, as is written of S^t *Peter*, that hee was ſad and ſorrowful. Therefore it was highly neceſſarie for Chriſt to com to them again, and to viſit them according to His Promiſs, when Hee ſaid, *I will ſee you again, and your hearts ſhall bee joyful.* For if Chriſt had not don the ſame, Hee had never won the Apoſtles unto Him.

That Christ must maintein and defend his Word himself, wee are too too weak to do the same

THe Divel oftentimes (said *Luther*) hath cast these cogitations into my brest; namely, How if thy Doctrine bee falſ and erroneous, wherewith the Pope, the Maſs, Friers and Nuns are thus dejected and ſtartled? And indeed the Divel oftentimes in ſuch manner hath aſſaulted me, that the ſowr ſweat hath drizeled from mee. But at laſt, when I ſaw hee would not leav mee, I gave him this anſwer; Avoid Satan, addreſs thy ſelf to my God and talk with him about it, for the doctrine is not mine, but his, he hath commanded mee to hearken unto this Chriſt; yea, this Chriſt muſt onely do the deed; therefore wee that are Chriſtians ought in ſuch temptations of the Divel to leav and commit our cauſ to Chriſt, hee will anſwer for the ſame. *Luther's* conſtreined defence againſt the Divel.

Thoſe that love and acknowledg Christ, are fiercely aſſaulted by the Divel.

I Verily believ (ſaid *Luther*) that the Divel throughly ſifted and tormented Saint *Paul*, becauſ hee did ſo truly, diligently and earneſtly explain and acknowledg our Saviour Chriſt and preſſed upon him, through whom, ſuch as believ in him, muſt bee ſaved meerly by grace, without anie of our deſerts or good works, whether they go before or follow after us: and alſo, that with great zeal hee reprehended and threatned the falſ teachers by name, which taught againſt the ſame his Doctrine, as his Epiſtles witneſs. Faithfulneſs and manifold ſufferings of preachers.

Of the golden Art of a Chriſtian, to know Chriſt aright.

IT is written in 51 Pſalm, *Behold thou requireſt truth in the inward parts, and ſhalt make mee to underſtand wiſdom ſecretly.* This is that Myſterie (ſaid *Luther*) which is hid from the world, and will remain hidden. It is the truth that lieth hidden in the inward parts, and the ſecret wiſdom. It is not the wiſdom of the Lawyers, of the Phyſicians, Philoſophers and of the craftie ones of the world, no, (ſaid *Luther*) not ſo; But it is thy wiſdom, O Lord! which thou haſt made mee to underſtand. This is that golden Art, which *Sadoletus* had not, though hee wrote much of this Pſalm. Expounding the ſentence in the 51 Pſalm. *Sadoletus.*

Of this Art (which the wiſe of the world account for meer fooliſhneſs) Saint *Paul* ſpeaketh, 1 *Cor.* 1, where hee ſaith, For *the preaching of the Croſs is to them that periſh fooliſhneſs; but unto us that are ſaved, it is the power of God. For it is written, I will deſtroie the wiſdom of the wiſe, and will bring to nothing the underſtanding of the prudent. Where is the wiſe? where is the ſcribe? where is the diſputer of this world? hath not God made fooliſh the wiſdom of this world? &c.* *Paul's* deſcribing. *Iſa.* 28. & 33.

Eraſmus Roterodamus, Sadoletus, the Papiſts, &c. do ſee, that I (ſaid *Luther*) take away the errors of the common people, which they cannot endure; for they hold that, for the ſake of the publick peace, wee ſhould hold and believ as the common people do, although the faith and religion which they have and hold bee no faith; for (ſaid *Luther*) it is certain, that they hold nothing of God the Father, Son and holie Ghoſt. But hee that begun this game loveth the truth, and is an enemie to lies; for this cauſ, the wicked wretches muſt bee overthrown. And although wee (for Chriſt's ſake) muſt venture ſomthing upon it, yet let it go, for the judgment of God, beginneth firſt at the houſ of God, and wee muſt bee the firſt, but they muſt follow, and afterwards no end, which they ſhall well finde. Allegations of the experienced Artiſts. 1 *Pet.* 4.

To acknowledg Chriſt ſurpaſſeth all things elſ in the World.

WEe ſhould not take the whole world in exchange for this knowledg (ſaid *Luther*) that wee know that Chriſt is Chriſt, that hee is our onely Saviour, our Highprieſt, our Lord and King. This did not I know (ſaid hee) ſo long as I lived a Frier in the Monoſteries. Now although the caſe ſhould ſo fall out, that wee ſhould loſe our Who believeth theſe words?

lives for this acknowledgment's ſake, yet Chriſt liveth, and if hee liveth, then ſhall wee live alſo moſt certainly; for our ſentence ſtandeth faſt, and will for ever ſo remain againſt the gates of hell, where hee ſaith, I live, and yee ſhall alſo live. Now Chriſt, whom wee preach, is God; therefore the whole world in compariſon of this Chriſt, is nothing at all.

Scoffers at Chriſtians.

All the wiſe of the world do ſcoff and ſcorn us Chriſtians, that wee with ſuch fervencie do take Chriſt's cauſ in hand, but at laſt, their ſcoffing and ſcorning will fall into their own boſoms.

Preaching's profit.

The chiefeſt ſtudie in Divinitie (ſaid *Luther*) is, *That wee learn to know Chriſt aright:* therefore ſaith Saint *Peter, Grow up in the knowledg of Jeſus Chriſt*; namely, that hee is the moſt merciful, the beſt, the moſt juſt and wiſe: and, ſaid hee, if I might leav behinde mee but onely this leſſon, which with great diligence I have driven and taught; namely, that people would beware and take good heed of ſpeculations, and in ſtead thereof would comprehend and take hold on Chriſt onely, in the moſt plain and ſimple manner; then I would think my ſelf happie, and that I had accompliſhed much.

Of the Doctrine of Chriſt, and of his Apoſtles.

Opinions againſt the ſimple and plain manner of teaching.

IT is alleged by ſom, (ſaid *Luther*) that Saint *Paul* did teach in manie parts of Scripture, more plainly and ſignificant then our Saviour Chriſt taught. If this ſentence were not written by Saint *Paul*; namely, *Through one man came ſin into the world, and death through ſin, and ruleth over thoſe alſo that ſinned not as Adam,* then ſhould wee hardly bee able to maintein by infallible proofs of holie Writ, that Original Sin were born with us by inheritance derived upon all mankinde.

Curſ of God's Word.

The preaching without Chriſt came forth, and powerfully did ſound and pierce through the whole world after his Reſurrection when hee had ſent the Holie Ghoſt &c. In like manner, ſhortlie before his aſſcention hee commanded his Diſciples to go into the whole world &c. Alſo where hee ſayeth, It is expedient for you that I go, for the Comforter, the Holie Ghoſt will teach you all things, and will put you in minde of all that I have ſaid unto you, *John* 14. Hee will guide you in all truth, *John* 16. This maſter, the holie Ghoſt did work and ſpeak through the Apoſtles, and did ſhew the Doctrine of Chriſt more cleerly, inſomuch that their preaching preſſed through and produced more fruit then when Chriſt preached; as hee himſelf before had declared, ſaying: *Hee that believeth in mee, ſhall do alſo the works that I do, and ſhall do greater then theſe*; Hee ſaith alſo, *Go yee therefore and teach all Nations, baptizing them in the Name of the Father, &c.* This is as much as to ſaie, My people, the Jews, to whom I am promiſed, will neither endure to hear my preaching, nor ſuffer mee to live among them, ſave onely in a little corner (in *Judea*); yet notwithſtanding, all Nations in the world ſhall hear your preaching (yours, and none but your preaching): for to mee is given all power in heaven and on earth, and alſo I will bee with you to the end of the world.

Nota bene.

Enlarging of Chriſt's Kingdom by prohibiting and reſiſting.

Chriſt's manner of preaching.

But (ſaid *Luther*) I hold, that Chriſt by force would not break through with his preaching (as hee might have don, ſeeing hee preached ſo powerfully that the people were aſtonied at his Doctrine) but proceeded ſoftly and mildly in regard of the fathers (to whom hee was promiſſed) to the end hee might peaceably (and with honor and patience of thoſe that much eſteemed of the fathers) take away and aboliſh the Circumciſion and the Law, together with their divine ſervices and worſhipping.

That Chriſt preached for nothing.

Chriſt's preaching wages.

INdeed (ſaid *Luther*) Chriſt preached for nothing, and without wages; yet nevertheleſs, the good and godlie women (whom hee had cleanſed and made whole, and had delivered from wicked ſpirits and diſeaſes) did miniſter and give unto him of that which they had, *Luke* 8. They gave him ſupplie, and hee alſo took and received that which others freely and willingly gave him, *John* 12.

when

When hee ſent the Apoſtles forth to preach, hee ſaid, *For nothing yee have received it, for nothing alſo give it*, &c. but therewith hee forbade them not to take ſomthing for their pains and work, but that they ſhould not take care and ſorrow for food and raiment, &c. for whitherſoëver they came, they ſhould finde ſom people that would not ſee them want; as hee ſaid further, *When yee com into a houſ, ſalute it; and if the houſ bee worthie, tarrie there, eating and drinking ſuch things as they ſet before you; for the laborer is worthie of his hire*, Matth. 10. Luke 10. and 1 Cor. 9. Saint *Paul* ſaith, *The Ox that treadeth out the corn thou ſhalt not muzzle; and hee that ſerveth at the Altar, ſhall alſo live by the Altar.*

To preach for nothing, how to bee underſtood.

That Chriſt once coined monie.

AS our bleſſed Saviour would paie Tribute (which hee was not obliged to paie) hee coined monie, and ſaid to *Peter, Go to the ſea, and caſt in a hook, and take the firſt fiſh that cometh up, and when thou haſt opened his mouth, thou ſhalt finde a piece of monie* (a *Stater*, which is about *eighteen pence*) *take that and give unto them for mee and thee.*

John *calleth Chriſt, the Word.*

JOHN (ſaid *Luther*) would ſhew thereby, that Chriſt is the ſame perſon, which at all times ſpake with the Patriarchs, *Iſaiah* 7. Behold, I my ſelf that have ſpoken, am now preſent. And *John* 1, *No man hath ſeen God at anie time, the onely begotten Son that lieth in the Father's boſom, hee hath declared him.* Now deſireſt thou to know, who hee is, that alwaies hath ſpoken with his faithful believers? it is the Word, ſaith Saint *John*, which was from the beginning, before the Creation of all Creatures; it was that through which all things are made.

That the propheſies of Chriſt are written with dark words.

THE Propheſies, that the Son of God ſhould take humane nature upon him, are deſcribed ſo darkly, that I think (ſaid *Luther*) the Divel knew not that Chriſt ſhould bee conceived by the Holie Ghoſt, and born of the Virgin *Marie*.

The Divel's ſearching after.

From hence, when hee tempted Chriſt in the wilderneſs, hee ſaid unto him, *If thou art the Son of God?* Hee calleth him the Son of God, not that hee held him ſo to bee by deſcent and nature, but according to the manner of the Scripture, which nameth humane creatures the children of God, Pſalm 82, *Yee are all the children of the moſt higheſt*, &c. It was deſcribed ſo darkly alſo for this cauſ, That thoſe propheſies of Chriſt, of his Paſsion, Reſurrection and Kingdom ſhould not bee revealed before the time of his coming, ſave onely to his Prophets and to other high enlightned people; for it was altogether ſpared, reſerved and directed for and upon Chriſt, hee was the right and onely Doctor that ſhould open the underſtanding of the Scriptures. From hence *Moſes, Deut.* 18, commandeth the people and ſaith, *To Him ſhall yee hearken.* And God the Father ſaith, *This is my welbeloved Son*, &c. *Him ſhall yee hear.*

But (ſaid *Luther*) in that *Peter*, and the other Apoſtles (as is to bee ſeen in the *Acts*) in their preaching did not name Chriſt, with expreſs words, the Son of God, the ſame was don for this cauſ, They would not give offence to the good and godlie Jews, nor give occaſion to them (who as yet were weak in faith) to ſhun and perſecute their preaching, and ſo to hold them in an evil opinion, as if they intended to declare a New God, and to reject the true God of their fathers, and altogether to under-value him.

Regard to hearers.

Yet notwithſtanding, they mention, and with expreſs words remember the Office of Chriſt, and his works; that hee is a Prince of life, that hee raiſeth from the dead, juſtifieth and forgiveth ſins, that hee heareth praiers, enlightneth and comforteth the hearts, &c. wherewith they clearly and ſufficiently ſhew and acknowledg, that hee is true God; for no creature can perform ſuch works but God onely.

Yet to do the cauſ right.

To produce ſomthing according to occaſion.

The Apoſtles now and then (ſaid *Luther*) do bring in dark ſentences of the Godhead of Chriſt; as, 1 *Cor.* 10, *They drank of that ſpiritual rock that followed them, and that rock was Chriſt.* Likewiſe, *Let us not tempt Chriſt,* &c. by which words Saint *Paul* proveth, That the Son of God was from everlaſting, and before hee took humane nature upon him, and that hee continually preſerved his Church, enlightned the ſame, governed, defended and ſtrengthened her againſt the craft and ſubtiltie of the Divel, and the power of the wicked world; inſomuch that Chriſt ſaith, *Before Abraham was, I am,* giveth therewith manifeſtly and clearly to underſtand, that hee was from the beginning.

John 8.

That the Kingdom of Chriſt is built and preſerved wonderfully.

Adminiſtration of Chriſt's Kingdom.

OUr Lord and Saviour Chriſt (ſaid *Luther*) ſupporteth his Chriſtendom in wonderful wiſe; not through humane wiſdom and power, as temporal Kings and Potentates do; nay, hee hideth his divine wiſdom and power in ſuch ſort, that the ſame is no where to bee diſcerned and ſeen; hee carrieth himſelf in everie thing verie ſimply (according to humane wit and wiſdom) in mainteining and protecting his Kingdom. Hee armeth his officers and ſervants (whom hee ſendeth out into all the world) not with corporal weapons, but commandeth them onely to preach his Word, enlightneth and ſtrengtheneth them with the holie Ghoſt; they do nothing elſ but preach the Word, therewith doth Chriſt deſtroie the Kingdom of the Divel, and buildeth to himſelf a Church to live with him everlaſtingly, againſt which the gates of hell ſhall not prevail, as wee ſing in the 8 Pſalm, *Out of the mouths of babes and ſucklings haſt thou ordeined ſtrength.*

2 *Cor.* 5. Where is now celebrating of Maſs and other ſopperies?

Jer. 1.

In ſuch manner Chriſt confoundeth the mightie Potentates of the world, and the Pope alſo is now no more able to proceed with his falſ religion, wiſdom and power as formerly hee hath don; who preſumed to undertake to overthrow the Word of Chriſt and his people. Therefore at laſt the Pope and his retinue muſt go to ground, as wee ſing further in the aforeſaid Pſalm: *Thou haſt ordeined ſtrength becauſ of thine enemies, that thou mighteſt ſtill the enemie and the avenger.*

Hereunto pertein's ſtrong brains, which are able to endure a ſtroke through God's aſſiſtance.

But hereunto belongeth a ſtrong faith, to hold faſt by the Word, and is not made to err, nor to bee offended, although great Potentates, and the high-learned on earth do ſet themſelvs againſt this Doctrine, and rail upon it for Hereſie, do perſecute us as the moſt pernicious and wicked people, that ſpread ſuch doctrine abroad, receiv and acknowledg the ſame. But theſe Adverſaries do little know, that they ſtand up and take counſel againſt the Lord and his Annointed (although, alas, manie of them wittingly and wilfully at this time do blaſpheme and perſecute the acknowledged divine truth) nay, they flatter themſelvs, that therein they do God good ſervice.

Chriſt's right ſentence upon the Princes of the world. *Matth.* 11.

Is it not a fearful caſe that the worldlie-wiſe do ſcorn and are offended at theſe words of Chriſt, where hee ſaith, *I praiſ thee Father and Lord of heaven and earth, that thou haſt hid the ſame from the wiſe and prudent, and haſt revealed it unto babes,* &c.

But (ſaid *Luther*) this ſentence is verie comfortable to us Chriſtians whom the Lord hath bound together with a ſtrong bond in ſuch ſort, *That wee are one bodie, wee have one ſpirit, one hope, one Lord, one faith, one baptiſm, one God and Faaher,* &c.

1 *John* 3.

Chriſtian's tribute.

Phil 3.

Thus (ſaid *Luther*) Chriſt's Kingdom is onely directed to this point, that hee deſtroieth the works of the Divel, and the ſins of thoſe that feel their miſerie, and that from their hearts do deſire grace and help, and juſtifieth and ſaveth them; for which cauſ they praiſ and glorifie him in this life, they preach and acknowledg his Word before the wicked world, and they declare, that his Kingdom is a ſpiritual and an everlaſting, not a temporal and vaniſhing Kingdom. From hence it is, that with our bodies wee dwell here on earth, but with our hearts wee are in heaven, and wait for the deliverance of our bodies, and do yern after the ſaving hope and glorious appearing of our Saviour Jeſus Chriſt.

That

That Christ defendeth his Kingdom, and the Divel also his, but with unequal arms and weapons.

THe Divel assaulteth the Christian world and striveth against the same with highest power and subtiltie, hee vexeth true Christians through Tyrants, Hereticks and false-brethren, and instigateth the whole world against them. The Devil's combat.

On the contrarie, Christ resisteth the Divel and his Kingdom, with a few, simple and contemned people (as it seemeth to the world) in the highest weakness and foolishness, and yet hee getteth the victorie. From whence hee saith, *Behold, I send you as sheep among the wolvs, &c.* as if hee would saie, *Yee, my messengers and disciples, will finde bad entertainment in the wicked world,* not onely with unthankfulness and contempt for your true service, but also, they will persecute you for the same; to bee short, they will deal so with you, as the wolvs deal with sheep. Christ's weapons of defence. *Matth.* 10.

Now (said *Luther*) it were a verie unequal match and war, when one fillie sheep must encounter above one hundred wolvs, as befel the Apostles when Christ sent them out to preach in the whole world, when alwaies one after another was made away and slain. Against wolvs wee should rather send out lions, or more fierce and horrible beasts. But Christ hath pleasure therein, to shew his highest wisdom and power in our greatest weakness and foolishness, (as the world conceiveth) and so to proceed with the busines, that all shall eat their own bane, and go to the Divel, which set themselvs against his servants and disciples. The cáus of this encountring.

For hee alone, the Lord of Hosts, doth wonders; hee preserveth his sheep in the mid'st of the wolvs, and teareth their throats in pieces in such sort, that wee plainly see thereby, Our faith consisteth not in the power of humane wisdom and actions, but in the power of God, and although Christ permitteth one of his sheep to bee devoured, yet hee sendeth ten, or more others in his place.

Of common questions in the world concerning Christ.

THe most frequent and chief question of those that will bee called Christians, is this; Whether Christ bee Christ, or no? that is, Whether the people onely through him are delivered from death, are justified and saved before God, onely by faith in him? Wee (said *Luther*) that have and do acknowledg God's Word, say, Yea thereto, That onely and alone through Christ wee are received of God to grace, and are saved; wee know, believ and acknowledg, that the same is the infallible truth, and therefore wee preach of it, and therefore also wee must suffer, as wee read in the 16 Psalm. Opposite opinions of the Teachers of Works, and of the Confessors of Christ.

There are (said *Luther*) alwaies three sorts of Sects which are at discord about this Article: the *first* sort are they that make doubt thereof; the *second*, which do oppose, denie, and persecute the same; but the *third* sort are they, that do hold the same to bee most certain and true, and also, they do acknowledg and confess the same before the world: of the two first sorts, there are a great multitude, but of the last, a very smal number. Three parties.

Of the Prophets acknowledgment of Christ.

THe Prophets (said *Luther*) did know that Christ should and must bee true and natural God, to the end hee might deliver from the everlasting curs those that should believ in him, as their prophecies do clearly manifest. *Isaiah* in Chap. 7, calleth him *Emanuel*, that is, *God with us*. *Jeremias* in the 33, saith, *Hee shall bee called, the Lord our righteousnes, &c.* What the Prophets knew of Christ.

But as touching the particular circumstances, how, or after what sort hee would deliver the generation of mankinde from the eternal curs, I believ (said *Luther*) that all the prophets did not know the same; but I rather think, that they and other godlie hearts among the people of Israël were preserved in their faith (like as our children are, which simply and plainly do believ, that Christ is our God and Saviour) and that they have had also joiful and comfortable cogitations concerning the same.

That it doth not follow, Christ did this and that, therefore wee must also do the same.

Unfitted imitaters.

AT this time (said *Luther*) there are those that allege, Christ by force drave the buiers and sellers out of the Temple; therefore wee also may use the like power against the Popish Bishops and enemies of God's Word, as *Muntzer* and other seducers undertook, in the time of the Common Rebellion, *Anno* 1525. Christ did manie things which wee neither may nor can do after him. Hee went upon the water, hee fasted fortie daies and fortie nights, hee raised *Lazarus* from death, after hee had laien four daies in the grave, &c. such, and the like, must wee leav undon. Much less will Christ have, that wee by force should set our selvs against the enemies of the truth, but hee commandeth the contrarie; *Love your enemies, praie for them that vex and persecute you, &c.* But wee ought to follow him in such works whereunto hee hath annexed an open command; as, *Bee merciful, as your Father is merciful.* Likewise, *Take my yoke upon you and learn of mee, for I am meek and humble in heart, &c.* Also, *Hee that will follow mee, let him denie himself, take up my Cross and follow mee.*

Nota bene.

Injoined followers.

Of the Name of Christ.

Luther's prophesie of the future darkness of the Gospel.

IT is one of the greatest wonders that have been don upon earth (said *Luther*) that the Name of Christ hath remained in Popedom, where (for the space of certain hundred years) nothing was heard, nor brought before the people, but onely the Pope's Laws and Decrees; that is, Doctrines and Commandements of Men, insomuch, that it had been no wonder, if the name of Christ, and his Word, altogether had been unknown and forgotten. Herein was Christ's Word fulfilled, where hee saith, *When the Son of Man cometh, thinkest thou that hee shall finde faith upon earth.* Therefore (said *Luther*) I hold, that the daie of Judgment will approach by this clear light of the Gospel; as God bee praised it now shineth. A horrible darkness will follow after this bright shining Sun (yet under the color and name of the light) which may soon happen. Well are those that in the mean time do sleep in the Lord.

Christ's deferring of souls.

But God hath wonderfully preserved his Gospel in the Church, which from the Pulpits is taught to the people, from word to word. In like manner, it is a special great work of God, that the Children's Creed, the Lord's Praier, Baptism, and the Lord's Supper hath remained and cleaved to the hearts of those which were ordained to receiv them, in the mid'st of Popedom.

It is said, *Nisi tu Domine, &c.*

God hath also oftentimes (said *Luther*) awakened pious learned men that revealed his Word unto them, and gave them courage thereto, openly to reprove, yea, in writing to oppose the false doctrines and abuses that were crept into the Church; as *John Huss* and others.

Of the difference between Christ's Kingdom, the Pope's, and Mahomet's.

1 THe Kingdom of Christ, is a Kingdom of grace, mercie, and of all comfort. Psalm 117, *His grace and truth is ever more and more towards us.*

2 The Kingdom of Antichrist (the Pope) is a Kingdom of lies and destruction, Psalm 10, *His mouth is full of cursing, fraud, and deceit; under his tongue is ungodlinesse and vanitie.*

3 The Kingdom of Mahomet, is a Kingdom of revenge, of wrath and desolation, *Ezek.* 38.

That the weak in Faith do also belong to the Kingdom of Christ.

Christian discretion to deal herein.

THe weak in Faith (said *Luther*) do also belong to the Kingdom of Christ; otherwise the Lord would not have said to *Peter, Strengthen thy brethren,* Luke 22. And Rom. 14, *Receiv the weak in faith.* Also 1 Thes. 5, *Comfort the feeble minded, support the weak.* If the weak in faith should not belong to Christ, where then would

would the Apostles have been? whom the Lord oftentimes (also after his Resurrection, *Mark* 16) reproved becaus of their unbelief.

That Christ is the onely Physician against death, whom notwithstanding verie few do desire.

A Cup of water, (said *Luther*) if a man can have no better, is good Physick against the thirst. A morsel of bread stilleth the hunger, and hee that hath need thereof, seeketh earnestly there after. In such manner, Christ is the best, surest, and onely physick against the most fearful enemie of mankinde, the divel; but it will not enter into their hearts. If they knew a Physician above one hundred miles off, that could prevent or drive away temporal death; Oh, how diligently would hee bee fetched! no monie nor cost would bee spared; whence is to bee seen, how abominable humane nature is spoiled and blinded; yet notwithstanding, the smal and little heap do stick fast to the true physician, and by this Art do learn that which the holie old *Simeon* well knew, from whence hee joifully sang, *Lord now lettest thou thy servant depart in peace, for mine eies have seen thy salvation, &c.* therefore death became his sleep; but from whence came his great joie? It proceeded from hence (said *Luther*) that with spiritual and corporal eies hee saw the Saviour of the world, hee saw the true Physician against sin and death. Therefore it is a horrible plague, that wee see daily before our eies, how desirous a thirstie bodie is of drink, one that is hungrie of food, (whenas notwithstanding, a cup of water, a morsel of bread, can still hunger and thirst no longer then two or three hours) but no man, or verie few, are desirous, or do long after the most pretious Physician (although hee lovingly calleth and allureth all unto him, and saith, *Hee that is a thirst, let him com to mee and drink*, Joh. 7.) who giveth such food and drink, as is, and remaineth unvanishing to everlasting life, as Christ also saith. Hee that believeth in mee (as the Scripture saith) from his bodie shall flow streams of living water.

Art and gain of dying. *Luke* 2.

Mortal blindness.

That Christ hath overcom the world.

WEe know (God bee praised) that Christ hath overcom the world, together with the Prince thereof, the Divel; Insomuch that now sin ruleth not over us, neither can death devour us, of which wee should bee more joiful and glad, then the children of the world are of all temporal welfare, happiness, riches, honor and power, &c. for the Scripture faileth not which witnesseth the same, wherein wee have sure and certain signs and seals thereof; namely, the holie Baptism, the Lord's Supper, the Absolution, fair and glorious divine promises, &c. Insomuch that wee have no caus to make doubt thereof.

Christian's safegard.

Therefore (said *Luther*) wee ought earnestly to praie, *Lord, strengthen our faith*; for wee are prone to waver and to stumble in this faith, and these things do enter into us verie coldly; namely that hee is our King, our High-priest, our Bridegroom, &c. Hee that could fasten and learn this well, the same should have good skill and knowledg in the golden Art, and were a deep learned Doctor and an happie man.

Luk. 17. This naileth it.

Of the Temple of all the gods (except Christ) at Rome, *called* Pantheon.

IN the year 606, Emperor *Phocas* (the murtherer of that good and godlie Empeperor *Mauritius*, and the first erector of the Pope's Primacie) gave this temple *Pantheon* to Pope *Boniface* the third, to make thereof what hee pleased; hee gave it another name, and instead of *All-Idols*, hee named it the Church of *All-Saints*; hee did not number Christ among them, (from whom all Saints have their sanctitie) but erected a new Idolatrie, *the Invocating of Saints*.

First promoter of the Pope.

Right Antichristian kinde.

In my Chronicle (said *Luther*) I expound the name of *Bonifacius* thus; *Bonifacius* is a Popish name, that is, a good form, fashion, or shew, for under the color of a good form

Signification of the name *Bonifacius*.

form and ſhew, hee acted all manner of miſchief againſt God and man.

Church at Rome.

As I was at *Rome* (ſaid *Luther*) I ſaw this Church: it had no windows, but onely a round hole on the top, which gave ſom light: it was vaulted high, and had pillars of marble-ſtone ſo thick, that two of us could ſcarcely fathom one about. Above, on the vault were pourtraied all the gods of the Heathen, *Jupiter, Neptune, Mars, Venus*, and how elſ they are called. Theſe gods were all at an union, to the end they might fool and deceiv the whole world: but Chriſt they cannot endure, for hee hath whipt them out. Now are the Popes com, and have driven Chriſt away again, but who knoweth how long it will continue?

That the world knoweth not Chriſt, nor thoſe that are his.

Separated from the world.

EVen as Chriſt is now inviſible and unknown to the world, even ſo are wee Chriſtians alſo inviſible and unknown therein. *Your life,* ſaith S^t *Paul* Coloſ. 3, *is hid with Chriſt in God.* Therefore (ſaid *Luther*) the world knoweth us not, much leſs do they ſee Chriſt in us. And *John* 3, the Apoſtle ſaith, *Behold! what love the father hath ſhewed unto us, that wee ſhall bee called God's children.* Therefore wee and the world are eaſily parted; care they nothing for us, ſo care wee much leſs for them; yea, through Chriſt the world is crucified unto us, and wee to the world. Let them go with their wealth, and leav to us our mindes and manners.

Gal. 2.

Chriſtians communitie.

When wee have our ſweet and loving Saviour Chriſt, then are wee rich and happie more then enough, wee care nothing for their ſtate, honor, and wealth. But oftentimes wee loſe our Saviour Chriſt, and wee little think with our ſelvs that hee is in us, and wee in him, that hee is ours, and wee are his. And although hee hideth himſelf from us (as wee think) in the time of need for a moment, yet are wee comforted in his promiſe, where hee ſaith, *I am daily with you to the world's end,* the ſame is our beſt and richeſt treaſure.

Of the acknowledgment of Chriſt.

Proof of the righteouſneſs of Works.

THe righteouſneſs of Works (ſaid *Luther*) will not ſubſiſt nor hold the proof, much leſs will they prevail in trials and in agonies; nay, they produce anguiſh of heart to thoſe that depend thereon. There is nothing on earth that maketh people ſure of the forgiveneſs of their ſins, and that the ſame are not imputed to them, but onely the acknowledgment of Chriſt, through which wee receiv comfort, and ſtrength of faith in all anguiſh and ſorrows of death, Without this acknowledgment of Chriſt (ſaid *Luther*) I am not able to endure my conſcience, neither am I quieted by my own works, or by the righteouſneſs of God's Laws, much leſs have I anie comfort by my ſanctitie, which out of my own devotion and good opinion I make choice of; yea, the Divel, through one ſin, hunteth mee in ſuch ſort, that I oftentimes think the world is too narrow for mee, onely the acknowledgment of Chriſt lifteth mee up again, and ſetteth my conſcience in peace.

What it is that Chriſt will have of us.

Chriſt's acceptable ſervice.

CHRIST deſireth nothing more of us, then that wee ſpeak of him. But thou wilt ſay, If I ſpeak or preach of him, then am I ſtruck upon my lips. O! (ſaid *Luther*) do not regard that, but hear what Chriſt ſaith, *Ask, and it ſhall given unto you, &c.* And, *I am with him in trouble, I will deliver him and bring him to honor, &c.* Alſo, *Call upon mee in the time of trouble, ſo will I hear thee, and thou ſhalt praiſ mee, &c.* Pſal. 50.

Pſal. 91.

How could wee (ſaid *Luther*) perform a more eaſie ſervice of God, and thereto without all labor or charges. There is no work on earth which is eaſier to bee accompliſh'd then the true ſervice of God: hee loadeth no heavie burthens upon us, neither to cleav wood, nor to carrie ſtones; but will onely have that wee believ in him, and preach of him. But (ſaid *Luther*) thou maieſt bee ſure and certain, that thou ſhalt bee plagued and perſecuted therefore; and therefore our ſweet and bleſſed Saviour

giveth

giveth unto us a comfortable promise, where hee saith, I will bee with you in the time of trouble, and will help you out, &c. *Luke* 12. 17.

I (said *Luther*) make no such promise to my servant when I set him to work either to Plow, or to Cart; but Christ will help mee in my need. To conclude, wee onely fail in believing: If I had faith according as the Scripture requireth of mee, I alone would beat the Turk out of *Constantinople*, and the Pope out of *Rome*; but it com's far short (said *Luther*) I must rest satisfied with that which Christ spake to Saint *Paul*, *My grace is sufficient for thee, for my power is strong in weakness.*

Of God's grace shewen unto us in Christ.

NO man can dispute of God's grace shewen unto us in Christ, except hee bee throughly exercised by manie spiritual trials, and well experienced in matters of faith. When the Divel begin's to dispute with mee (said *Luther*) about the Law, then have I lost; but if I mean to resist and to defend my self against him, then must I stand fast to Christ, and take hold on this or the like sentence; *Christ hath delivered us from the Curse of the Law, when hee became a Curse for us.* In this manner do I set my self against the Divel's Argument. Spiritual experience. *Rom.* 5.

That the Divel hindereth our joie in Christ.

WEe ought to joie in Christ without ceasing, as S^t *Paul* admonisheth us; wee should leap and spring (said *Luther*) for joie and gladness; yea, and in such sort as if wee never could bee sad and troubled again. But the envious Divel doth debar and hinder such our joie where and how hee can; hee perplexeth and plagueth us either without means, through his fierie darts, or through wicked poisoned mouths, as oftentimes happeneth unto mee. The Divel's trading.

Of Christ's sentence John 13, [Shall I not wash thee? &c.]

THese words, *John* 13, (said *Luther*) which Christ spake to *Peter*, [*If I wash thee not, thou hast no part in mee*, are not to bee understood, That Christ at the same time baptized his disciples; for in *John* 4, it is clearly expressed, that hee himself baptized none, but his Disciples, at his command, baptized one another among themselvs. Neither did the Lord speak these words onely and alone of water-washing, but of spiritual-washing, through which, hee onely (and none other besides) washeth and cleanseth *Peter*, the other Disciples and all true believers from their sins, and justifieth and saveth them, as if hee would saie, I am the true Bather, therefore, if I wash not thee, *Peter*, then thou remaines unclean and dead in thy sins. Of the sentence, *Joh.* 13.

Yet nevertheless, Christ took occasion by this corporal washing, to look into the customs, manners, and cerimonies of the Priests, and would imitate the same; who, according to *Moses*'s Law washed their hands and feet before they went into the Temple. Even so likewise, doth our everlasting Priest, who (before hee beginneth his new Kingdom and goeth into the new Temple, and his disciples follow him) said, I will first wash and cleans you. Inward cleanness.

But (said *Luther*) in that Christ washed not his own, but his disciples feet (whenas notwithstanding, the High priest in the Law, washed not others, but his own feet) the caus was this; The High-priest in the Law was unclean, and a sinner like other men, therefore hee washed his own feet, and offered not onely for the sins of the people, but also for his own sins. But our everlasting High-priest is holie, innocent, unstained, and separated from sin: Therefore it was needless for him to wash his feet, but hee hath washed and cleansed us through his blood from all our sins. Dignities and Majorities among Christians.

Moreover, by this his washing of feet hee would shew, That his new Kingdom which hee would establish, should bee no temporal and outward Kingdom, where differences and respects of persons were to bee held, as in *Moses*'s Kingdom, one higher and greater then the other, &c. O no! (said *Luther*) but where one should serv the other in

Luke 22. in humilitie, as hee ſaith, *The Kings on earth do rule, &c. But yee ſhall not bee ſo, hee that is greateſt among you let him bee your ſervant*; which hee himſelf did ſhew by this his ſervice of waſhing their feet for our example, as hee ſaith, *John* 13, *If I your Lord and Maſter have waſhed your feet, then ſhall yee among your ſelvs waſh the one the other's feet*; for I have given you an example, that as I have don, yee ſhall do.

Of the Miracles of Chriſt and of his Apoſtles.

Strength and ending of Miracles. FOraſmuch (ſaid *Luther*) as *Jupiter, Mars, Apollo, Saturn, Juno, Diana, Pallas*, and *Venus* ruled among the Heathen; that is, were held and worſhipped for god's (alſo the Jews had their ſtrange and manie Idols which they ſerved) therefore it was neceſſarie, that firſt Chriſt, and after him the Apoſtles ſhould do manie corporal ſigns and miracles, both among the Jews and Gentiles, thereby to confirm this doctrine of the faith in Chriſt, to take away and to root out all falſ doctrine and worſhipping of Idols, and that ſuch ſigns and wonders ſhould flouriſh ſo long untill the doctrine of the Goſpel ſhould bee planted and received, Baptiſm and the Lord's Supper ſhould bee eſtabliſhed.

Daily continual wonders. But (ſaid *Luther*) the ſpiritual miracles, which our Saviour Chriſt holdeth for the true works of wonder are daily wrought, and remain to the world's end; as there is, that the Captain, *Matth.* 8, who was a Gentile, could have ſo ſtrong a faith in Chriſt, that hee was able in his abſence to help his ſick ſervant. In like manner, Chriſt wondred at the faith of the Canaanitiſh woman, and ſaid, *O woman! great is thy faith.*

Moreover, ſtill to this daie (ſaid *Luther*) there are ſom (and of thoſe manie) which receiv the Goſpel, do believ in Chriſt crucified, and would rather leav and loſe all they have; yea, would rather loſe life and blood, then to denie Chriſt, which truly is a great work of wonder: from hence S^t *Paul* wiſheth for the unmeaſurable great divine ſtrength which hee ſheweth on us that believ.

Of Chriſt's deepeſt humilitie.

The ſurpaſſing lowlineſs of the Lord Chriſt. HEe that diligently readeth the Paſſion, and well regardeth it, the ſame ſeeth the wonderful great humilitie of our Lord and Saviour Chriſt, inſomuch, that it could not have been greater. But (ſaid *Luther*) in that hee ſo deeply humbled himſelf, the ſame concerneth not onely us (that wee ſhould follow his example, as S^t *Paul* excellently teacheth, *Philip.* 2, *Let this minde bee in you which was in Chriſt Jeſus, &c.*) but alſo it fall's heavie upon the Divel, that our Saviour Chriſt, as it were, cheateth that proud and craftie ſpirit, inſomuch, that through ſuch deep humilitie, hee was confounded, amazed, and aſtonied; hee did not think that Chriſt ſhould bee the Woman's ſeed which ſhould cruſh his head, as the Promiſe ſoundeth, *Gen.* 3, *I will put enmitie between thy ſeed and the woman's ſeed*; as if hee would ſaie, I will have a blow at thee thou poiſoning ſerpent.

Of the greateſt wonder-work which hath been don on Earth.

The wonder-works don among the Gentiles, are not to bee compared hereunto. THe greateſt work of wonder which ever was don on Earth (ſaid *Luther*) is, That the onely begotten Son of God, died the moſt contemned death upon the Croſs. It is to us a wonder above all wonders, that the Father ſhould ſaie to his onely Son, (who by nature is God) Go thy way, let them hang thee on the Gallows, yet notwithſtanding, the love of the everlaſting Father was unmeaſurably greater towards his onely begotten Son, then the love of *Abraham* was towards *Iſaac*; for the Father witneſſeth from heaven, *Matth.* 3, *This is my beloved Son, in whom I am pleaſed*; yet nevertheleſs, was caſt awaie ſo lamentably like a worm, and no man; yea, a ſcorn of men and an out-caſt of the people, *Pſal.* 22.

World's concludings and conſequences. At this (ſaid *Luther*) the blinde wiſdom and underſtanding of man ſtumbleth, it thinketh, Is this the onely begotten Son of the everlaſting Father? how then dealeth hee

hee so unmercifully with him? hee sheweth himself more kinde and friendly towards *Caïphas*, towards *Herod*, and towards *Pilate*, then towards his onely beloved Son. The Jews (saith S^t *Paul*) at this sermon are offended, so are also the seeming-holie-workers, and the wise of the world, these hold it altogether foolish. But to us true Christians (said *Luther*) it is the greatest comfort; for wee thereby acknowledg and certainly believ, That the merciful Lord God and Father, in such manner loved the poor condemned world, that hee spared not his onely begotten Son, but gave him for us all to the most ignominious death, that whosoëver believeth in him should not perish, but have everlasting life, *John* 3, and *Rom.* 8. Therefore wee hold this Sermon for our highest comfort and wisdom, for the true golden Art, and for a diuine power through which wee shall bee saved, 1 *Cor.* 1.

Loaden with tribulations.

Those (said *Luther*) that are tormented with high spiritual temptations which everie one is not able to endure, should have this example before their eies, (when there is sorrowfulness and heavines of the spirit, frightings and fearing of God's Wrath, of God's Judgments, and everlasting death, and such like fierie darts of the Divel) and they should comfort themselvs therewith, that although they oftentimes feel such heavie intolerable sufferings, yet are they never the more rejected of God, but for the same are better of him beloved, seeing hee maketh them like unto the expres image of his onely begotten Son, and not to doubt, that as they suffer with him, so will hee also deliver them (with himself) out of the same. For all such as will live a godlie life in Christ Jesus must suffer persecution; yet one more, then another, according to everie one's strength and weakness in faith; *For God is true, who will not suffer us to bee tempted above that wee are able to bear*, 1 Cor. 10.

The nurturing of the faithful.

That the Faith of a Christian is a wonderfull thing.

Against the scoffers of Faith.

OUr Faith (saith *Luther*) is a wonderful thing; that I, and others (if wee intend to bee saved) must believ in that man Jesus Christ, that hee is true and natural God, and yet died so shameful a death, and was hanged between two malefactors; as hee himself said to his disciples shortly before his passion, as it is written, *Hee was reckoned among the transgressors.* Whom wee have not seen, 1 *Pet.* 1, insomuch, that hee is to us like a stone lying in the sea, of which wee know nothing.

Christ's divine Title.

But (said *Luther*) seeing hee saith in the Gospel: *I am the waie, the truth and the life, no man cometh to the father but by mee.* Also, *To mee is given all power in heaven and on earth; therefore, go and teach all people, and baptize them,* &c. *teach them to keep all things which I have commanded you:* then most sure it is, that hee is Lord over over all, and hath all power both in heaven and on earth, therefore are wee safe enough thereby.

Imperial Diet at *Auspurgh*, 1530.

And truly (said *Luther*) Christ shewed himself to bee a powerful Lord, at the Imperial Diet at *Auspurgh*, *Anno* 1530, where were gathered together against him, the greatest and most powerful heads in the Christian world, spiritual and temporal States, who were fiercely resolved altogether to have overthrown and rooted out his holie Word, and utterly to have destroied us, yet notwithstanding they were fain to alter their purpose, and to let God's Word and us alone. But (said *Luther*) although wee knew not that the Lord ruled above all, yet hee shewed at that time his Majestie effectually, insomuch, that wee never can bee able to render sufficient thanks to Almightie God for the same; and wee ought to have this sure confidence in him, that hee can and will save and deliver us from all dangers, bee they never so great and grievous. But what shall I saie? This great work of wonder shewen at that Imperial Diet and Assemblie is already of us quite forgotten, as if it never had been don.

Experience in the greatest dangers of Religion's need.

Thrice happie wished foolishness.

Wee that are true Christians (said *Luther*) do not trouble our selvs, that humane wit and wisdom (the Divel's whore) according to her blindness thinketh, that the Christian Faith and Religion of all other is most foolish, seeing, they do fix their belief and faith upon a Crucified Jew, Christ Jesus; but let them go on in their wisdom, and in the name of the Divel, their Idol, let them scoff and scorn so long as they can, yet wee boast of it, as beeing the highest grace of God, and do acknowledg Christ Jesus for us crucified and slain, and in him wee believ and know for certain, that no other

Name

Name under heaven is given among men, whereby wee muſt bee ſaved, *Acts* 4. And therefore (ſaid *Luther*) do wee utterly reject and condemn all other Beliefs and Religions as abominable blaſphemies and lies of the Divel, which the Pope, Mahomet, and others have falſly feigned and deviſed, and wee are ſure, that God hath given over into reprobate mindes, and quite rejected the founders and ſupporters of ſuch their ſuperſtitious Religions.

Of our Saviour Chriſt's Aſſcending into Heaven.

Nimble abilitie of the clarified bodie.

IT was a ſtrange and wonderful thing (ſaid *Luther*) to ſee, that our Saviour Chriſt vaniſhed away before the eies of his Diſciples, and Aſſcended up into heaven. Som of the good Diſciples (no doubt) thought in themſelvs, Wee did eat and drink with him, and now hee is taken from us in our ſight, and carried up into heaven, are all things right trow wee? Such cogitations (doubleſs) ſom of them had, for they were not all of them alike ſtrong in Faith, as S^t *Matthew* writeth, When the Eleven ſaw the Lord, they fell down, but ſom doubted. And doubtleſs, the Lord, in the time of thoſe fortie daies from the Reſurrection, until the Aſſcention (as hee ſhewed himſelf living) did teach them by manifold arguments, *Acts* 1, and inſtructed them in all things which were neceſſarie for them, ſtrengthened their faith, and did put them in minde of that which hee had told them before, to the end they in no wiſe ſhould make doubt of his perſon.

Matth. 28.

Spending fortie daies with the Apoſtles.

Adamitiſh imbecilite.

Yet nevertheleſs, it entred but hardly into them, for when the Lord appeared in the mid'ſt of them on Eaſter daie at evening time, and ſaid, *Peace bee with you*; then they were perplexed and affrighted, they ſuppoſed to have ſeen a ſpirit, *Luke* 24; neither would *Thomas* believ that the other Diſciples had ſeen the Lord, until hee ſaw the print of the nails in his hands, &c. *John* 20, and *Act.* 1. And although for the ſpace of fortie daies hee had communed with them concerning the Kingdom of God, and was even ready to aſſcend; yet notwithſtanding, they asked him, Lord! wilt thou at this time reſtore again the Kingdom to Iſraël?

The maſter of the Holie Ghoſt.

But after this, as on Whitſundaie, when they had received the holie Ghoſt, then they were far of other mindes, they then ſtood no more in fear of the Jews, but aroſe boldly up, and with great joiefulneſs preached Chriſt to the people. And *Peter* ſaid to the Lame, Silver and gold have I not, but what I have, that give I thee; In the Name of Jeſus Chriſt of Nazareth, ariſe and walk, *Acts* Chap. 3. Yet notwithſtanding all this the Lord, was afterwards fain to ſhew unto *Peter* through a viſion, that the Gentiles alſo ſhould bee partakers of the promiſs of life through Chriſt, although ſhortly before his Aſſcention, *Peter* had heard it from the Lord himſelf, *Mark* 16, *Go yee into all the world, and preach the Goſpel to everie creature, &c.* And *Mat.* 28, *Teach all nations, &c.* And S^t *Paul* alſo reproved him, when complaint of him was made, *Gal.* 2.

Acts 10.

Comfortable Doctrine.

This I ſaie (ſaid *Luther*) thereby to ſhew, that the Apoſtles themſelvs did not know everie thing preſently after they had received the Holie Ghoſt; yea, and ſomtimes alſo, they were weak in Faith. When all *Aſia* turned themſelvs from S^t *Paul*, yea alſo, ſom of his own diſciples departed from him, and manie falſ ſpirits that were in high eſteem, ſet themſelvs againſt him; then with ſorrow of heart hee ſaid, Faith is not everie man's work: hee ſaith alſo, 1 *Cor.* 2, *I was with you in weakneſs, fear, and in much trembling.* And 2 *Cor.* 7, *Wee were troubled on everie ſide, without were fightings, within were fears, &c.* Hereby it is evident (ſaid *Luther*) that hee was not alwaies ſtrong in Faith; and moreover, the Lord was fain to comfort him, ſaying, Let my grace bee ſufficient for thee, for my power is ſtrong in weakneſs.

Againſt high ſwimming preſumption.

This is to mee (ſaid *Luther*) and to all true Chriſtians a comfortable doctrine to hear; for I perſuade my ſelf alſo that I have Faith, but it is ſo ſo, and might well bee better, and yet I teach the Faith to others; and this I know, that my teaching and preaching is right, but I confeſs it, I com very ſhort of Faith. Somtimes I commune thus with my ſelf, Thou preacheſt indeed God's Word, this office is committed to thee, and thou art called therunto without thy will or ſeeking, thou confeſſeſt Chriſt,

Christ, and preacheſt him, which is not fruitleſs, for manie thereby are amended; but when I conſider and behold my own weakneſs (I eat, I drink, ſomtimes I am merrie, yea alſo, now and then I plaie the good-fellow) as then I begin to doubt and ſaie, Ah! that wee could but onely Believ.

Therefore (ſaid *Luther*) the ſecure and preſumptuous ſpirits (Hereticks, and all falſ Chriſtians) are irkſom and dangerous people; who, when they have but onely looked on the top of the Bible, or have heard a few Sermons) do preſently think, they have the Holie Ghoſt, that they underſtand and know all. But good and godlie hearts are otherwiſe minded, and do daily praie, *Lord! ſtrengthen our Faith.* Yerning, ſighing. *Rom.* 8.

That wee ought to hearken unto Chriſt onely and alone.

WHen Chriſt ſpeaketh, then (ſaid *Luther*) everie one ſhould cleanſ both ears, and ſhould diligently hearken and mark well what hee ſaith; for God the Father himſelf ſaith, *Him ſhall yee hear*; as if hee ſhould ſaie, What hee teacheth you, take good heed thereunto, for I will maintein what hee ſaith, or I will bee no God. But hereto cometh the Divel, ſtirreth up other cogitations in the heart, hee ſtoppeth the ears, inſomuch that the greateſt number forget Chriſt and his Word, and do trouble themſelvs with vain and unprofitable things, to the end they might not believ and bee ſaved. Attentively to hearken to divine matters.

Therefore (ſaid *Luther*) hee muſt cauſ *Moſes* to talk with us; hee that will ask, What have yee don? Againſt him, indeed, wee might well ſtop our ears and ſtrike him dead. Our Doctor and Schoolmaſter ſhall bee onely our bleſſed Saviour Chriſt Jeſus.

Of the complaint of the Godlie by reaſon of their Unbelief.

IT is a pitiful plague (ſaid *Luther*) that wee make our ſins ſo great and heavie, and in the mean time wee quite forget our Baptiſm; yea, wee forget our Saviour Chriſt Jeſus, who gave himſelf an offering for our ſins. S^t *Paul* knoweth how to comfort and chear up ſorrowful ſinners, hee beateth quite out the Barrel's head, and ſaith flatly, Wee muſt not regard the threatnings and frightnings of the Law, much leſs that wee ſhould rely upon the works of the Law, but onely upon Chriſt, who is our wiſdom, our righteouſneſs, ſanctification and redemption, and richly giveth ſupplie to that which in us is wanting. Chriſtians ſecret ſufferings. How Saint *Paul* comforteth ſinners.

Is it not (ſaid *Luther*) a perverſ thing in the Hypocrites, and in all falſ Chriſtians, who do think, they know all this well enough, and that they cannot bee deceived; but I fail herein, and ſuch as I am (ſaid *Luther*) that daily take in hand the Scripture, ſo that it maketh mee ſad, and full of ſorrow: For it is a ſpightful thing, and the Divel's witchcraft in us, that wee put more confidence and truſt in humane creatures, then in God. Hypocrits and bellie-Chriſtians. Theſe are in our ſight and preſence.

(I do exſpect more goodneſs from *Kate*, my wife, from *Philip Melanchthon* and from other my friends, then from my ſweet and bleſſed Saviour Chriſt Jeſus, and yet I know for certain, that neither ſhee, nor anie other perſon on earth, hath ſuffered, will or can ſuffer that for mee which hee hath ſuffered, Why then ſhould I bee affraid of him)? Not ſo ſoon believed as learned.

This my fooliſh weakneſs (ſaid *Luther*) grieveth mee very much. Wee plainly ſee in the Goſpel, how milde and gentle hee ſheweth himſelf towards his Diſciples; how familiar and friendlie hee paſſeth over their weakneſs, their preſumption; yea, their fooliſhneſs, &c. Hee checketh their unbelief, and in all gentleneſs admoniſheth them to amendment. Moreover, the Scripture (which is moſt ſure) ſaith, *Well are all they that put their truſt in him.* Fie on our unbelieving hearts, that wee ſhould bee affraid of this man, who, notwithſtanding is more loving, more friendlie, more gentle-minded, and more compaſſionate towards us, then are our natural kindred, our brethren, ſiſters; yea, then parents themſelvs are towards their own children. Chriſt's joie and meekneſs towards his weak in faith.

Hee therefore (ſaid *Luther*) that hath theſe aſſaults and temptations, that Chriſt doth affright him, let him bee aſſured, and let him conclude thus with himſelf, It is The Divel's ſpurring on.

not Christ, but it is the envious Divel that affrighteth, woundeth and killeth him; for Christ comforteth, healeth and reviveth.

1 *Cor.* 12. *Luther's* schooling.

Oh! (said *Luther*) his grace and goodness towards us is so unmeasurably great, that without great assaults and trials it cannot bee understood. If the tyrants and falſ brethren had not set themselvs so fiercely against mee, against my writings and proceedings, then should I (said *Luther*) have vaunted my self too much of my poor gifts and qualities; nor should I with such fervencie of heart have directed my praiers to God for his divine assistance; I should not have ascribed all to God's grace, but to mine own dexteritie and power, and so I should have flowen to the Divel with all my Art and doings, &c.

Scouring of the godlie.

But (said hee) to the end the same might bee prevented in mee and hindered, my gracious Lord and Saviour Christ caused mee to bee chastised and whipped; hee ordained, that the Divel should plague and torment mee, inwardly, with his fierie darts; outwardly, through tyrants, as through the Pope and other Hereticks, and all this Christ suffered to bee don for my good and best, as in *Psal.* 119, is written, *It is good for mee that I have been in trouble, that I may learn thy Statutes.*

Of the Name, Jesus Christ.

I Have and know nothing of Jesus Christ (said *Luther*) but onely his Name, seeing I neither have heard nor seen him corporally; yet notwithstanding, I have (God bee praised) learned so much of him out of the Scriptures, that I am well and throughly satisfied; therefore, I desire neither to see nor to hear him corporally. Over and besides this, when I was left and forsaken of all men in my highest weakness, in trembling and in fear of death; when I was persecuted of the falſ wicked world, then I oftentimes found and felt most evidently, the divine power which this Name [CHRIST JESUS] shewed and witnessed unto mee: this Name [Christ Jesus] oftentimes pulled mee out when I was in the mid'st of death, and made mee alive again; It comforted mee in the greatest despair, and particularly, at the Imperial Assemblie at *Auspurg*, *Anno* 1530, when I was forsaken of everie man; insomuch, that by God's grace, I will remain, live and die for that Name.

Probable experience.

Christian trust imposed upon Preachers and teachers.

And rather then I will yield, or through silence, so long as I live, endure that *Erasmus Roterodamus*, (or anie other whosoëver hee bee) should too nearly touch my Lord and Saviour Christ Jesus with his ungodlie falſ doctrine (how fairly colored soëver it bee, trimmed or garnished) I saie, I will rather die; yea, it should bee more tolerable for mee, with wife and children, to undergo all plagues and torments, and at last to die the most shameful death, then that I should give waie thereunto.

At novem ubi?

After what manner a faithful soul talketh with Christ

O I that people could saie thus from their hearts.

A Believing soul (said *Luther*) ought to talk with our Saviour Christ in this manner; Lord! I am *thy Sins*, Thou art *my Righteousness*, therefore am I joiful, and boldly do triumph; for my sins do not over-ballance thy Righteousness, neither will thy Righteousness suffer mee to bee or to remain a sinner. Blessed and praised bee thy holie Name (sweet Jesus) for evermore.

That the blaſpheming of Christ, and of his Word, will make a full end.

Preparing for sudden spoil.

WHen people live thus securely, without let and hinderance do blaſpheme Christ, persecute and condemn his Word (as now the Papists and their consorts do with great thirst, who are blinded by the Divel) and so lamentably, for that, do banish and murther manie godlie people as the greatest Hereticks, and do falsifie and wrest the holie and all-saving Word, then surely, the end is not verie far off: and I dare saie, that within the space of less then two hundred and fiftie years, they that live will hear it crack, and not long after will follow the downfal.

As it went with the Jews, when they ascribed the Doctrine and Works of Christ

to

to the Divel, and blaſphemed him upon the Croſs, then the whole creature trembled thereat, ſhee could not bear ſuch wickedneſs; the Sun loſt his light, the Vail in the Temple did rend in pieces, the Earth quaked, the Rocks were cleft, the graves opened themſelvs. And when the Lord had purged his floor, and gathered the wheat into his Barns, then hee ſet the Chaff on fire, &c. Even ſo will hee now do at the end of the world, when the number of his Elect is filled, &c. God's ſigns of wrath. *Nota bene.*

No man Aſſcendeth into Heaven, &c. John 3.

IN this ſentence (ſaid *Luther*) Chriſt will ſaie thus much; No man can bee found good and juſtified before God, nor com into heaven without mee; neither through his own ſtrength and deſerts, through his ſelf-choſen devotion and ſanctitie, nor through the works of the Law. For I am and remain in heaven, and yet I am com down from heaven, that I may take you up with mee, Expounding of the ſentence *John 3.*

In theſe three words (*To aſſcend up into heaven, To com down from heaven, And to bee in heaven*) Chriſt briefly comprehendeth his Almightie power. *To aſſcend up into heaven,* is, That from henceforth hee would no more appear on earth in corporal form or ſhape. *To com down from heaven,* is, That hee appeared here on earth, was made man (in everie thing like unto us, ſin onely excepted) and through blaſpheming and miracles would ſhew his glorie, and at laſt, would finiſh the work of deliverance of the generation of mankinde. *To bee in heaven,* is, That hee never forſook the right hand of the Father; that is, of the Godhead, but for ever and ever hath been, and ſtill is in heaven, and that hee never forſook humane nature which hee took upon him, nor never will forſake the ſame. Chriſt's brevitie in teaching. 1 2 3

If God bee for us, who can bee againſt us? Rom. 8.

CHRIST, our bleſſed Lord God and Saviour, hath ſwallowed up Death everlaſtingly to our comfort. Now (ſaid *Luther*) if Death through Chriſt bee ſwallowed up everlaſtingly, then the ſting of Death (which is ſin) is made very blunt, inſomuch that from hence forward to all Eternitie, it hath neither edg nor point to wound or ſting us; that is, to terrifie and affright us, or to accuſe and condemn us; neither can the Law from henceforth to everlaſting make ſin powerful; that is, The Law cannot maintein againſt us, that wee are ſinners, which are in Chriſt, and walk in the ſpirit, not after the fleſh, as S^t *Paul* ſaith. The helliſh court and chain of deſtruction. *Gal. 5.*

Moreover (ſaid *Luther*) the Divel is now taken captive, hee is ſtripped and executed, hee is bereaved of all his power, ſo that hee never from henceforward can have dominion over us. Likewiſe, all the wrath, raging and ſwelling of the blinde and falſ world (the Divel's Bride) is now made a ſcorn and deriſion; for what can ſhee do more then kill the bodie, and thereby haſten and further us the ſooner out of this temporal into the everlaſting life and happineſs? Alſo all manner of Adverſities (whether ſickneſſes, povertie, calamitie, or all kindes of tribulation) are far too vain and light (although they endured an hundred years and more) in compariſon of the future glorie, which at the daie of our deliverance ſhall bee revealed unto us, *Rom.* 8. But notwithſtanding, this is not found nor felt to bee ſo in us; nay, wee rather finde and feel quite the contrarie; therefore, faith is here very neceſſarie, which neither ſeeeth nor feeleth, but holdeth it ſelf on the Word. In the mean time, hope waiteth and expſecteth with patience for that which faith took hold of through the Word. Afterwards, and in due time, there will follow an open and an everlaſting ſight out of faith, and out of inviſible will appear that which is viſible, whereby wee ſhall enjoie eternal life, happineſs and joie (as in the beginning of the Creation, out of the world which was not yet ſeen, became a viſible and a ſubſtantial world) well is hee that underſtandeth and believeth this. To bee partakers of the Celeſtial treaſure obteined through Chriſt.

That Chriſt is the onely comfort of the faithful in their ſufferings and croſſes in this world.

Brotherhood of Chriſtians in the Croſs. *Pſal.* 24. 1 *Pet.* 5.

THe Scripture witneſſeth (ſaid *Luther*) that all the Godlie muſt ſuffer perſecution, and through troubles and adverſities muſt enter into the Kingdom of heaven. From hence S^t *Peter* admoniſheth the faithful, that they ſhould reſiſt the Divel by a ſtrong faith (who goeth about like a roaring lion, &c,) and ſaith further, that they are not alone which of the Divel, and of the wicked world, are aſſaulted and plagued; but muſt know, that their brethren to and again in the whole world have the like ſufferings.

Anguiſh and comfort of conſciences. *Luke* 21.

Manie good and godlie hearts do finde and feel this, which are earneſtly intended ſtedfaſtly to remain unto death, by the Word of Chriſt, and in the acknowledgment of his grace. I will ſaie nothing of the torments of poor perplexed conſciences (which are innumerable manie) which do ſuffer manifold miſeries; eſpecially, in theſe laſt abominable times, when the raging Divel powreth out all his wrath and poiſon here and there amongſt the ungodlie tyrants in Popedom, in Turkie, &c. Thoſe godlie hearts in their extremeſt torments and miſeries, can comfort themſelvs no other waies, but onely, that they have Chriſt the Son of God for their Advocate and Saviour by the Father, they hold themſelvs on his Word, and have a yerning for his glorious appearing; when, at laſt hee will deliver them, and richly refreſh them everlaſtingly for all their ſufferings.

How it will go in the other life with Chriſtians.

Tyrants.

Then one will behold another, and (ſaid *Luther*) wee ſhall bee known among our ſelvs, and ſhall ſaie, See! how com wee here together? Who would have exſpected this wonderful and happie change? were wee not eſteemed on earth the moſt unworthie Hereticks and Rebels, and were wee not the curſ of the world? were wee not made away and ſlain of the tyrants? &c. Then wee ſhall ſaie one to another, Where are now thoſe angrie gentlemen, the great and mightie Kings and Princes that needs would root out and utterly throw to ground Chriſt, his Word, and his poor and ſmal flock? Thoſe that ſpitted at us, ſcoffed, ſcorned, and trod us under feet, that caſt us into priſons, baniſhed and laid all mannner of plagues upon us, tormented us with fire and ſword? where are the holie ſpiritual Fathers that excommunicated us as the wicked'ſt blaſphemers of God, and deceivers of the world; that curſed and gave us over to the Divel? where are they? They are in the bottomleſs pit of hell, where their worm dieth not and where their fire is not quenched.

The root of Hypocriſy.

On the contrarie, wee that have hearkned unto Chriſt according to his Father's command, have believed in him, have continued ſtedfaſt in his Word, and but a ſhort time have endured and born our Croſs, (yea, ſcarce the twinkling of an eie in compariſon of the great glorie which now is revealed unto us) do now live with Chriſt in unſpeakable everlaſting joie and happineſs, and do praiſ him together with the Father and the Holie Spirit, with all Angels and Saints.

That wee ſhould not ſo much as think upon God without Chriſt.

WIthout Chriſt (ſaid *Luther*) wee cannot know God. Doctor *Staupitz* complained, in *Luther*'s preſence, that hee was ſorely aſſaulted, plagued and tormented of the Divel concerning Predeſtination. *Luther* ſaid unto him, Predeſtination, or the Fore-ſeeing, is no where found nor underſtood, but onely in the wounds of Chriſt; for it is written, *Him ſhall yee hear*. The Father himſelf is too too high; therefore hee ſaith, I will ſhew you a waie whereby you may com unto mee, namely, Chriſt; believ in him, depend on him, and then in due time yee ſhall well finde who I am; but without Chriſt, I will not bee comprehended who and what I am, much leſs, what I intend, fore-ſee, or predeſtinate; therefore, deſireſt thou to know the reaſon, why ſo manie are loſt and damned? It is becauſ they will not hear what Chriſt ſaith.

That the Enmitie between Christ and the Divel began in Paradise.

NO wonder it is (said *Luther*) that Satan is an enemie to Christ, and setteth himself against Him, and his Word, with all his power and craft, and that also hee is an enemie to Christ's people and Kingdom. It is an old hate and grudg between them which began in Paradise; for they are in everie thing, by nature and kinde, of contrarie mindes and dispositions. The Divel smelleth Christ (said *Luther*) manie hundred miles off: Satan heareth at *Constantinople*, and at *Rome*, that wee here at *Wittemberg* do teach and preach against his Kingdom; hee feeleth also very well, what hurt and damage hee susteineth thereby; therefore doth hee rage and swell so horribly. Original enmitie between Christ and Satan, and all his members.

But (said *Luther*) this is more to bee wondred at, that amongst us humane creatures (who are of one onely kinde and nature, and through the same bond of love knit together so fast, that one ought to love another as himself) should bee so great an unwillingness, such envie, such hate, wrath, discord and revenge so vehement, that thereupon the one maketh waie and murthereth the other; for who is nearer allied to a man, then his married wife? to the son, then his father? to the daughter, then her mother? to the brother, then the sister, &c. yet nevertheless, it is alwaies, or most commonly found, that discords and strifes are among and between them. This the Heathen have well discerned and complained of, but they knew not that it is meerly of the Divel's driving. Falshood and wrathfulness.

That Christ and the Law cannot dwell together.

IT is unpossible (said *Luther*) that the Gospel and Law should dwell together in one heart, but of necessitie, either Christ must yield and give place to the Law, or the Law to Christ. S^t *Paul Gal.* 5, saith, *They which will bee justified through the Law, are fallen from Grace, and have lost Christ.* Therefore when thou art of this minde, that Christ and the confidence of the Law (or the works thereof) can or may dwel together in thy heart, then thou maiest hold for certain and know that it is not Christ, but the envious Divel that dwelleth in thy heart, who under the vizard and form of Christ accuseth and terrifieth thee; hee demandeth, and will have, that thou shalt make thy self righteous through the Law, and through thy own good works; for the true Christ useth not to call thee to an account for thy sins, neither doth hee command thee to trust in thy own good works, but faith, *Com hither to mee all yee that bee wearie and heavie loaden, I will refresh you, &c.* And (said *Luther*) this is the greatest unspeakable mysterie which is hid from the carnal wisdom of the whole world; namely, that God the Heavenlie Father (in his Majestie) is dead towards us; hee hath put himself out of all, and hath given it to the Son, who now is our flesh and blood (yet without sin); hee sheweth us unto him, when wee hear and receiv onely him, then shall wee have all things in him, who for our sakes so pitifully was crucified of the most seeming holie people, which had the greatest names and honors. For *Hannas*, is even so much as *Johannes*; *Caiphas*, as much as *Peter*; *Judas*, as a King of the Jews, &c. All these (said *Luther*) must laie hands on Christ, and for their valiant acts and service against him, they must all bee honored as couragious Knights. To conclude, those that in the world have had the greatest names, honors and titles, have commonly been the most wicked wretches. Although in themselvs they can agree, yet they cannot endure to bee together. Christ's voice and signs.

That without Christ's Humanitie, wee neither can nor may seek after Grace or for the forgiveness of sins.

WHen thou art in hand with the Article of Justification, and considerest or disputest with thy self, where that God is to bee found which justifieth sinners and receiveth them to Grace? Then (said *Luther*) look well to it, and take Right waie to the acknowledgment of God.

good heed, that thou takeſt notice of no other God, but onely of that man, Chriſt Jeſus: look that thou takeſt ſure hold on him, and with thy heart remaineſt depending on him, and baniſh and expel from thee all cogitations and ſpeculations of God's Incomprehenſible Majeſtie; for as *Solomon* ſaith, *Hee that ſearcheth after high things, to him they ſhall bee too high.* This which I now ſpeak (ſaid *Luther*) I have by good experience, and I know that the ſame is true. But the ſeducing ſpirits, that will deal with God without this man Chriſt, they believ mee not, although Chriſt himſelf ſaith, *I am the waie, the truth, and the life. No man cometh to the Father, but through mee.* Therefore whoſoëver thou art, thou ſhalt finde no other waie to go to the Father without this waie, which is Chriſt; all other waies are miſ-leading, and by-waies: thou ſhalt finde no truth without Chriſt, but altogether hypocriſie and lies: thou ſhalt finde no life without Chriſt, but everlaſting death: therefore mark diligently (ſaid *Luther*) that in anie caſe (if thou intendeſt to bee juſtified before God, and wilt obtein grace, and when thou dealeſt with the Divel, with the Law, with Sin, and Death) then I ſaie once again, look well that thou knoweſt no other God, but onely that God which is alſo Man.

Prov. 25.

John 14.

In what caſes, a man, without danger, may diſpute of God's high Majeſtie.

Meaſure and rule in diſputing with our Adverſaries.

IF happily it falleth ſo out (ſaith *Luther*) that (without and beſides this Article of Juſtification) thou art conſtrained to diſpute with Jews, Turks, with Sectaries and Hereticks, of God's Wiſdom, of his Almightie power, &c. then make uſe of thy beſt Art; bee as ſharp-pointed and ſubtil as poſſible thou canſt or maiſt bee, there is no danger, for then thou haſt to do with and about another Argument.

But (ſaid *Luther*) in this caſe, concerning our Juſtification; that is, when wee muſt maintein before God, our Conſciences againſt the Law, our Righteouſneſs againſt Sin, and our life againſt Death and the Divel; or when wee ſhall ſeek, what the ſatisfaction for ſin is, through what ſins are forgiven, how wee becom reconciled to God and eternally ſaved? In this caſe, let us turn away our hearts, our mindes, and all our cogitations in everie particular, from the high Incomprehenſible Majeſtie of God, and let us onely behold and look upon that Man, which preſenteth himſelf to bee a Mediator for us, and ſaith, *Com to mee all that bee wearie, &c.*

Fruit and conſequence of this doctrine.

When wee do this (ſaid *Luther*) as then wee ſhall ſee, that God's Wiſdom, his Power and Glorie will bee expreſſed and pictured unto us ſo lovingly and friendly, that wee may well ſuffer, endure and underſtand all things in that ſweet and amiable picture, as S^t *Paul* ſaith, *That in Chriſt are hid all the treaſures of the Godhead, wiſdom and knowledg.* Alſo, *That in him dwelleth the whole fulneſs of the Godhead bodily.*

This hold faſt, (ſaid *Luther*) and ſuffer not thy ſelf at no time to bee drawn away from this picture of Chriſt, in whom the Angels have and take delight, and think not that Chriſt, according to his true and livelie picture, is like a *Moſes*, a tormentor, but giveth righteouſneſs. Hee gave himſelf, not by reaſon of our deſerts and holineſs, but for our ſins, and although Chriſt now and then expoundeth the Law, yet the ſame is not his main Office for which the Father ſent him.

Proof of this Art.

It is an eaſie and light thing for us (ſaid *Luther*) to talk and ſaie, that our Saviour Chriſt is given for our ſins, but when it cometh to the upſhot, and when the Divel through trials and temptations hideth Chriſt, and taketh him out of our ſight, and therewith teareth out of our hearts the Word of Grace, then wee finde that wee fail much, and that wee have learned nothing thereof at all. But whoſo as then can behold Chriſt, not as a ſtern and angrie Judg, but as the moſt ſweet and loving Saviour, and as our High-prieſt, the ſame already hath overcom all manner of trials and adverſities, and is well on his waie to the heavenlie Kingdom. But (ſaid *Luther*) there is on earth nothing more hard and difficult, then in times of trials and temptations to do the ſame.

Claws of the Divel, and hell's throat.

What I ſaie, I have it by good experience, for I know full well the Divel's craft and ſubtiltie, in that hee not onely uſeth to blow the Law into us, therewith to terrifie and affright us, and out of mole-hils to make mountains; that is, to make a very hell of that

that which is but a ſmall and little ſin, which as a wondrous juggler hee can perform artificially; yea alſo, hee can ſomtimes make ſuch to bee great and heavie ſins which are no ſins (therewith to perplex their conſciences) but alſo, hee uſeth to picture Chriſt's perſon before us in ſuch diſguis'd manner, that wee muſt needs be affrighted thereat; for as then hee bringeth and laieth before us one threatning ſentence or other, out of the Holie Scriptures, and before wee bee aware of him, hee giveth ſo hard a blow to our hearts (and that in a moment) that inſtantly wee loſe all light and ſight, and do take him to bee the true Chriſt that poſſeſſeth us with ſuch cogitations, whenas it is onely and alone the envious Divel.

Of the burthen which Chriſt carrieth.

OUr moſt bleſſed Saviour Chriſt carrieth the ſins of the whole world, and therewithall hee hath upon him all the blood that hath been and ſhall bee ſhed and ſpilt from the beginning to the end of the world. I ween indeed (ſaid *Luther*) hee hath upon him a burthen, under which hee muſt have ſunk, if hee were not true and natural God, all which hee did for our ſakes, but verie few there bee that thank him for it. Sin's burthen.

Chriſt hath a great mouth, and hee will have that wee ſhall receiv his Word.

WHen Chriſt ſpeaketh a word (ſaid *Luther*) then he openeth a mouth which is as big as heaven and earth. Therefore, concerning the ſtate of Matrimonie, which the Pope hath forbidden, how can hee in the ſight of God bee excuſed, whenas God ſaith, *Multiplie and increaſ.* When the Emperor ſpeaketh a word, it is held of ſom value; but when Chriſt ſpeaketh, hee taketh up at one bit heaven and earth. Therefore wee muſt regard this man's words otherwiſe then the words of Emperors, Popes, &c. for hee is true and verie God. Chriſt's Word.

That Chriſt expounded the Law.

WHen Chriſt preached, *Mat.* 5, hee then confuted, reproved and contradicted the falſ Expounders of the Law, and reſtored *Moſes* again whom they had falſified, and ſaid, Thus and thus wee ought to underſtand *Moſes*. To reject the evil. *Iſa.* 7.

That Chriſt and the Pope are ſet on, the one againſt the other.

I (Said *Luther*) have ſet Chriſt and the Pope together by the ears, therefore I trouble my ſelf no further; and although I com thereupon between the door and the hinges and bee ſqueezed, it is no matter, though I go to the ground, yet notwithſtanding, Chriſt will go through with it. Danger of the confeſſors of Chriſt, according to the world's aſpect.

Of the prehéminence of God's Word.

CHRIST once appeared viſible here on earth, and ſhewed his glorie, and through divine adviſe and counſel, and through the fore-ordeined purpoſe of God, hee finiſhed the work of the deliverance and redemption of all mankinde. I (ſaid *Luther*) do not deſire that hee ſhould com once more, neither would I that hee ſhould ſend an Angel unto mee, and although an Angel ſhould com and appear before mine eies from heaven, yet would I not believ him; for I have of my Saviour Chriſt Jeſus bond and ſeal; that is, I have his Word and Sacraments, thereon do I depend, and deſire no new revelations. And (ſaid *Luther*) the more ſtedfaſtly to confirm me in the ſame reſolution, onely and alone to remain by God's Word, and not to give credit to anie viſions or revelations. I, beeing on Good Friday laſt in my inner chamber in fervent praier, contemplating with my ſelf, how Chriſt my Saviour hung on the Croſs, how hee ſuffered and died for our ſins, there appeared ſuddenly upon the wall a bright ſhining viſion, and Excellencie of God's Word. Of *Luther's* tempting by God's permiſſion.

and therein appeared alſo a glorious form of our Saviour Chriſt, with the five wounds, ſtedfaſtly looking upon mee, as if it had been Chriſt himſelf corporally: Now at firſt ſight thereof, I thought it had been ſom good Revelation; yet I bethought my ſelf preſently again, that ſurely it muſt needs bee the jugling of the Divel, for Chriſt appeareth unto us in his Word, and in a meaner and more humble form, like as hee hung upon the Croſs and was humbled; therefore I ſpake to the viſion in this manner, Avoid thou confounded Divel: I know no other Chriſt then him that was Crucified, and who in his Word is pictured and preached unto mee. Whereupon the Image vaniſhed, which was the verie Devil himſelf. And in like manner (ſaid *Luther* further) a Gentlewoman (a virgin) not far from my houſ at *Wittemberg*, laie very ſick, to whom alſo appeared a viſion after this ſort following: Shee beheld (as ſhee thought) a glorious form of her Saviour Chriſt, which ſhee was readie to have worſhipped, and to have fallen down before it; but, as they ſent preſently for mee (ſaid *Luther*) I repaired ſpeedily to the ſick Gentlewoman, and I ſaw the viſion alſo as in the form of Chriſt. I admoniſhed her ſeriouſly, that ſhee ſhould not ſuffer herſelf to bee deluded by the Divel; whereupon ſhee raiſed up her ſelf, and did ſpit in the face of the image, and inſtantly the image was changed into a great uglie ſnake, which ran to the Gentlewoman's bed and bit her in the ear, ſo that there ſtood drops of blood upon the ear which trickled down, and thereupon the ſnake vaniſhed. This I beheld with mine eies (ſaid *Luther*) with divers others that were there by. Here now, it is well to bee conſidered, whom the Papiſts worſhip in ſuch and the like viſions, which they oftentimes allege to have ſeen.

The like wee finde in *Vitis Patrum.*

That Chriſt and Satan cannot agree.

NO union or agreement at all was ever known between Chriſt and Belial. If the Papiſts ſhould now yield, that they are in the wrong concerning their Letters of Indulgences, that is, Letters of the Pope's pardons; then everie bodie would think, *Qui ſemel malus, ſemper malus*, &c. He that is once a knave, will bee ever held for the ſame. If Indulgences fall, then falleth the Maſs, if the Maſs falleth, then the Monaſteries and their Orders fall, and ſo forward.

Pſay. 118. *Pſal.* 2. Is anie man wiſe, let him agree without danger.

And ſeeing the Divel is a Prince and a God of this world, and an arch-enemie to the Lord Chriſt, to his Word, and to thoſe that have and confeſs the ſame pure and unfalſified; therefore, Chriſt muſt and will well maintein and keep the ſame, of whom it is written, *Thou art a Prieſt for ever, &c.* It is unpoſſible (ſaid *Luther*) that Chriſt and the Divel can agree together under one roof; neither can wee Proteſtants dwell under one roof with the Papiſts, the one may not endure the other, one partie muſt yield. The Jews and the Apoſtles were under one roof, but the Jews were conſtreined to yield.

Wages of Umpires.

Judas Machabeus

This our time (ſaid *Luther*) is like to the time of *Judas Machabeus*, who defended his people from violence, yet hee could not ſuppreſs the enemies, but they kept the Government; and his own people did him the greateſt miſchief, inſomuch that I believ, hee wiſhed himſelf dead by reaſon of ſuch their falſneſs and unthankfulneſs; for thoſe two qualities [*Falſneſs and Unthankfulneſs*] make one wearie.

That Chriſt is the health and wiſdom of the Faithful.

Humane wiſdom.

ALas (ſaid *Luther*), what is our wit and wiſdom; for e're and before wee underſtand anie thing rightly as wee ought, wee lie down and die; therefore the Divel hath good ſtriving with us. When one is thirtie years old, ſo hath hee as yet *Stultitias carnales*; yea alſo, *Stultitias ſpirituales*; yet it is much to bee admired, that in ſuch our imbecillitie and weakneſs, wee atchiev and accompliſh ſo much and ſuch great matters, but it is God that giveth it. God gave to *Alexander* the Great, *Sapientiam & fortunam*, Wiſdom and good ſucceſs; yet notwithſtanding, hee calleth him in the Prophet *Jeremias*, *Juvenem*, a Youth, where hee ſaith, *Quis excitabit juvenem*, a young raw *milk-ſop* boie ſhall perform it, hee ſhall com and turn the Citie [*Tyrus*] upſide

Alexander Magnus.

Chap. 29.

upside down. But yet *Alexander* could not forget his fooliſhneſs, for oftentimes hee ſwilled himſelf drunk, and in his drunkenneſs hee ſtab'd to death his beſt and worthieſt friends; yea, hee drank himſelf to death afterwards at *Babel*. Neither was *Solomon* above twentie years old when hee was made King, but hee was well inſtructed by *Nathan*, and deſired of God wiſdom, which was pleaſing to God as the text ſaith. But now Cheſts full of monie are deſired. O! ſaie wee now, If I had but monie, then I would begin a War.

Solomon's wiſdom. 1 *King.* 3.

That Christ was ſoon wearie of this life, and ſo are his true Chriſtians.

CHRIST would not ſtaie long on earth (ſaid *Luther*) with his preaching, but gave his Kingdom, Rule and Government over to his Father, and ordained Apoſtles; from whence *Paul*, and alſo the other, crieth, *Cupio diſſolvi*, I deſire to bee diſſolved, &c. They had ſoon enough of this world. Even ſo do wee now crie, Wee have enough of this life, and are wearie of it.

Preſent life. *Phil.* 1.

Chriſt will ſave both Jews and Gentiles.

CHRIST ſaid to the Heatheniſh woman, *I came not but to the loſt ſheep of the houſ of Iſraël*; yet nevertheleſs afterwards, hee holp both her and her daughter: therefore (ſaid *Luther*) a man may ſaie, Chriſt, at that time, ſpake againſt his own conſcience.

Chriſt's inſtruction.

True it is, Chriſt was not ſent to the Gentiles, but when the Gentiles came unto him, hee would not reject nor put them from him. In perſon hee was ſent but onely to the Jews, and therefore hee preached in the Land of the Jews. But through the Apoſtles his doctrine went into the whole world. And S^t *Paul* nameth the Lord Chriſt, *Miniſtrum Circumciſionis*, by reaſon of the promiſe which God gave to the fathers wherein God truly performed his promiſe: the Jews themſelvs boaſt of God's juſtneſs in performing what hee promiſed, but wee Gentiles do boaſt our ſelvs of God's mercie, neither hath God forgotten us Gentiles. Indeed (ſaid *Luther*) God ſpake not with us, neither had wee King nor Prophet with whom God ſpake; but S^t *Paul* in another place ſaith, It was neceſſarie that the Word ſhould firſt be preached to you, but ſeeing you will not receiv it, Lo, wee turn to the Gentiles. Hereat the Jews are much offended to this daie, in that they flatter themſelvs, *Meſsias* is onely and alone for them and theirs. Indeed (ſaid *Luther*) it is a glorious name and title which *Moſes* giveth them, *Tu es gens ſancta*, Thou art an holie Nation, but *David* in his Pſalm afterwards promiſeth Chriſt to the Gentiles, *Laudate Dominum omnes gentes*, Praiſ the Lord all yee Nations, &c. The good and loving Apoſtles hardly underſtood this ſentence, they thought, that they ſhould bee made great perſons, they had already ſhared the people to themſelvs, as where the two Diſciples which went to *Emaus* ſaid, Wee hoped hee ſhould have delivered Iſraël: But this their conceit and opinion muſt bee mortified, the good fellows were poſſeſſed with ſuch carnal cogitations; yet our Saviour Chriſt dealeth mildly, and hath patience with them and their weakneſs.

Rom. 15.

Receiving of the Gentiles.

It is written in the Legends of S^t *Peter*, That *Peter* alwaies wore a linnen cloth about him, wherewith hee wiped his eies, and at length alſo his eies became verie red, which (ſaid *Luther*) I do well believ to bee true. Hee (beeing asked, for what cauſ hee wept ſo often) ſaid, *Si recordaretur illius dulciſsimæ conſuetudinis Chriſti cum Apoſtolis, tum ſe non poſſe continere lacrymas*, If hee thought on that ſweet ſocietie of Chriſt with his Apoſtles, then hee could not refrein from tears. Our Saviour Chriſt, doubtleſs was an exceeding amiable, milde, and friendlie man, and ſo is hee ſtill with us to this daie, but wee know it not. Afterwards on Whitſundaie, the Diſciples were inſtructed otherwiſe.

Peter's weeping in contemplation of Chriſt's familiaritie.

What

What our thoughts ought to bee of Christ.

Cogitations of the Lord Christ.

WEe ſhould remember the hiſtories of Chriſt three manner of waies; *firſt*, as a hiſtorie of Acts or Legends. *Secondly*, as a gift or a preſent. *Thirdly*, as an example, which wee ſhould believ and follow. Hiſtories (ſaid *Luther*) are mightie and powerful examples of the faith, and of miſ-belief.

David's *praiſing and boaſting of his goodneſs and godlineſs.*

Occaſion of boaſting.

THe cauſ why *David* ſo highly boaſted and extolled himſelf of his uprightneſs, whenas hee was both a Murtherer and an Adulterer, was this (ſaid *Luther*); Wee ought well and throughly to regard this little word [*meam*, my] for when *David* ſaith, My Righteouſneſs, then wee muſt give him a ſound *Correlative*; as, My Righteouſneſs, underſtand, towards mine enemies; in regard of my dealing with mine enemies, I am juſt; for thou God knoweſt, that I have a juſt Cauſ.

Of the offence, which humane wiſdom and underſtanding taketh, and conceiveth of Chriſt's weakneſs.

Offence of man's wit and wiſdom.

WHen humane wit and carnal wiſdom beholdeth Chriſt born, a little Infant lying in his mother's boſom, ſucking on her breſt, then it cannot acknowledg him to bee a Saviour and a Redeemer of the world; *This is the reaſon and underſtanding which is ingrafted in all ſeducers and Hereticks.*

That Chriſt was ſilent and did not preach, until hee was thirtie years of Age.

Autoritie of Office. *Nota bene.*

CHRIST, our bleſſed Saviour (ſaid *Luther*), did forbear to preach and teach until the thirtieth year of his Age, neither would hee openly bee heard; No, notwithſtanding hee beheld and heard ſo manie Impieties, abominable Idolatries, Hereſies, Blaſphemings of God, &c. It was a wonderful thing that hee could abſtein, and with patience endure the ſame, untill the time came that hee was to appear in his Office of Preaching.

Of the manner of preaching in Popedom.

From whence came the Proverb [*How long hath there been no mention made of that man* Chriſt].

IN Popedom (ſaid *Luther*) they were almoſt aſhamed; yea, they held it for a frivolous thing, once to name Chriſt in the pulpits. Neither were the names of the Prophets and Apoſtles at anie time remembred, nor their Writings alleged. But the rule and manner of their preaching was this, *Firſt*, to produce a Theme, a Sentence, or a Queſtion. *Secondly*, to part and divide the ſame. *Thirdly*, they proceeded to diſtinguiſh, &c. ſuch Preachers were held for the beſt; they remained not by the Goſpel, neither did they trouble themſelvs with anie ſentence out of Scripture; nay, the holie Scripture with them was altogether covered, unknown and buried.

Of God's Honor.

Cauſ of the praiſ and thanks before God.

IT is an honor and praiſ to God, that hee ſent his Son to bee made Man, to take upon him our fleſh and blood; which myſterie is ſo deep, that no humane Creature can bee able ſufficiently to meditate thereof, and yet wee are ſo cold and unthankful. Fie upon this wicked *Adam's* Fall! that wee ſhould not love this our Lord and Saviour, who ſo dearly hath delivered and redeemed us from death.

CHAP. VIII.

OF THE HOLIE GHOST.

Of the Holie Ghoſt.

THE Holie Ghoſt (ſaid *Luther*) hath two Offices: *Firſt*, Hee is a Spirit of Grace, that maketh God gratious unto us, and to receiv us as God's acceptable children. *Secondly*, Hee is a Spirit of Praier, that praieth for us, and for the whole world; to the end that all evil may bee turned from us, and that all goodneſs may happen towards us. The Spirit of Grace teacheth other people, but the Spirit of Praier praieth, That God's Name may bee Hallowed. Office of the Holie Spirit. *Zech.* 12.

It is a wonder (ſaid *Luther*) that one onely thing is acted and finiſhed divers kindes of waies. It is one thing to have the Holie Spirit, and it is another thing to have the Revealing of the ſame; for manie have had the Holie Spirit before the Birth of Chriſt, and yet notwithſtanding, hee was not revealed unto them.

Wee do not ſeparate the Holie Ghoſt from Faith; neither do wee teach that hee is againſt Faith; for hee is the certaintie it ſelf in the Word, that maketh us ſure and certain of the Word, ſo that without all wavering or doubting wee certainly believ, That it is even ſo and no otherwiſe, then as God's Word ſaith and is delivered unto us. But the Holie Ghoſt is given to none without the Word (ſaith *Luther*) but through the Word. Faith's praier. *Gal.* 3.

At the ſame time of this Diſcourſ, Doctor *Hennage* ſaid to *Luther*, Sir! where you ſaie that the Holie Spirit is the certaintie in the Word towards God, that is, that a man is certain of his own minde and opinion; then it muſt needs follow, that all Sects have the H. Ghoſt, for they will needs bee moſt certain of their Doctrine and Religion. Filthie cloke and refuge of the Sectaries.

Hereunto *Luther* anſwered him, and ſaid, *Mahomet*, the *Pope*, and Papiſts, the *Anabaptiſts*, and other Sectaries, have no certaintie at all, neither can they bee ſure of theſe things; for they depend not on God's Word, but on their own Righteouſneſs; they have nothing upright, they conſtrue and make Gloſſes, they underſtand God's Word according to their humane and natural ſenſ and reaſon. And when although they have don manie and great works, yet they ſtand alwaies in doubt, and muſt think thus, Who knoweth, whether this which wee have don bee pleaſing to God or no? or, whether wee have don works enough or not? They muſt continually think with themſelvs, Wee are ſtill unworthie, &c.

But (ſaid *Luther*) a true and godlie Chriſtian (between theſe two doubts) is ſure and certain, and ſaith, I regard nothing theſe doubtings; I neither look upon my holineſs, nor upon my unworthineſs, but I believ in Jeſus Chriſt, who is both holie and worthie: and whether I bee holie or unholie, yet am I ſure and certain, that Chriſt giveth himſelf (with all his holineſs, worthineſs, and what hee is and hath) to bee mine own. For my part, I am a poor ſinner, and that I am ſure of out of God's Word. Chriſtian's *Plerophoria.*

Therefore the Holie Ghoſt onely and alone is able to ſaie, Jeſus Chriſt is the Lord; the Holie Ghoſt teacheth, preacheth and declareth Chriſt, all others do blaſpheme him.

The Holie Ghoſt (ſaid *Luther*) goeth firſt and before in what perteineth to Teaching, but in what concerneth Hearing, the Word goeth firſt and before, and then the Holie Ghoſt followeth after. For wee muſt firſt hear the Word, and then afterwards the Holie Ghoſt worketh in our hearts: hee worketh in the hearts of whom hee will, and when hee pleaſeth. To conclude, the Holie Ghoſt worketh not without the Word. Bleſſed hearing of the Divine Word.

At

At what time the Holie Ghoſt began to finiſh his Office.

Open oſtentation of the Holie Ghoſt on Whitſundaie.

THe Holie Ghoſt (ſaid *Luther*) began to finiſh his Office and work openly on Whitſundaie in the New Teſtament (as Chriſt nameth him a Comforter, and a Spirit of Truth) for hee gave to the Apoſtles and Diſciples of Chriſt a true and a certain comfort in their hearts, hee gave them a ſecure and a joiful courage, inſomuch that they regarded not whether the world and the Divel were merrie or ſad, whether they were friends or enemies, were Angrie or laughed. They went on in all ſecuritie up and down the ſtreets in the Citie, and doubtleſs, they had theſe, and the like cogitations; Wee regard neither *Hannas* nor *Caïphas*, neither *Pilate* nor *Herod*, they are nothing worth, but wee are all in all: they altogether are our ſubjects and ſervants, and wee their Lords and Rulers, &c.

The appearance of a godlie Preacher.

In ſuch manner went the loving Apoſtles on, and proceeded with all courage, and without asking anie leav or licence.

They asked not firſt, whether they ſhould preach or no, or whether the Prieſts and people would allow thereof? O no! They went on boldly, they opened their mouths freely, and reproved all the people (both Rulers and ſubjects) as murtherers, as wicked wretches and Traitors who had ſlain the Prince of life.

Their accuſtomed reward.

And indeed (ſaid *Luther*) ſuch a ſpirit was very needful and neceſſarie at that time for the Apoſtles and Diſciples (even as to this daie hee is alſo needful for us); for our Adverſaries do now accuſe us, as they did then the Apoſtles, for Rebels, for diſturbers of the Union and peace of the Church: what evil ſoëver happeneth, that, ſay they, have wee don, or are the cauſſers of the ſame.

Our blaſphemers crie now out, and ſaie, Before in Popedom it was not ſo evil as now it is ſince this Doctrine came in; now wee have had and have all manner of miſchiefs, dearth, wars, and the Turks.

People through-poiſoned with wickedneſs.

All the fault (ſaid *Luther*) they put in our preaching, and if they could charge us to bee the cauſ of the Divel's falling from heaven; yea, that wee had crucified and ſlain Chriſt, they would not omit it.

Therefore the Whitſuntide Sermons of the Holie Ghoſt, are very needful for us, that thereby wee may bee comforted, and with boldneſs may contemn and ſlight ſuch blaſpheming, that Holie Ghoſt may put boldneſs and courage into our hearts, that wee may ſtoutly thruſt our ſelvs forward, let who will thereat bee offended, and let who will blaſpheme us: and although ſects and hereſies ariſe, yet wee may not regard the ſame. Such a courage (ſaid *Luther*) muſt there bee, that careth for nothing, but boldly and and freely to acknowledg and to preach Chriſt, who ſo wickedly was made away, condemned and ſlain.

Chriſtians *Cedo nulli.*

For the manner and nature of the Goſpel is, to bee a ridiculous and an offenſive preaching, which in all places of the world is rejected and condemned.

Thr world's acceptable preaching.

If (ſaid *Luther*) the Goſpel might not offend and anger neither Citizen nor Countrie man, neither Prince nor Biſhop, then it would bee a fine and an acceptable preaching, and well might bee tolerated, and people would willingly hear and receiv it with pleaſure and delight. But ſeeing it is ſuch a kinde of preaching which maketh people angrie, (eſpecially the great, high and powerful perſons, and ſuch as will bee deep-learned ones in the world) ſo belongeth thereunto truly a courage, and the Holie Ghoſt to thoſe that intend to preach the ſame.

Unpromoted and uncommenced Preachers.

It was indeed (ſaid *Luther*) an undaunted courage in the poor Beggers and Fiſhers (the Apoſtles) to ſtand up to preach in ſuch ſort, that the whole Council at *Jeruſalem* were angred and offended thereat, and thereby to bring and load upon their backs the wrath and diſpleaſure of the whole Government of the Spiritual and Temporal State, yea, of the *Romane* Emperor himſelf; and (which is more) to open their mouths ſo wide, and to ſaie, Yee are all Traitors and murtherers, &c, Truly, the ſame could not have been don without the Holie Ghoſt.

Therefore, the Sermons, appointed for Whitſuntide, of the Holie Ghoſt ſhould bee alſo our comforr and joie, and in like manner ſhould put courage into our hearts at this

this time to preach likewise undauntedly, and not to regard the anger and blaspheming of the world, but that wee should dare to wage and venture all things, and alwaies bee readie to suffer for Christ's sake.

A great wonder it was (said *Luther*) that the High Priests, together with *Pontius Pilate*, did not caus those Preachers that hour to bee put to death. For it sounded much of Rebellion, that the Apostles stood up, and preached of the crucified Jesus of Nazareth, against the spiritual and temporal Government; yet notwithstanding both High Priests and *Pilate* must bee struck with fear, as indeed they deserved well to bee made afraid even where no fear was, to th'end that God might shew his power in the sillie Apostles weakness.

God hath put a Bit into their mouths, wherewith Hee holdeth and turneth them; *Ezek.* 39.

This is the manner and proceeding of Christendom, it goeth on in apparent weakness; and yet in such weakness there is such and so great and mightie strength and power, that all the worldlie wise and powerful thereat must stand amazed, and in fear thereof.

What the holie Ghost is.

IT is witnessed by holie Scripture (said *Luther*), and the *Symbolum* of *Nice* out of holie Scripture teacheth, that the holie Ghost is Hee that maketh alive, and Hee that together with the Father & the Son is worshipped, and with them is honored.

Substance and operation of the holie Ghost.

Therefore the holie Ghost of necessitie must bee true and everlasting God with the Father and the Son in one onely Essence. For if Hee were not true and everlasting God, then could not bee attributed and given unto Him the divine power and honor, that Hee maketh alive, and that together with the Father and the Son Hee is worshipped and honored, touching which point the holie Fathers powerfully did set themselvs against the Hereticks, and out of holie Scripture stoutly mainteined the same.

Of the Office of the holie Ghost.

THe holie Ghost (said *Luther*) is an everlasting God, as wee acknowledg and believ in our Christian Faith. Our Saviour Christ giveth sundrie Names and Titles to the holie Ghost: First, Hee nameth Him a Reprover, *Who reproveth the world of sin*, &c. Secondly, a Comforter. Thirdly, a Spirit of Truth. Fourthly, that Hee proceedeth from the Father, and therein, that Hee is true and eternal God with the Father and the Son. Fifthly, that Hee witnesseth of Christ, &c.

The Names and Titles of the holie Ghost.

Wherewith the holie Ghost comforteth, and from whence Hee is called a Comforter.

ANswer: The world (saith Christ) will excommunicate and kill you as Hereticks and Rebels, and will think they do right therein; yea, that therein they do God good service; yee must bee held in the wrong, so that every man will saie, O! these Hereticks are served well and rightly, Who would wish them better? As then you will bee weak in your Consciences, and oftentimes yee will think with your selvs, Who knoweth whether wee have don well and rightly or no? surely, wee have don too much; insomuch that yee will bee held to bee in the wrong both before the world and in your own Consciences.

Joh. 15. 18. Banishing and persecuting.

As if Christ should saie further unto them, Forasmuch as I know alreadie how it will go with you, namely, that you shall finde comfort neither in the world, nor by your selvs; therefore I will not forsake nor suffer you to stick in such need, neither will I lead you so far into the mire, that yee shall bee sunk therein; but when all comfort in the world is gon, and when yee are terrified and dismaid, then will I send unto you the holie Ghost who is called, and is the true Comforter, Hee shall cheer up your hearts again, and shall saie unto you, Bee of good comfort, and faint not, do not regard nor care for the censure of the world, nor what your own cogitations are, but hold yee fast on that which I saie. The holie Ghost (said *Luther*) is a Comforter, and not a breeder of sorrow; for where sorrow & heavines is, there the holie Ghost (the Comforter) is not at home. The Divel is a spirit of fear and of frighting, but the holie Ghost is a Comforter.

Assistance and Access of the holie Spirit.

Why the holie Ghoſt is called the Spirit of Truth.

ANſwer: The holie Ghoſt (ſaid *Luther*) is not ſuch a Comforter as the world is, where neither Truth nor Conſtancie is; but hee is a True, an Everlaſting, and a Conſtant Comforter, without deceit and lie's; Hee is one whom no man can deceiv.

Wherefore is Hee called a Witneſs?

Witneſs and Evidence of the holie Ghoſt.

ANſwer: Becauſ Hee beareth witneſs onely of Chriſt and of none other; without this witneſs of the holie Ghoſt concerning Chriſt, there is no true nor conſtant comfort. Therefore (ſaid *Luther*) it reſteth all on this, that wee take ſure hold on this Text, and ſaie, I believ in Jeſus Chriſt, who died for mee, and I know, that the holie Ghoſt (who is called, and is a witneſs and a Comforter) doth preach and witneſs (in Chriſtendom) of none beſides, but onely of Chriſt, therewith to ſtrengthen and comfort all ſad and ſorrowful hearts. Therein will I alſo remain, and will depend upon none other Comfort.

Witneſſes out of holie Scripture, that the holie Ghoſt is God, and yet Hee is another Perſon then is the Father and the Son.

Proof out of holie Scripture of the holie Ghoſt.

HErein (ſaid *Luther*) it is needleſs to give credit and to believ what man ſaith; for our bleſſed Saviour Chriſt Himſelf preacheth and witneſſeth in moſt loving and ſweet ſort, that the holie Ghoſt is Everlaſting and Almightie God. Otherwiſe Hee would not have directed His Commiſſion and Command in that form and wiſe, where Hee ſaith, *Go, and teach all Nations, and baptize them in the Name of the Father, of the Son, and of the holie Ghoſt, and teach them to keep and obſerv all things whatſoëver I have commanded you*, &c. *Matth.* 28. But ſeeing Hee directeth His Commiſſion in ſuch ſort with expreſs words, it muſt need's follow therefore, that the holie Ghoſt is true, eternall God in equal power and might with the Father and the Son without all end. Otherwiſe Chriſt would not have ſet and placed Him next and with Himſelf and the Father in ſuch a work which concerneth no leſs then the Remiſſion of ſins and everlaſting life. Likewiſe Chriſt ſaith alſo, *And I will praie the Father, and Hee ſhall give you another Comforter, that Hee may abide with you for ever; Even the Spirit of Truth, whom the world cannot receiv, becauſ it ſeeth Him not, neither knoweth Him.* Mark well, I praie, (ſaid *Luther*) this ſentence; For wee finde therein the difference of the Three Perſons in moſt excellent manner. *I* (ſaith Chriſt) *will praie the Father, and Hee ſhall give you another Comforter.* Here (ſaid *Luther*) wee have two Perſons, Chriſt the Son that praieth, and the Father that is praied unto. Now if the Father ſhall give ſuch a Comforter, then the Father Himſelf cannot bee that Comforter; neither can Chriſt (that praieth) bee the ſame. Inſomuch that very ſignificantly the Three Perſons herein are plainly pictured and portraied unto us. For even as the Father and the Son are two diſtinct and ſundrie Perſons; Even ſo, the third perſon of the holie Ghoſt is another diſtinct Perſon, and yet notwithſtanding there is but one onely everlaſting God.

Joh. 14.

Caſting into the Scripture true Divinitie.

Perſon of the holie Ghoſt.

Now what the ſame third Perſon is, Chriſt teacheth, *Joh.* 15. where Hee ſaith, *But when the Comforter is com, whom I will ſend unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, Hee ſhall teſtifie of Mee*, &c.

In this place (ſaid *Luther*) Chriſt ſpeaketh not onely of the Office and work of the holie Ghoſt, but alſo of His Eſſence and Subſtance, and ſaith, *Hee proceedeth from the Father*, that is, His proceeding is without beginning, and everlaſting. Therefore the holie Prophets do attribute and give unto Him this Title, and do call Him, *The Spirit of the Lord*, Joel 2.

CHAP. IX.

OF SINS.

Of the difference between Original and Actual sins.

NOne of the Fathers of the Church made mention of Original sin until *Austin* came, who made a difference between Original and Actual sin, namely, That *Original* sin is the wicked lust and desire, a root and an occasion of all *Actual* sins. And (as S^t *Paul* saith) although *the wages of sin is death*, yet notwithstanding such lust and desire in the faithful is no sin to death, but it is such a sin which God forgiveth, and imputeth it not unto them for their Faith's sake in Christ, and when they resist the same by the assistance of the holie Ghost. Two sorts of sins.

S^t *Paul* (said *Luther*) describeth and sheweth the difference between *mortal* and *dailie* sins, *Rom.*8. where hee saith, *If yee live after the flesh, yee shall die: but if yee through the Spirit mortifie the deeds of the bodie, yee shall live.* Here wee have (said *Luther*) a very clear difference in and between the holie Saints and the Epicures. Difference of sins.

To sin against the acknowledged Truth.

MAny there are (said *Luther*) of the Papists (as also other Sectaries and Seducers) that do oppose and set themselvs against the acknowledged truth. But wee have a rule which the holie Ghost hath given unto us, touching which S^t *Paul* saith, *A man that is an Heretick, after the first and second admonition, reject.* Knowing that hee that is such is subverted, and sinneth, beeing condemned of himself. And Christ saith, *Let them alone, They bee blinde leaders of the blinde,* &c. Therefore if the error don in simplicitie bee slight, then it will yield to admonition, and permitteth it self to bee instructed. But if it bee of a hardned will, then it will not yield, but remaineth stubbornly thereupon. Like as *Pharaoh* was hardened and blinded, and would not acknowledg his sins, neither did hee humble himself before God, and therefore was destroied in the Red Sea. I hold for certain (said *Luther*) if *Moses* had continued his working of Miracles in *Egypt* but three years together, the people would have been so wonted and used unto them, as wee are now wonted to the Sun, and would not have regarded them, such hardned people are the ungodlie. And such an hardened sens and will (said *Luther*) had Doctor *Carlstad*, who as hee promoted one to bee a Doctor at *Wittemberg*, made a publique Oration with these words, and said, Here I stand and do promote this man, and I know, I do not rightly therein, and that thereby I do act a mortal sin, but I do it for the gain of two Gilders, which I get of Him. Hee brought in this sentence, (to cloak his Error) where Christ saith, *Nolite vocari Rabbi:* out of which hee would prove, that wee ought to promote neither Masters of Arts nor Doctors; whenas notwithstanding Christ in the same place admonisheth us, That wee should beware of Sects, and should let our Saviour Christ bee the onely Master in divine matters. Otherwise Children ought not to call their Parents Father and Mother, seeing God permitteth himself to bee called Father. What would becom of this? (said *Luther*). Since *Carlstad* uttered those words, hee is fallen and plunged into manifold errors, and to his destruction still therein remaineth. Therefore wee ought well to distinguish and to make a difference between such as sin out of simplicitie, and those that sin wilfully, and are hardened.

Tit. 3. How wee ought to carie our selvs towards Hereticks. *Matt.*15.

Pharaonian sins.

A noble, English monie.

Of ſins againſt the holie Ghoſt.

SIns againſt the holie Ghoſt (ſaid *Luther*) are, 1 Preſumption, 2 Diſpair, 3 To oppoſe and condemn the known and acknowledged Truth, 4 Not to wiſh, but to grutch one's Brother or Neighbor the Grace of God, 5 To bee hardned, 6 Impenitencie.

Touching ſins of Ignorance, whether they bee ſins? And of the difference of Ignorance.

To ſin out of ignorance.

A Queſtion was asked touching S^t *Auſtin*'s ſentence, namely, whether ſuch were onely ſins which were committed willingly? Out of which will follow, that what is don out of ignorance is no ſin. *Luther* anſwered thereunto and ſaid, *Auſtin* ſpeaketh touching the will, in and after a worldly and general manner and wiſe, like as the temporal Laws and Rights do declare, and not divinely, as hee himſelf afterwards openeth and declareth that ſentence in the Books of his Recantation. Moreover, (ſaid *Luther*) every one that ſinneth ignorantly, doth it alwaies with will and unconſtrained: It is a wilful Ignorauce. But the Papiſts do not ſin ignorantly, but they ſin wilfully and wittingly; for they know (ſpecially the chiefeſt of them) that our doctrine is upright, and grounded on God's Word, as they themſelvs did acknowledg and confeſs at the Imperial Aſſembly held at *Auſpurg*, *Ann* 1530.

Doctor *Eck*'s witneſs of the Proteſtan: Confeſſion.

For when the Confeſſion of the Proteſtants was read before the Emperor, and all the States of the Empire, then *William* Duke of Bavaria (who vehemently oppoſed the Doctrine of the Goſpel) asked Doctor *Eck*, and ſaid, Sir, may wee overthrow this Doctrine out of holie Scripture? Then ſaid Doctor *Eck* (the divine) No, by holie Scripture wee cannot overthrow it, but by the Fathers wee may. Whereupon the Cardinal *Albertus* (who was Archbiſhop and Elector of *Menta*) ſaid to the Duke of Bavaria. Behold how finely our Divines ſtand to us! The Proteſtants (ſaid hee) have their things to bee proved out of holie Scripture, but wee have our Doctrine without the Scripture.

Biſhop *Albert*'s witneſs of Prieſt's marrying.

The ſame Biſhop *Albert* ſaid alſo at that time, (as certain Concluſions by the Proteſtant Princes and Divines were publiſhed touching an Agreement to bee made between Proteſtants and Papiſts), Ah (ſaid hee) what agreement can bee made? The Proteſtants have one Article, which wee never can oppoſe and confute (though all the reſt were falſ) namely, that of Matrimonie. *Hæc teſtimonia ipſorum* (ſaid *Luther*) *valdè nos confirmant.* But to ſpeak divinely and according to Scripture, all this is truly called and is, wilful and witting ſinning. For wee are all ſinners by nature, wee are conceived and born in ſin, wee are wholy loſt and poiſoned through and through; wee have from *Adam* a wicked will, which continually ſetteth it ſelf againſt God, except through the holie Ghoſt it bee renewed and altered by the Word.

To ſpeak divinely, it is called, to ſin willingly.

Of this (ſaid *Luther*) neither the Philoſophers nor the Lawyers know nothing at all, therefore they are juſtly excluded from and out of the Circuit of Divinitie, not to Cenſure that Doctrine without God's Word.

1. *Invincibilis ignorantia.*

There are three ſorts of Ignorance, one is called Invincible, the ſecond Groſs, the third, that which is accepted of and received. Invincible Ignorance is, when I know nothing of the Laws deſcribed, whether they bee divine or humane. This Ignorance excuſeth and maketh all Nations and Heathen excuſed. For inaſmuch as they neither know nor believ, that God is three in Perſon and was made Man, therefore by reaſon of the ſame invincible Ignorance they are held innocent by ſenſible and underſtanding worldly wiſe people; but in Divinitie, they are not held ſo. For S^t *Paul* ſaith, *They are all gon out of the waie*, &c. *And death paſſed upon all men, for that all have ſinned*, that is, (ſaid *Luther*) upon all, yea, even upon little innocent Children and Sucklings.

Rom. 3. 5.

2. *Craſſa.*

Groſs Ignorance is, when one will not learn it, ſuch an one is juſtly ignorant, that is, hee is not altogether innocent, though in ſomwhat.

But

But ignorance, which is affected and enterteined, is, when one wilfully will not know a thing; this the Lawyers do call, *Dolum malum*, wicked craftineſs, as now our Papiſts are. 3. *Affectata.*

Of the greateſt ſins which againſt God are committed.

THe greateſt ſins which are committed againſt God, are thoſe which the three firſt Commandements do contein, and are committed againſt the firſt Table. No man underſtandeth nor feeleth theſe ſins, but hee onely that hath the holie Ghoſt and the Grace of God. Therefore all people are ſecure, and although ſuch do incur and draw God's wrath upon them, and are the Divel's own, yet they think and flatter themſelvs, that they ſtill remain in God's favor. And although they falſifie the Word and Commandements of God, perſecute and condemn the ſame; yet they think in their mindes, they do that which is pleaſing to God, and God's ſpecial ſervice: As for Example: *Paul* thought not otherwiſe, but that hee performed a thing pleaſing to God, when hee holp to defend and maintein the Law; for hee held the Law of God to bee the higheſt and moſt precious Treaſure on earth, as wee now hold the Goſpel to bee. Hee would venture thereupon life and bloud, hee would (ſhort and round) maintain the Law; and hee thought there was nothing wanting in him which was needfull thereunto, hee wanted neither underſtanding, wiſdom nor power. Head-ſins. *Paul* before his Converſion.

But before hee could rightly look about, and when hee thought his Cauſ moſt ſure, then hee heard another Leſſon, hee got another manner of Commiſſion, and it was told him plainly, That all his works, his Actions, his diligence and zeal were quite againſt God. Yet notwithſtanding his courſes and doings carried the beſt and faireſt luſtre and reſpect, by the learned, underſtanding and ſeeming holie people, inſomuch that every one muſt conceiv and ſaie, *Paul* dealt therein uprightly and performed divine and holie works, in ſhewing ſuch zeal for God's Honor and for the Law. Multitudes concluſion.

Hee had alſo to ſtrengthen him in his proceedings ſuch Arguments and Grounds, as by humane wiſdom, ſenſ and reaſon could not bee overthrown, contradicted nor confuted. But God (ſaid *Luther*) found a Solution and a Contradiction, Hee ſtruck him on the Ear, that hee fell to ground, and muſt hear, *Saule, Saule, quid perſequeris me?* As if Hee ſhould ſaie, *Saul*, even with that wherewith thou thinkeſt thou doſt Mee ſervice, even with the ſame thou doſt nothing elſ but perſecute Mee, as my greateſt enemie; and that it is true, read thou this Leſſon, Thou boaſteſt thy ſelf, that thou haſt my Word, that thou underſtandeſt the Law, and wilt earneſtly defend and maintain the ſame, and every man yieldeth unto thee; thou receiveſt witneſs and authoritie from the Elders and ſcribes, and in ſuch thy conceit and weening thou proceedeſt. God's manner of diſputing.

But know, That in My Law I have commanded, That whoſo taketh My Name in vain, the ſame ſhall die the death. Thou, *Saul*, takeſt My Name in vain, therefore art thou juſtly puniſhed. God's invincible Arguments againſt the ſeeming workers of Holineſs.

The firſt part of this Argument, his Works and Actions do approve. For *Paul* perſecuted the Son of God, the true Meſſias, or Chriſt, who is and is called, the Name of God.

This Argument could not *Paul* unlooſ, therefore muſt hee creep to the Croſs, muſt bee aſhamed of his proceedings, and ſaie, I have not rightly underſtood the Law of God; Hee muſt acknowledg and confeſs his great ſins, his unjuſt dealing, his miſbelief, his corrupt underſtanding and blindeneſs; Hee muſt pronounce his own ſentence over himſelf, and ſaie, I am ſerved right. Therefore alſo hee ſaith, Lord, what wilt thou have mee to do? Mark, (ſaid *Luther*) this man was a maſter in the Law and *Moſes*, and yet now asketh, what hee ſhould do? An example for all that have erred.

That the greateſt and moſt common ſin, is, the contemning of God's Word.

OVer and beſides theſe greateſt and moſt grievous ſins, wee have much upon us, (ſaid *Luther*) which is againſt our Lord God, and which juſtly diſpleaſeth Him: As there is Anger, Impatience, Covetouſneſs, Care and Carping for the bellie, Incon- Humane ſins.

tinencie, wicked Luſt, Hate, Malice, and other vices; theſe are great, horrible, deadlie ſins, which every where in the world go on with power, and get the upper hand. Yet theſe ſins are nothing in compariſon of the abominable contemning of God's Word, which is ſo common and great, as that in truth all the ſins before named are not ſo common, yea, all thoſe ſins would remain uncommitted, if wee did but love and reverence God's Word. But, alas, wee finde the contrarie, and that the whole world in this ſin is drowned. No man giveth a fillip for the Goſpel, but all do ſnarl againſt it, and though they contemn and perſecute it, yet they hold the ſame for no ſin. In like manner, I behold my wonder in the Church, (ſaid *Luther*) that among the Hearers, one goeth this waie, another that waie, and among ſo great a multitude, there are ſcarce Ten or Twelv that com thither with intent to mark what in the Sermon is delivered. Moreover, this ſin is ſo common, ſo fearful, helliſh and divelliſh a ſin, that people will not confeſs and acknowledg the ſame to bee like other ſins; everie one holdeth it for a ſmall and ſlight thing, when they are at the Sermon, and not diligently to mark thereupon. Nay, the moſt part go away, and think that the Wine taſteth even as well in Sermon, as at other times; no man troubleth himſelf about it, much leſs maketh any man a Conſcience thereof, in ſlighting and diſ-regarding God's Word. The ſame falleth not ſo out in or about other ſins; as murther, adulterie, thieving, &c. For after theſe ſins, (if not preſently, yet in due time) doth follow Gentleman Grief or ſorrow, inſomuch that the heart thereat is affrighted, and would wiſh, they had not been committed. But not to hear God's Word with diligence, yea, to contemn, to perſecute, and to quench it out, of this no man maketh reckoning. Therefore it is a ſin ſo fearful, as that Land and people therefore muſt and will bee deſtroied. For ſeeing it remaineth unacknowledged, ſo can there follow no Repentance, no Remiſſion, nor Amendment. And even ſo it was and went with Jeruſalem, with Rome, Grecia, and with other Kingdoms.

Sins againſt the ſecond Table.

Luther's Prophecie over *Germanie*, by reaſon of their contemning of God's word.

And the ſame (ſaid *Luther*) will fall upon *Germanie*, if in time wee do not repent. For our ſins continually do crie up to Heaven, and will not ſuffer God to reſt, but that of neceſſitie Hee muſt bee angrie, and ſaie, I have preſented you with my welbeloved Son, (my moſt precious and higheſt Treaſure); Hee would willingly talk with you, would teach and inſtruct you to everlaſting life; but I have no Creature that will hear Him: therefore I muſt needs let my puniſhments proceed and go on. As the Lord Himſelf witneſſeth, *John 3. This is the condemnation, that light is com into the world, and men loved darkneſs rather then light, becauſ their deeds were evil.*

God's Judgment over the world.

As if Hee ſhould ſaie, All other ſins I will willingly conceal, but this is the condemnation and the break-neck of the world; namely, that I have ſent my Word, and they have not regarded it; they are beſides this ſin, full of other ſins, of which I willingly would help and cure them through my Word, but they refuſe to bee holpen. Therefore ſeeing they will not hear my Word, ſo let them hear the Divel's word, and at laſt, they will finde what they have gotten thereby.

In this manner (ſaid *Luther*) went it alſo with the Chriſtians towards the Eaſt in thoſe excellent, great and fair Countries, which now the Turk hath brought under his rule. *Hungaria* is now likewiſe almoſt gon, where God's Word hath been, and is contemned, therefore they muſt now hear the Turk with his *Alcoran*.

As is now don.

Wee Germans and other Nations will not hear nor ſuffer the Goſpel, therefore wee muſt ſuffer the Divel's ſects, the Anabaptiſts, and other ſeducers; for ſo it muſt go where God's Word is deſpiſed and will not bee heard. And ſeeing that the ſame is the higheſt and greateſt ſin, ſo belongeth alſo thereunto the greateſt and ſharpeſt puniſhment.

How wee may bee quit and looſ from ſin.

The Carrier of ſins away.

St *Paul* (ſaid *Luther*) maketh anſwer and ſaith, Wee muſt bee comforted, and muſt not deſpair; for there is a man who is called Jeſus Chriſt, that hath given Himſelf for our ſins, *Gal.* 1. namely, that our ſins by none other means may bee deſtroied, but by the Son of God who offer'd up Himſelf for the ſame.

With

With ſuch Cannons, Culverins, Serpentines, Peeces, and powerful warlike Munition muſt that wicked Popedom (and all other falſ doctrines, Idolatrie, works and deſerts) bee aſſaulted and beaten down. For if our ſins could bee deſtroied and rooted out with and through our own works, deſerts and ſatisfaction, what had it been then needful that the Son of God ſhould have given Himſelf for the ſame? But ſeeing Hee hath given Himſelf for our ſins, therefore ſurely wee muſt leav them undeſtroied and unrooted out with our works. To overthrow Popedom, and all falſ religions.

Thoſe who in the world will bee held for the beſt and holieſt (the Monks, Friers, and ſeeming workers of Holineſs) do indeed confeſs with the mouth, that they are ſinners, and daily do commit ſin, but yet not ſo great and many ſins, which they ſhould not bee able through their own works and deſerts to deſtroie and root out. Nay, more then ſo, they will (over and beſides ſuch ſatisfaction for ſins) bring their own particular righteouſneſs and deſerts before the Judgment ſeat of Chriſt, and will challenge from Him everlaſting life, as a reward for their works and righteouſneſs. Work gatherers and heapers.

Of the occaſion of ſin.

THe holie Scriptures do ſhew (ſaid *Luther*) that ſins do com of the Divel, to whom our firſt Parents hearkned, became diſobedient to God, and thereby fell into horrible puniſhment. For through thoſe ſins, not onely our bodies in ſuch ſort are weakned, as that out of immortal wee are becom mortal, but alſo the underſtanding, the heart, ſenſ and will is wholly ſpoiled and confounded. For wee have loſt the upright and true knowledg of God, and our will likewiſe in ſuch manner is ſpoiled, as that it willeth and deſireth nothing, but that which is evil; as S^t *Paul* ſaith, *The carnal minde is enmitie againſt God, for it is not ſubject to the Law of God, neither indeed can bee*, Rom. 8. Sin's Deſcent.

Of the puniſhment of ſin.

THe puniſhment of ſin in the end is death, both temporal and eternal, as S^t *Paul* ſaith, *Rom.* 6. For God ſaid, *On which daie thou eateſt thereof, thou ſhalt die the death.* Gall of death.

What ſins are to bee born withall, or not.

SUch ſins (ſaid *Luther*) as *go againſt the Neighbor are to bee endured*, but thoſe which are againſt God's mercie are intolerable. In this manner do they ſin, which perſecute and hurt poor Chriſtians under the color, that they dare not reſiſt nor revenge themſelvs. Tyrannical ſins.

Of the difference of the Phariſee's and the Publican's ſins.

CHRIST well knew (ſaid *Luther*) how to make a difference of ſins; for wee ſee finely in the Goſpel, how harſh Hee was towards the Phariſees, by reaſon of their great hate and envie againſt Him and His Word. But contrarie, how milde and friendlie Hee ſhewed Himſelf towards the woman which was a ſinner. This Gentleman Envie will needs rob Chriſt of His Word, and Hee is a bitter enemie unto him, perſecuteth and killeth him in the end. But the woman, as the greateſt ſinner, taketh hold on the Word, heareth Chriſt, and believeth that Hee is the onely Saviour of the world; ſhee waſheth His feet, anointeth and ſtrengthneth Him with a coſtlie water: From whence Chriſt ſaid to the Phariſee which invited Him, *Thou haſt given Mee no kiſs*, &c. Therefore let us acknowledg our ſelvs to bee ſuch ſinners as do humble themſelvs, and not proud and puffed up. Contrite and broken ſinners.

Example: That God forgiveth ſins.

LEt us (ſaid *Luther*) not think nor make our ſelvs more juſt then was the poor ſinner and murtherer on the Croſs before his Converſion. I believ, if the Apoſtles had not Sins Communitie.

not all fallen, they would not have believed the Remiſſion of ſins. Therefore (ſaid *Luther*) when the Divel upbraideth mee touching my ſins, then I ſaie, Good Sr *Peter*, although I am a great ſinner, yet have I not denied Chriſt my Saviour, as you have don. In ſuch ſort the forgiveneſs of ſins remaineth confirmed. And although the Apoſtles were ſinners, yet our Saviour Chriſt alwaies excuſed them, (as when they plucked the ears of Corn); but on the contrarie, Hee jeered the Phariſees touching the paying of Tribute, as Hee commonly ſhewed Himſelf towards them in a flouting ſort: But the Diſciples Hee alwaies comforted, as *Peter*, where Hee ſaith, *Fear not, thou ſhalt henceforth catch men.*

Matth. 12.

That God leaveth no ſins unpuniſhed which are not acknowledged and confeſſed, ſpecially ſins againſt the firſt Table, which wee hold not for ſins, but for virtues.

NO ſinner (ſaid *Luther*) can out-run his puniſhment, except hee bee ſorrie for his ſins and repenteth, as experience teacheth. For although one ſcapeth once ſcot-free, yet at laſt hee will bee ſnapt, as the *Pſal.* ſaith, *God indeed is ſtill Judg on earth:* That is, Hee ſuffereth no evil to go unpuniſhed.

Pſal. 58.

Nota bene. Our Lord God is never vexed more, then when wee will defend and maintein our ſins, as *Saul* did; For the ſins which are not acknowledged for ſins, are againſt the firſt Table; but they which are acknowledged, are againſt the ſecond Table. *Saul* ſinned againſt the firſt Table, but *David* ſinned againſt the ſecond Table in the Ten Commandements. Such ſinners which have offended againſt the ſecond Table, com eaſily to right again, and do better themſelvs through the preaching of Repentance. But the other that ſin againſt the firſt Table, do not (or very ſeldom) recover again; for they will not acknowledg that they have don amiſs.

Of the fall of the ungodlie, and how they are taken napping in their ungodlineſs and falſ doctrine.

Secureneſs overthroweth the ungodlie.

OUr Lord God (ſaid *Luther*) ſuffereth the ungodlie to bee taken captives and ſnapped in verie ſlight and ſmall things, when they think not of it, when they are moſt ſecure and live in delight and pleaſure, in ſpringing and leaping for joie. In ſuch manner was the Pope ſnapt by me (ſaid *Luther*) in and about his Indulgences and Pardons, which was altogether a ſlight thing. The Venetians likewiſe were taken napping by Emperor *Maximilian.*

That which falleth in Heaven is divelliſh, but that which ſtumbleth on earth is humane.

Of the ſigns, that God hath forgiven us our ſins.

Signs of Grace.

GOd forgiveth ſins meerly out of Grace for Chriſt's ſake; but wee muſt not abuſe the Grace of God and His forgiving. God hath given ſigns and tokens enough, that our ſins ſhall bee forgiven; namely, the Preaching of the Goſpel, Baptiſm, the Lord's Supper, and the holie Ghoſt into our hearts.

Now it is alſo needful that wee teſtifie by a true ſign, whereby wee may approve that wee have received the forgiveneſs of ſins. And the ſame muſt bee this, That every one forgive the faults of his brother. There is no compariſon between God's remitting of ſins and our forgiving. For what are one hundred pence in compariſon of ten thouſand pounds, (as Chriſt ſaith) nothing at all. And although wee deſerv nothing by our forgiving, yet wee muſt forgive, that thereby wee may prove and give Teſtimonie from us, that wee from God have received forgiveneſs of our ſins.

Matth. 18.

What

What belongeth to brotherlie forgiving.

TO brotherlie forgiving belongeth this, That the brother whom I ſhall forgive do confeſs his fault. For (ſaid *Luther*) that fault I cannot forgive, which is not acknowledged and confeſſed. Now if the brother proceedeth daily in doing mee wrong, and remaineth worſ and worſ, then muſt I ſaie unto him, Brother, thou haſt wronged mee in ſuch and ſuch manner, thou ſhalt know that thou haſt don mee wrong. If hee thereupon contemneth the ſame, and jeer's it out, then I muſt endure it; *But I cannot forgive him, becauſ hee acknowledgeth not that hee hath don mee wrong.* But when hee heartily confeſſeth and acknowledgeth his fault, and ſaith, Brother, I have don this or that againſt thee, and don thee wrong, I praie thee, forgive it mee. Then muſt I ſaie unto him, Loving Brother, I forgive thee willingly from my heart. Fraternal humilitie.

To believ the forgiveneſs of ſins, maketh one ſaved.

I Remain ſtill (ſaid *Luther*) wholy upon this Article of the Remiſſion of ſins, I yield nothing at all to the Law, nor to all the Divels. Whoſo can but believ the forgiveneſs of ſins, the ſame is a happie Creature. Grace's advantage.

That Chriſt forgiveth right and true ſins.

AS I was a Frier in the Monaſterie at *Erffurt*, (ſaid *Luther*) I wrote to Doctor *Staupitz* thus, *O my ſins, ſins, ſins!* Whereupon hee made mee this anſwer, Thou wouldſt fain bee without ſins, and yet thou haſt no right ſins, as murthering of Parents, publique blaſpheming, contemning of God, adulterie, &c. Thou muſt have a regiſter wherein are written and noted right and true ſins, if thou wilt have that Chriſt ſhall help thee; thou muſt not trouble thy ſelf with and about ſuch puppie ſins, nor make out of every *Bombard* a ſin. This was a comfortable prieſt fit for the Divel. *Luther's* ſuffering ſins.

Of the ſins which the holie Scripture reproveth.

THe holie Scripture principally medleth not with groſs and publique ſins, as with Publicans, with Knaves and Whores, &c. For thoſe ſins the heathen can acknowledg and cenſure. But for the moſt part, the Scripture hath an eie to ſpiritual whoredom and idolatrie, which are committed againſt the three firſt Commandements of God, which ſins have ſuch reſpect and titles before the world, as if they were virtues and godlineſs. School and Nurture of holie Scripture.

Of ſins againſt the Goſpel.

GOd's Word by us (ſaid *Luther*) is contemned in the higheſt degree, by the Papiſts it is blaſphemed, and ſo, both waies moſt abominable ſins againſt the firſt Table of God's Ten Commandements, which is an evil ſign, and if God in his mercie helpeth us not, wee are utterly loſt.

But I am comforted again, firſt, in that the great pride of the Turk (who dependeth upon his ſtrength and power) will bee a means to draw God's Anger in ſom meaſure from us upon him: For God's nature and manner is, to put down the mightie from their ſeat.

Secondly, I am comforted (ſaid *Luther*) in that the Pope and the French King do invite and inſtigate the Turk to invade us and our Countrie. Therefore aſſuredly, God will help us; and although the Turk cometh and carrieth ſom away, yet hee muſt leav *Ezechias* and *Eſay* behinde him. Faith's Caſtle.

Againſt

Againſt ſin's Temptations.

Defence againſt ſin's preſſing.

IF (ſaid *Luther*) thou art tempted, by reaſon of thy ſins, in that thou art a ſinner, and haſt incurred God's anger againſt thee, then confeſs and ſaie, Yea, it is alas too too true that I am a great ſinner; but God is far greater then are my ſins; I will neither add greater ſins to thoſe which alreadie I have committed, nor will I denie the ſeat of Grace, my Lord and Saviour Jeſus Chriſt.

God did not caſt in *David*'s teeth the ſixt and ſeventh Commandements, by reaſon of his murther and adulterie, but by reaſon, that for his ſake the Name of God by the Gentiles was blaſphemed, &c. For that is one of the greateſt ſins diſpleaſing to God.

World's opinion of ſinful Actions.

The world counteth ſuch for no ſins, which are committed againſt the firſt Table of the Ten Commandements; nay, thoſe are held rather for virtues: Therefore (ſaid *Luther*) God muſt puniſh and ſtrike in with power to hinder the ſame. And ſeeing they are not acknowledged nor confeſſed to bee ſins, therefore God neither can nor will forgive them. The ſins that are committed againſt the ſecond Table, are ſooner acknowledged, and no man can bee excuſed and found innocent therein. As *Manaſſes*, who had ſhed ſo much bloud in Jeruſalem, that it ſwam aloft, as the Scripture ſaith. But when hee confeſſed them, and ſaid, *I have ſinned:* then the Lord out of Grace forgave him. God ſaid alſo touching *Ahab*, *Hee hath humbled*, and crowched, or bowed *himſelf before Mee*; Therefore for his life time hee was ſpared from puniſhment: Hee was an abominable wicked wretch, (ſaid *Luther*). If *Elias* had not fled from him, hee had alſo ſlain him. Moſt excellent Examples there are of God's mercie.

1 *Reg.* 21.

A Maior in a Citie, a Father and a Mother, a Maſter and a Dame, Tradeſmen and others, (ſaid *Luther*) muſt now and then look through the Fingers towards their Citizens, Children, and Servants, if their faults and offences bee not too groſs and frequent: For, where wee will have *Summum Jus*, the ſharpeſt Law; there followeth oftentimes *Summa Injuria*, ſo that all muſt go to wrack. Neither do they which are in Office alwaies hit it rightly, but do err many times, and ſin in doing wrong, and muſt therefore deſire the forgiveneſs of ſins.

That the forgiveneſs of ſins muſt go and paſs through all things in general.

To over-ſee among people.

THe Law (ſaid *Luther*) doth not juſtifie in no State, Calling and Art, unpoſſible it is that every thing ſhould go in a line ſtraight according to the Law, as wee ſee in the Childrens Art the Grammar, which is taught in Schools, no Rule is ſo common, nor Line ſo ſtraight, which hath not an Exception. Therefore the forgiveneſs of ſins dealeth through the whole life, and is ſet and ſcattered out every where in all works and Arts.

Line-right.

That which wee call *Mathematicum punctum*, (which is unparted and ſo line-ſtraight, that it muſt not bee faultie in the leaſt and ſmalleſt point) the ſame is unpoſſible to bee found; neither is the Righteouſneſs or Juſtification according to the Law any where to bee found.

Mild-right.

But *Phyſicum punctum*, (as they call it in the Schools, where every thing is don not ſo juſt and line-ſtraight) the ſame is the Remiſſion of ſins, where wee muſt have patience, and muſt bear, though every thing bee not carried ſo juſtly in every place, as wee could wiſh it were.

That we ought to carrie one another's burthen. *Gal* 6.

But although that little point, which they call *Mathematicum*, bee no where to bee found, yet wee muſt as neer as poſſible wee can aim and ſhoot at the mark; yet ſo, that alwaies wee muſt look through the fingers, Wee muſt hear, and not hear; ſee, and not ſee, &c.

Againſt the nimblenes of the Lawyers.

The Lawyers in their Art (ſaid *Luther*) muſt oftentimes alſo ſeek for the Remiſſion of ſins; for they hit it not alwaies right, when they pronounce wrong Cenſures, and that the Divel for the ſame tormenteth their Conſciences, then they are not able to reſiſt him, although they had *Bartholus* and *Baldus*, and all Writers to aſſiſt them.

But

But they may well defend themſelvs againſt the Divel with the Remiſſion of ſins: They muſt as near as they can beat and aim for an iſſue, and then muſt ſaie, Loving Lord God, bee pleaſed herewith, wee praie, wee know not how to better it; if therein wee have failed, then forgive us. For to hit it juſt and right, *impoſſibile eſt. Ideò nullus Juriſconſultus ſubſiſtit in optima concluſione contra Diabolum,* except hee take Divinitie to help him, which ſaith, *Deus miſericors, judicavi in hac cauſa,* according to our government, if it bee not right, forgive it. This muſt a Lawyer and a Civilian do, *Quia non habere poſſunt mathematicum punctum.* But a Divine (ſaid *Luther*) muſt both have it, and muſt alſo hit it rightly, *Ut dicat,* here it is written, *in Verbo Dei,* and no where elſ. *Hoc non poſſunt facere Juriſconſulti*; for they do like an uncertain Organiſt, when hee beateth upon one Key, if that will not give a true Conſonance, then hee taketh another, and if one bee not the true ſound, then is the other true. *Sed Theologia attingit Mathematicum,* Shee ſaith, *Una eſt Juſtitia, quæ eſt Chriſtus Jeſus, hunc qui attingit eſt juſtus*; Wee Divines do preach of this Chriſt, and ſaie, *Hæc noſtra Doctrina eſt vera,* and ſo ſaie all the Prophets. I (ſaid *Luther*) will not have *Remiſſionem peccatorum* touching my preaching and teaching; for the Doctrine is not mine, but God's; As our Saviour Chriſt alſo ſaith, *The words which I ſpeak are not mine, but my Father's.* Divine regard.

Of Government in Houſ-keeping.

IN adminiſtratione Oeconomiæ & Politiæ, muſt bee *Lex,* where wee would not have, *ut aliquid peccetur. E contra,* when things are don amiſs, then *Remiſſio peccatorum* muſt appear, otherwiſe wee ſpoil all. *Maritum oportet multa diſſimulare in Uxore & Liberis, & tamen non omittere debet Legem.* Even thus it is (ſaid *Luther*) in everie State and Calling, *Remiſſio peccatorum eſt in omnibus Creaturis.* The Trees grow not all alike ſtraight; the Waters run not everie where Line-ſtraight forward; neither is the Earth in all places alike good. *Vera igitur ſententia eſt, Qui neſcit diſſimulare, neſcit imperare: Hæc eſt* ἐπιείκεια, wee muſt bear with many things, and look thorow the Fingers, and yet withall, not to ſuffer every thing to paſs. It is ſaid, *Nec omnia, nec nihil.* Rules of State.

Of the difference of ſins and of ſinners.

AS our Saviour Chriſt praied upon the Croſs for His perſecutors, and ſaid, *Father, forgive them, they know not what they do.* Here (ſaid *Luther*) Chriſt praieth not for the whole multitude, but maketh a difference of them for whom Hee praieth. For there are two ſorts of ſins and of ſinners; ſom ſins are acknowledged and confeſſed to bee ſins, others again there are, which they will not confeſs nor acknowledg for ſins. Som people there are, which know they have don wrong, and yet nevertheleſs they proceed boldly therein without let or fear, meerly out of hate and wickedneſs againſt the acknowledged truth. This (ſaid *Luther*) is called, and is to ſin againſt the holie Ghoſt, upon which ſins they will ſtand and remain, they will maintein and defend them, although they bee openly convinced out of God's Word. Such people do ſin wittingly and wilfully, and out of a perverſ minde do remain in the ſame known ſins, they neither deſiſt from them, nor praie that they may bee forgiven. Even thus do our Gentlemen the Papiſts, they know full well, that our Doctrine is true and right, they know that Chriſt commanded the Sacrament to bee adminiſtred and received wholy (*ſub utraque ſpecie*) in both kindes, that Hee forbade not Matrimonie, and commanded not the Maſs-offering. Likewiſe they know that Chriſt died for our ſins, &c. yet notwithſtanding, they condemn us as Hereticks, becauſ wee perform and obſerv theſe divine Duties according to Chriſt's Inſtitution and Command. Theſe (ſaid *Luther*) ſin not ignorantly but againſt the holie Ghoſt. Praier availeth ſinners. *Joh.* 5. Irremiſſible ſins.

Now although our Lord God can or may convert one or more from ſuch ſins, if it pleaſ Him; yet, the nature and kinde of thoſe ſins is ſuch, that they cannot God's free ſtanding Grace.

not bee forgiven; for they proceed directly againſt Grace and the forgiveneſs of ſins, ſeeing that the forgiveneſs of ſins will require both a confeſſion and an acknowledgment of the offence committed, and a true repentance for the ſame, as alſo, it will require a heartie deſire of pardon and remiſſion.

The Divel's preſſing.

The other ſinners are thoſe which do ſin ignorantly, as for Example, *David* knew well that hee did not right, but ſinned againſt God, in that hee took away *Uriah*'s wife, and cauſed him to bee ſlain. But it was the wicked luſt and the Divel that ſo fiercely hunted him thereunto, before hee was aware, or well bethought himſelf what hee did. But afterwards, hee confeſſed thoſe ſins, was ſorrie for them, and deſired Grace.

Falling into ſins.

Such and the like ſins (ſaid *Luther*) all of us do carrie about our necks, wee are eaſily overtaken therewith, and lightly wee fall thereinto; ſomtimes haſtened on by the Divel and our fleſh; ſomtimes out of fear, as S^t *Peter* was; ſomtimes out of negligence and fooliſhneſs, in that wee underſtand it not; and ſomtimes alſo out of ſecure preſumption.

Sorrowful miſdeeds. *Matth.* 21.

Such ſins (ſaid *Luther*) did our bleſſed Saviour devour and ſwallow up on the Croſs, and praied for them. For they are ſins which ſtrive and fight not againſt Grace, ſuch ſinners do not ſaie, Wee have don well and right, but they ſhew themſelvs naked and bare, they ſuffer themſelvs to bee ſeen, that is, they confeſs and acknowledg their ſins, and deſire pardon and forgiveneſs.

A right plaiſter for ſins.

Thus wee muſt hold our ſelvs ſtedfaſtly to that High Prieſt, and to His offering and praier upon the Croſs. But the other ſins that ſtrive and fight againſt Grace, and will bee no ſins, as thoſe blaſphemings were of the Malefactor on the left hand upon the Croſs, and of the High Prieſt's ſtanding by, thoſe and ſuch do not belong to Chriſt's Praier, neither have they part therein.

Luther's *deſcribing of the ſpiritual Government.*

1. Church governing. *John* 20. *Pſal.* 68.

THe ſpiritual Government (ſaid *Luther*) conſiſteth in abſolving and deteining of ſins and ſinners; As Chriſt ſaith, *Receiv yee the holie Ghoſt, whoſe ſins yee remit, to them they are remitted; but whoſe ſins yee retein, they are reteined.* This ſpiritual Government muſt ſo far bee ſeparated from the worldly and temporal Government, as Heaven is ſundered from the earth. Now thoſe that are in this true ſpiritual Government are right Kings, right Princes, who have the higheſt and greateſt power to govern. But here wee muſt regard and have a care to ſee how this Government is confined, and how far this power goeth, namely, it goeth ſo far as the world goeth, as Chriſt ſaith, and yet it ſhall have nothing elſ to do, nor ſhall meddle with any thing, but onely with ſins, to *forgive* and *detein* the ſame.

Wee muſt take good heed and beware (ſaid *Luther*) that wee mingle not ſpiritual and temporal Governments the one in the other, as the Pope and his biſhops have don, who have ſo far abuſed the ſpiritual Government, that they are becom worldlie and temporal Potentates, before whom, even Emperors and Kings have been conſtreined to humble themſelvs, to bow and to bend. Chriſt gave His Diſciples no ſuch command; Hee ſent them out not to take upon them temporal and worldlie Government, but commanded them to preach, and to rule over ſins, to preach the Goſpel, to forgive and detein ſins, wherein the Apoſtles power and Keies conſiſted.

2. Sin's Deſcription.

But what is ſin? Anſwer. Sin is called a Burthen which troubleth and maketh heavie the Conſcience before God, which taketh one captive and condemneth him to eternal death: Such are not ſins which are deviſed and feigned by the Pope and by his Jugglers the biſhops, as not to eat fleſh on a forbidden daie, &c. Thoſe are new deviſed ſins and righteouſneſſes which belong not to Chriſt's Government, neither do they condemn any creature, for God hath no where forbidden the ſame.

3. Mercie's Treaſure.

But who hath power to forgive or to detein ſins? Anſwer, The Apoſtles and all Church-ſervants, and (in caſe of neceſſitie) everie Chriſtian. Chriſt giveth them not power over monie, wealth, Kingdoms, &c. but over ſins and the Conſciences of humane

humane creatures, over the power of the Divel, and the throat of Hell. For Christ laieth his Passion and Resurrection in the Apostle's mouths, and maketh subject unto them Hell, Death, and Damnation, together with Heaven, Life, and everlasting Salvation, insomuch that they are able to pronounce such a sentence, that the Divel himself must bee affraid thereof: and again, they are able to Absolv and make a humane creature free and loos from all his sins, if in case hee repenteth and believeth in Christ; and on the contrarie, they are able to detein all his sins, if hee doth not repent and believeth not in Christ.

I praie, (said *Luther*) what is the power of all Emperors and Kings in comparison of this power? That a poor sillie creature, an Apostle; yea, everie one of Christ's Disciples dare pronounce a Censure over the whole world, and with the Word which hee carrieth in his mouth, is able either to open or to lock up Heaven.

I (said *Luther*) esteem no less of a Minister's Office, then of the Office of Christ, if that Minister carrieth the same word which Christ carried.

But this power and command must not induce the Apostles and servants of the Church to take upon them pride, honor and state, for of that they have nothing, but they must onely serv and help mee and thee to bee delivered from our Enemie who is too strong for us, and who (without this help and comfort) will keep us in everlasting captivitie and bondage. *Against those that exalt themselvs of their Autorities.*

It is a great and glorious power therefore, which Christ gave to his disciples, that they should drive away such an enemie, which otherwise the world, with all their power were not able to resist.

Christ himself instituted this Office, through which all the sins in the whole world shall bee forgiven, so far forth, that they bee right sins, bee confessed, and the Word believed; for no Absolution can bee pronounced to those that make fooliish and feigned sins, nor to such in whose hearts the sins do not live, but are slumbering and sleepie sins, which are yet not quick nor felt, nor to those that regard them not. Thou therefore (whosoëver thou art) must sing that Psalm which *David* sung, *I acknowledg my faults, and my sin is ever before mee. Against Thee onely have I sinned and don evil in thy sight.* *Psal. 51. David's confession of sins.*

Here (said *Luther*) the properties of true sins, and of a true repenting sinner are both together; for *David* seeth that hee hath don evil, and knoweth that God therewith is displeased, as if hee should saie, I acknowledg, and also do feel my sins; I do not onely think thereon how, and in what manner I committed Adulterie and Murther, but also I see and feel the power of sins, what they can, and are able to do. In such sort (said *Luther*) if my sins shall be forgiven mee, they must bee quick and living in my heart, that I feel them and finde what a wicked Divel and an abominable burthen sin is, which before God will accuse mee, and cast mee headlong down to hell, and into everlastiug death.

When *David* sinned with *Bathsheba*, committed Adulterie and slew *Uriah*, then hee went on securely, hee troubled not himself much about it, for the sin slept; yea, it was altogether dead in him: but when *Nathan* came and struck thunder into his heart and said, Thou art the man, then the sin began to live, to stir, and to bee quick in *David*'s heart: but hee was comforted again by *Nathan*, who said unto him, Thou shalt not die. Therefore, to the forgiving of sins (said *Luther*) belongeth also *Conscientia peccati*, that wee feel our sins in the Conscience, acknowledg and confess the same.

Where wee ought to seek forgiveness of sins, and how wee must take hold thereof.

THe forgiveness of sins is declared onely in God's Word, and there wee must also seek it; for the Absolution is onely grounded on God's promisses. God forgiveth thee thy sins, not becaus thou feelest them, and art sad and sorrie, for that doth and worketh the sin it self, and can deserv nothing, as the Pope teacheth: but hee forgiveth thy sins becaus hee is merciful, and becaus hee hath promised to forgive sins *The place and occasion of forgiveness of sins.*

Mat. 9. for Chriſt's ſake, his dearly beloved Son, and cauſeth his word of Abſolution to bee pronounced over thee; namely, *Bee of good comfort, thy ſins are forgiven thee.* Believeſt thou this? then thou haſt moſt certain the forgiveneſs of ſins.

Therefore (ſaid *Luther*) hold thee faſt to the Word; for it is decreed, that wee can make no Attonement for ſins, nor overcom them with our works, with ſorrow, confeſſion or with ſatisfaction: but when wee have don all that poſſible wee can do; yea, though wee tormented our ſelvs to death, yet all is in vain, and labor loſt, as in Popedom hath been well found. Now hee that cometh not to that Word, which includeth therein the forgiveneſs of ſins, the ſame then muſt com to the other Word, wherein the ſins are deteined.

Luke 17.

Againſt the undervaluers of God's Word. Chriſt lai'd them both in the Apoſtle's mouths; therefore there are no other waies nor means to the forgiveneſs of ſins, but onely to the Word, otherwiſe thy conſcience will tell thee, and ſaie, Thy ſins are deteined, for thou comeſt not to the Word, but will help thy ſelf with thine own works.

To hit upon the forgiveneſs of ſins. If now thou wilt have forgiveneſs of ſins, then thou muſt fetch it out of the Apoſtle's mouths, out of the mouths of Preachers, or of Chriſt; if thou doſt not fetch them from thence, then thou obteineſt not the forgiveneſs of ſins, although thou performeſt the beſt works; yea, although thou ſuffereſt thy ſelf to bee ſlain, yet are thy ſins deteined; therefore take now which waie thou wilt.

Of the ſecureneſs of ſins.

Gen. 4. WHen God, through *Adam*, ſaid to *Cain*, *Is it not ſo, if thou do well, ſhalt thou not bee accepted? And if thou doſt not well, ſin lieth at the door*; Hee toucheth and ſheweth therewith, the ſecureneſs of ſinners; and hee ſpeaketh with *Cain*, as with the greateſt hypocrite and poiſon'd Capuchin Friar; as would *Adam* ſaie, Thou haſt heard how it went with me in Paradiſe; I alſo would willingly have hid my offence with fig-leavs, and did lurk behinde a tree, but know good fellow, our Lord God will not bee deceived, the fig-leavs would not ſerv the turn, &c.

Ah! (ſaid *Luther*) it was, doubtleſs, to good *Adam* a ſmarting and a ſorrowful task, in that hee was compelled to exclude, to baniſh and to proſcribe his firſt-begotten and onely ſon, to hunt him away and drive him out of his houſ, and to ſaie, Depart from mee and com no more in my ſight; I feel ſtill well what I already have loſt in Paradiſe, I will loſe no more for thy ſake; I will now, with more diligence, take heed to my God's Commandements. And no doubt (ſaid *Luther*) *Adam* afterwards preached with earneſt diligence.

Of Hate and Pride.

To cloak ſins. THeſe two ſins, Hate, and Pride, do trim and trick up themſelvs, like as the Divel clothed himſelf in the Godhead. Hate, will bee Godneſs; Pride, will bee Truth: theſe two (ſaid *Luther*) are right deadly ſins; Hate, is Killing; Pride, is Lying.

That the forgiveneſs of ſins proceedeth of Grace without all Works.

Opinions of *Auſtin* and *Gregorie*. SAint *Auſtin* and *Gregorie* were of opinion, that our Works were reconcileable to make ſatisfaction, but not to redeem; that is, Wee might, through our Works, reconcile our ſelvs to God, that ſatisfaction thereby were made for ſins, but thereby wee were not redeemed or delivered from ſins. But S^t *Paul* teacheth with expreſs words, that the forgiveneſs proceedeth from the Promiſe which is made by Grace, and which deſtroieth the ſins, and ſetleth the conſcience in peace, and is reconciled with God, and exſpecteth all goodneſs from him, as a childe doth from the father, is bold to ſtep unto him and to ſpeak with him. Otherwiſe, and without this, the Church would have no certain comfort. If God had not preſerved and kept his Church under the forgiveneſs of ſins, then no humane creature would bee ſaved.

Rom. 5.

The greateſt comfort which wee ought to impart to one that is perplexed by reaſon of

of ſom particular ſin, is to ſaie thus unto him; Loving brother! although thou had'ſt not committed that ſin, yet notwithſtanding, thou muſt have depended upon God's Grace, which in Chriſt is ſhewed unto us, or elſ thou hadſt nevertheleſs been loſt; therefore do not deſpair. Grief for ſom particular ſins committed.

I met lately with one (ſaid *Luther*) that went about to take away Original Sin, hee made uſe of theſe two Arguments; *Firſt*, No Law is given to the Juſt, as Saint *Paul* ſaith. *Adam* was Juſt in Paradiſe, therefore no Law was given unto him: and followeth, that hee did not ſin againſt the Law, but onely againſt the Admonition or Warning. But the text ſaith clearly, The Lord commanded or charged him, &c. *Secondly*, hee hath alleged, Where no Law is, there is no ſin: In Paradiſe was no Law, therefore in Paradiſe was no ſin. An Objection and Anſwer thereunto.

ANSVVER.

In the word [*Law*] is an *Æquivocatio* (ſaid *Luther*), which hath diverſ ſorts of ſignifications and meanings; for *Paul* ſpeaketh in that place of *Moſes* Law. Hee ſpeaketh alſo of ſuch a juſt or righteous perſon that is juſtified by Grace. But *Adam* was created of God in ſuch ſort righteous, as that hee became of a righteous an unrighteous perſon; as *Paul* himſelf argueth, and withall inſtructeth himſelf, where hee ſaith, The Law is not given for a righteous man, but for the lawleſs and diſobedient.

Of the acknowledgment of ſins.

IT can bee hurtful to none (ſaid *Luther*) to acknowledg and confeſs their ſins. Have wee don this ot that ſin, what then? Let us freely in God's Name confeſs and acknowledg, and not denie it; let us not bee aſhamed to confeſs, but let us from our hearts ſaie, O Lord God! I am ſuch and ſuch a ſinner, &c. for the Scripture ſaith, God maketh the ungodlie righteous; there hee calleth us all, one with another, deſpairing and wicked wretches; for what will an ungodlie creature not dare to accompliſh, if hee may but have occaſion, place and opportunitie?

And (ſaid *Luther*) although thou hadſt not committed this or that ſin, yet nevertheleſs, thou art an ungodlie creature; and if thou haſt not don that ſin which another hath don, ſo hath hee again not committed that ſin which thou haſt don; therefore crie quittance one with another. It is even as one ſaid that had young Wolvs to ſell, hee was asked, which of them was the beſt? Hee anſwered, and ſaid, If one bee good, then are they all good, they are all like one another. If (ſaid *Luther*) thou beeſt a murtherer, an adulterer, a whoremonger, or a drunkard, &c. ſo have I been a blaſphemer of God, in that, for the ſpace of fifteen years together, I was a Friar, and have blaſphemed God with celebrating that abominable Idol and Idolatrie, the Maſs. It had been better for mee (ſaid *Luther*) that I had been a partaker of other great wickedneſſes in ſtead of the ſame; but what is don, cannot bee undon, hee that hath ſtoln, let him henceforward ſteal no more. *Luther's* free Confeſſion.

Sin's diſtinguiſhed.

THe ſins of common ſimple people are nothing in regard of the ſins which are committed by great and high perſons, that are in ſpiritual and temporal Offices. The ſins of ſpiritual and temporal Officers are greate

What are the ſins don by a poor wretch, that according to Law and Juſtice is hanged; or the offences of a poor whore, to bee compared to the ſins of a falſ Teacher, who daily maketh away manie poor people, and killeth them both in bodie and ſoul? But ſuch ſins which are committed againſt the firſt Table of God's Ten Commandements, are not ſo much regarded by the world, as thoſe which are committed againſt the ſecond Table.

That great holie perſons have been alſo ſinners.

Faults of prime perſons.

JOHN the Baptiſt (ſaid *Luther*) was the holieſt perſon; for Chriſt himſelf gave him that witneſs.

I ween *Moſes*, *Aaron* and his ſiſters diſcharged well their duties, inſomuch that God ſaid to *Moſes*, Thou ſhalt not com into the Land of Promiſe, becauſ thou, and *Aaron* thy brother, have ſinned againſt mee, and have not ſanctified mee at the waters of ſtrife, &c. If *Moſes* had not then taken hold on the forgiveneſs of ſins, ſurely hee had preſently deſpaired and died.

Deut. 32.

Of the difference of the puniſhment, and of the cauſ of ſinners puniſhments.

THe puniſhments of ſins are not alike (ſaid *Luther*); one is greater and heavier then another. It is altogether an ungodlie opinion of thoſe that allege, All ſins are alike, (as *Sebaſtian Franck* teacheth.) I, *Martin Luther*, ſaie, The ſins of *Paul* were far different from the ſins of *Nero*.

Of Original Sin.

Eraſmus's thoughts of God.

THe cogitations of *Eraſmus Roterodamus* (ſaid *Luther*) are of moſt eminent danger, and are great temptations; for hee thinketh that God dealeth unjuſtly when it goeth evil with the good and godlie; for if God were juſt and righteous, and dealt according to equitie and juſtice here on earth, and gave to people as they deſerved, then (thinketh hee) it would not go evil with the good and godlie, nor well with the ungodlie and wicked.

This is directly the opinion and meaning of an Epicure and an ungodlie creature, which proceedeth from hence, They think, that humane nature is not utterly confuſed and ſpoiled. They ſee not, that our knowledg, underſtanding, wit, ſenſ, reaſon, ſtrength and abilitie both outwardly and inwardly, by Original ſin are altogether confuſed, both in bodie and ſoul, utterly loſt and ſpoiled. Therefore they think that God is ſuch a man as in their bewitched eies they take him to bee.

Opinion of School-divines.

Humane wit and underſtanding conceiveth, That Original ſin is onely the luſt and deſire which men carrie towards women-kinde; but miſ-belief, pride of heart, contemning of God, hate, blaſpheming and murmuring againſt God when it goeth evil &c. of theſe ſins they know nothing, neither do they hold them for ſins.

Of ſins of Blaſphemie.

Allurements of the Divel.

WHen the Divel bloweth into my breſt (ſaid *Luther*) that Chriſt is not gracious unto mee, the ſame is a ſin of blaſphemie; for God hath promiſed and earneſtly commanded, that wee ſhall exſpect forgiveſs of ſins onely of this Chriſt; Hee that will not, maketh God a lier: But I muſt talk with the Divel in this manner, and ſaie, Although I am a ſinner and unrighteous, yet Chriſt is righteous, in him do I believ, hee beſtoweth all his righteouſneſs upon mee.

That ſins do grow and increaſ.

World's wickedneſs.

IN the 86 year of *Abraham's* age *Iſmaël* was born, and before hee attained to 99 years, *Sodom* and *Gomorrah* were deſtroied, ſo ſoon did ſin increaſ and got the upper hand in thoſe five Cities: even as now the wickedneſs of mankinde in a ſhort time is grown ſo great, and riſen to that height, that I dare preſume to ſaie, The vvorld cannot continue full three hundred years longer. *Sodom* and *Gomorrah* vvere conſumed in the 488 year after the Deluge of *Noah*.

I do recite this fearful hiſtorie (ſaid *Luther*) to the end yee may make true and good uſe thereof, that yee put thoſe in fear that are proud haughtie and preſumptuous.

Of Original ſins in Chriſtians.

ORiginal ſin after Baptiſm (ſaid *Luther*) is like to a wound that beginneth to heal, and though it bee a right wound, yet it is healed, and in continual practiſe of healing, though it ſtill runneth and bee ſore. Store of ſins in the faithful.

In ſuch manner Original ſin remaineth in the baptized Chriſtians until they die, yet it is mortified and continually killed. The head thereof is cruſht in pieces, ſo that it cannot accuſe or condemn us.

Everie man ſeeketh his own profit, ſeeing our nature is ſpoiled

ALl natural inclinations (ſaid *Luther*) are either againſt or without God; therefore none are good; I prove it thus, All affections, deſires and inclinations of mankinde are evil, wicked and ſpoiled, as the Scripture ſaith. Proof of nature's wickedneſs. *Pſal.* 115.

Experience alſo witneſſeth the ſame; for wee ſee, that no man is ſo honeſt as to marrie a wife, onely thereby to have children, to love and to bring them up in the fear of God.

No valiant heroïck undertaketh great enterpriſes for the common good, but out of ambition, for which hee is juſtly condemned: hereout muſt needs follow, That ſuch orignal natural deſires and inclinations are altogether wicked. But God beareth with them, and letteth them paſs in thoſe that believ in Chriſt.

In like manner, God, out of the ſeed of man, creäteth a creature after his own likeneſs, hee maketh and conſerveth peace through Magiſtrates, hee beareth with all theſe, ſuffereth and permitteth them as a plaie or game in Shrovetide, not by reaſon of our worthineſs, but meerly out of his grace, mercie and forgiveneſs.

Of the picture of God's mercie.

GOD hath pictured and placed before our eies manie ſtrong examples of his mercie ſhewn towards the godlie that ſorely fell and groſly ſinned, among whom *Adam* is the firſt, afterwards others alſo, as *David, Job, Jeremiah, &c.* who curſed themſelvs. But (ſaid *Luther*) this word [*Curſing*] in the Hebrew tongue ſoundeth not ſo harſh as it doth in the High Germane language, but it is more milde then to wiſh evil and miſchief; it ſoundeth in Hebrew, as might wee ſaie, *Misfortune befall thee.* Examples of particular ſins.

Of Preſumption.

NOthing is more hurtful, then when one preſumeth, flattereth, and ſuffereth himſelf to dream, That hee believeth and underſtandeth the Goſpel.

Chap. X.

OF FREE-WILL

Of the Name of Free-Will.

Free-will.

THe verie name [*Free-Will*] was odious (ſaid *Luther*) to all the Fathers. I, for my part, do yield, that God hath given to mankinde a Free-will, but here is the queſtion; Whether the ſame Freedom bee in our power and ſtrength, or no? Wee may very fitly call it, a ſubverted, a perverſ and a fickle wavering Will; for it is onely God that worketh in us, and wee muſt ſuffer and ſubject our ſelvs to his pleaſure. Even as a Potter out of his claie maketh a pot or veſſel either for uſe of honor, or otherwiſe of diſhonor. Juſt ſo is it with our Free-will, onely to ſuffer, and not to work, *paſsivè, non activè,* which ſtandeth not in our ſtrength; for wee are not able to do any thing that is good in divine cauſes.

Rom. 9.
Voluntas eſt libera paſsivè, non activè.

What our Free-will doth effect.

I (Said *Luther)* oftentimes have been directly reſolved, and withall ſerious contemplation I entended to live uprightly and to lead a true godlie life all (other cogitations, lets and hinderances whatſoëver ſet aſide) but it was far from beeing put in execution; even as it was with *Peter,* when hee ſware hee would laie down his life for Chriſt.

I (ſaid *Luther*) will not lie nor diſſemble before my God, but will freely confeſs, I am not able to effect that good which I do intend, but muſt exſpect the happie hour when God ſhall bee pleaſed to meet mee with his Grace.

The Will of mankinde is either preſumptuous or deſperate. No humane creature can ſatisfie the Law. For (ſaid *Luther*) the Law of God diſcourſeth with mee (as it were after this manner following, Here is a great, a high and a ſteep mountain, and thou muſt go over it, whereupon my fleſh and Free-will ſaith, I will go over it; but my Conſcience ſaith, Thou canſt not go over it: then cometh Deſpair, and ſaith, If I cannot, I will let it alone. In this ſort doth the Law work in mankinde either preſumption or deſpair; yet nevertheleſs, the Law muſt bee preached and taught; for if wee preach not the Law, then people grow rude and ſecure; but if wee preach it, then wee make them affaid.

Of Free-will's Abilitie.

The like is feigned upon *Luther.*

SAint *Auſtin* writeth, that the Free will, without God's Grace and the Holie Ghoſt, can and may do nothing but ſin; which ſentence ſorely preſſeth and troubleth the School-Divines. They ſaie, *Auſtin* ſpake *Hyperbolicè,* and too much; for they underſtand that part of Scripture to bee ſpoken onely of thoſe people which were and lived before the Deluge, where God ſaith, *And God ſaw that the wickedneſs of man was great in the earth, and that everie imagination of the thoughts of his heart was onely evil continually, &c.* whenas notwithſtanding, hee ſpeaketh even there in general, which theſe poor School-divines do not ſee; as alſo they neither ſee nor underſtand what the Holie Ghoſt ſaith ſoon after the Deluge, almoſt the ſelf ſame words as before, in this manner, *And the Lord ſaid in his heart, I will not again curſe the ground anie more for man's ſake;*

Gen. 6.

Gen. 8.

ſake; for the imagination of man's heart is evil from his youth, &c. Here hee ſpeaketh not onely of thoſe that were before the Deluge, but alſo of all the poſteritie of *Noah*, even after the Deluge.

Therefore (ſaid *Luther*) wee conclude in general, That man, without the Holie Ghoſt and God's Grace, can do nothing but ſin, goeth and proceedeth therein continually without intermiſſion, and from one ſin falleth into another. Now, if as then man will not ſuffer the wholſom doctrine, but contemneth the All-ſaving Word, and reſiſteth the Holie Ghoſt, then through the fruits and help of his Free-will hee becommeth God's enemie, hee blaſphemeth the Holie Ghoſt, and preſently followeth the luſts and deſires of his own heart, as examples in all time do clearly ſhew. The fruits of Free-will.

Our Adverſaries the Papiſts do make good the ſame; for wee cannot make them believ that they ſin and err, in practiſing and uſing ungodlie and falſ worſhippings.

The ſame alſo is witneſſed by manie ſentences in holie Scripture; for the 14th *Pſal.* ſpeaketh in general with expreſs words, and ſaith, *The Lord looked down from heaven upon the children of men, to ſee if there were anie that would underſtand and ſeek after God. But they are all gon out of the way, &c.* The 116 *Pſal.* alſo ſaith, *All men are liers.* and Saint *Paul* ſaith, *God hath ſhut up all under ſin.* *Nullus & nemo mordens &c. negiſti.*

All theſe ſentences (ſaid *Luther*) are altogether in general and ſtrongly do conclude on our ſide; namely, That man, without the Holie Ghoſt, can do nothing but err and ſin, which Chriſt preſenteth and giveth; from whence Chriſt in the Goſpel ſaith, *I am the Vine, yee are the branches, &c. without mee yee can do nothing. If a man abide not in mee, hee is caſt forth as a branch, and is withered, &c.* *F. Crinomenon.* *John 15.*

And this is the cauſ, that the Office of the Holie Ghoſt is to reprove the world; namely, to the end hee may bring and call people to repentance, and to the acknowledgment of their ſins. But (ſaid *Luther*) the world remain's continually ſuch as alwaies it hath been. and although people are put in minde and through God's Word admoniſhed, yet they hear not, but think that God hath pleaſure in their worſhipping which they themſelvs have choſen, notwithſtanding God's Word and command to the contrarie. The occaſions of the puniſhments by the Holie Ghoſt.

If in caſe (ſaid *Luther*) a General Council ſhould bee called and aſſembled; It is certain, it would bee the onely ſentence and concluſion of the Pope, and of his retinue, firmly to hold and obſerv that which they Decree: And although wee called and cried our hearts out, and ſaid, That man, without the Holie Ghoſt or Faith, is before God condemned, (for the heart of man, yea all his cogitations are evil) yet ſhould wee prevail nothing therewith, but it would by them bee altogether diſregarded. Therefore wee muſt arm our ſelvs, and ſtick faſt to this doctrine, and muſt keep that which ſin and our condemned nature ſheweth unto us; for this acknowledgment of ſin is the beginning to ſaving health and ſalvation. Unchriſtian-like *Conciliabula.*

For why complaineth S[t] *Paul*, and roundly confeſſeth, That there is nothing good in him (expreſly ſaying) *In my fleſh?* but to the end wee ſhould learn, that onely and alone the Holie Ghoſt can heal our defects, our faults and diſeaſes. Now if this bee ſurely believed in the heart, then a great foundation is laid of our everlaſting felicitie in heaven; for afterwards wee have clear and moſt certain witneſſes, that God rejecteth not ſinners which do acknowledg and confeſs their ſins, do deſire to better themſelvs, and do thirſt after righteouſneſs, or after the forgiveneſs of ſins for Chriſt's ſake.

But (ſaid *Luther*) wee muſt, with higheſt diligence take heed, that wee bee not found among thoſe roaring haughtie Gentlemen and heaven-breakers, which do reſiſt the Holie Ghoſt and God's Word, and do boaſt of their Free-will, of their ſtrength and abilitie. For although wee oftentimes do err, fall and ſin, yet when wee yield and give place to the Holie Ghoſt (which reproveth us) with humble confeſſion of our wickedneſſes, that wee are wholly ſpoiled and poiſoned by nature; then the Holie Ghoſt appeareth and is preſent with us, and doth not onely not impute the acknowledged and confeſſed ſin, but alſo doth overſhadow and cover them with the Grace of our Lord and Saviour Jeſus Chriſt, and richly endueth us with other gifts both temporal and eternal.

But

Important words of the Holie Ghoſt.

But wee muſt well and diligently weigh the words which the Holie Ghoſt ſpeaketh through *Moſes*, for hee ſaith not ſlightly, *The thoughts of man are evil*, but, *Every imagination of the thoughts of his heart is evil continually*: inſomuch, that what a man is able to conceiv with his thoughts, with his underſtanding and Free-will with higheſt diligence, the ſame is evil (ſaith hee) and not once or twice, &c. but it is evil continually; that is, alwaies from time to time: and without the Holie Ghoſt, man's reaſon, his will and underſtanding is without the knowledg of God; but to bee without the knowledg of God, is nothing elſ then to bee ungodlie, to walk in darkneſs, and to hold that for beſt, which is directly worſt.

The flight of Night-Owls.

But (ſaid *Luther*) I ſpeak onely of that which is good in a divine ſort, and according to the holie Scripture; for in this caſe wee muſt make a difference between that which is temporal, and that which is ſpiritual, between policie and divinitie; for God doth alſo allow of the Government of the ungodlie, doth reward their virtues, yet onely ſo far as belongeth to this temporal life, and man's wit, will, and underſtanding conceiveth that to bee good which is external and temporal, yea alſo, it taketh the ſame to bee not onely good, but to bee the beſt and chiefeſt good.

But when wee (Divines) deal about Free-will, wee demand in a divine manner, what man's Free-will is able to accompliſh in divine and ſpiritual matters, not in outward and temporal affairs which are ſubject to humane wiſdom, reaſon, and underſtanding? And wee do directly conclude, That man, without the Holie Ghoſt, is altogether wicked before God, although hee were tricked up and trimmed with all the virtues of the Heathen, and had all their works.

There are indeed (ſaid *Luther*) fair and glorious examples in the hiſtories of the Heathen touching manie virtues; that they were fine and temperate, and lived chaſt lives, they were bountiful, they loved their Countrie, parents, wives and children; they were men of courage, valiant, they ſhewed and behaved themſelvs courteous and friendly.

But I ſaie, That the verie cogitations of mankinde concerning God, concerning the true worſhipping of God, and concerning God's Will, are altogether ſtark blinde and darkneſs. For the light of humane wit, wiſdom, ſenſ, reaſon and underſtanding, (which alone is given to man) underſtandeth but onely what is good and profitable outwardly.

As one that would preach Chriſt ex *Ariſtotele.*

And although wee ſee, that the Heathen Philoſophers now and then did diſpute touching God, and of his wiſdom wherewith hee ruleth all things, not much impertinent, nor far out of the waie (inſomuch as ſom do conceiv, they diſputed Chriſtianlike therein, and in a manner have made Prophets of *Socrates*, of *Xenophon*, of *Plato*, &c.) yet notwithſtanding, ſeeing they diſputed thereof in ſuch ſort, as they knew not that God ſent his Son Chriſt to ſave ſinners; therefore, ſuch fair, glorious and wiſe-ſeeming cogitations, ſpeeches and diſputations are nothing elſ but mearly blindneſs and ignorance, and are altogether blaſphemings, according to the true ſenſ of the foreſaid part of Scripture in *Moſes*, which expreſly ſaith, *All the imaginations of the thoughts of man's heart is evil continually.*

Another diſcourſ of Free-will.

AH Lord God (ſaith *Luther*)! why ſhould wee anie waie boaſt of our Free-will, as if it were able to do anie thing in divine and ſpiritual matters were they never ſo ſmal? For when wee well conſider with our ſelvs, what horrible miſeries the Divel hath brought upon us through ſin (which are innumerable and monſtrous) then wee might even ſhame our ſelvs to death.

The Divel's miſchief.

For firſt, Free-will did lead us into Original ſin, and brought death upon us: afterwards, upon ſin followed not onely death, but alſo all manner of miſchiefs, as daily wee finde in the world; murther, lying, deceiving, ſtealing and other hurts, inſomuch that no man is in ſafetie the twinkling of an eie, neither in bodie nor goods, which alwaies do hover and ſtand in danger.

Apparent experience.

Over and beſides theſe miſhaps, there is yet a greater, (as in the Goſpel is noted) that people are poſſeſſed of the Divel, who maketh them mad and raging, in ſuch ſort,

ſort, that by reaſon of ſin, the generation of mankinde is nothing elſ but a ſtinking and filthie Jakes of all the Divels. For now there lieth on our necks everlaſting death and God's wrath. Moreover, wee are never in quiet, but are plagued here on earth both in bodie and ſonl.

Now (ſaid *Luther*) what goodneſs can ſuch a ſpoiled and poiſoned creature think, much leſs act and effect, (who is the Divel's inſtrument, yea, his Jakes, as aforeſaid) that might bee pleaſing to God, ſpecially in divine and ſpiritual matters which concern the ſalvation of our ſouls. Mankinde after the Fall.

In temporal things which pertein to bodie and wealth, and to this worldlie life, as to Govern Land and people, to Rule in Houſ-keeping, &c. the Free-will may do ſomthing that hath a ſhew and reſpect before men; But everie thing that proceedeth not out of Faith is ſin, ſaith S^t *Paul*.

Wee know not rightly what fruits wee became after the Fall of our firſt parents; what from our mothers wee have brought with us. Wee have brought altogether a confounded, a ſpoiled, and a poiſoned nature both in bodie and ſoul: In all our ſtrength is nothing that is good, as the Scripture ſaith. *Rom.14.*

And this is my abſolute opinion (ſaid *Luther*): hee that will maintein and defend man's Free-will, that it is able to do or work anie thing in ſpiritual cauſes, (bee they never ſo ſmal) the ſame hath denied Chriſt. This I have alwaies maintein'd in my Writings, ſpecially in thoſe which I wrote againſt *Eraſmus Roterodamus*, (one of the principalleſt learned men in the whole world) and thereby will I remain, and I know it is the moſt certain truth; and although all the world ſhould bee againſt it, and otherwiſe conclude it, yet the decree of the Divine Majeſtie muſt ſtand faſt againſt the gates of Hell.

Touching this point, I finde my ſelf much wronged by ſom (ſpecially by the *Synergiſts*) who prate and allege, That I had altered my harſh opinion concerning Free-will, and had mollified the ſame, (as they term it) ſeeing it is directly againſt their Errors, and they falſly give out, that they are my diſciples. *Luther's* Apologie.

I confeſs, that mankinde hath a Free-will, but it is to milk Kine, to build houſes, &c. and no further: for ſo long as a man ſitteth well and in ſafetie, and ſticketh in no want, ſo long hee thinketh, hee hath a Free-will which is able to do ſomthing; but when want and need appeareth, that there is neither to eat nor to drink, neither monie nor proviſion, Where is then the Free-will? It is utterly loſt, and cannot ſtand when it cometh to the pinch. But Faith onely ſtandeth faſt and ſure, and ſeeketh Chriſt.

Therefore Faith is far another thing then is Free-will, nay, Frree-will is nothing at all, but Faith is all in all. *Nota bene.*

I praie, (ſaid *Luther*) put it to the Trial; Art thou bold and ſtout, and canſt thou carrie it luſtily out with thy Free-will when plague, wars, and times of dearth and famine are at hand? In the time of plague thou knoweſt not what to begin for fear; then thou wiſheſt thy ſelf there, and there, a hundred miles off. In time of dearth thou thinkeſt, Where ſhall I have to eat? Thy Will cannot ſo much as give thy heart the ſmalleſt comfort in theſe times of need, but the longer, the more it maketh thy heart faint and feeble, inſomuch as it is affrighted even at the ruſhing and ſhaking of a leaf; Theſe are the valiant Acts (ſaid *Luther*) which our Free-will can do and atchiev.

But on the contrarie, Faith is the *Domina* and Empreſs; and although it bee but ſmall and weak, yet it ſtandeth, and ſuffereth not it ſelf to bee utterly dejected. Faith hath great and mightie parts, as wee ſee in holie Scripture, and on the loving diſciples; Waves, windes, ſeas and all manner of misfortune do appear even unto death: Who in ſuch a caſe would not bee affrighted? But Faith (how weak ſoëver) ſtandeth like a wall, and little *David*-like aſſaulteth *Goliah*; that is, It fighteth againſt ſin, death, and all danger, ſpecially it fighteth valiantly when it is a ſtrong and complete Faith: A weak Faith ſtriveth well, but it is not ſo bold. The glorie of Faith. *Mar.9.*

Whether

Whether the Free-will of Mankinde worketh anie thing in the Converſion and Juſtification.

Speech of Stoicks.

SOm new Divines do allege (ſaid *Luther*), That the Holie Ghoſt worketh not in thoſe that do reſiſt him, but onely in ſuch as are willing and give conſent thereto, whereby it appeareth, that the Free-will is alſo a cauſ and helper of Faith; whereout alſo followeth, That Faith onely Juſtifieth not, nor that the Holie Ghoſt onely worketh through the Word, but that our Will doth ſomthing thereunto.

Efficiens cauſſa

But I ſaie (ſaid *Luther*) it is not ſo; the Will of mankinde worketh nothing at all in his Converſion and Juſtification; *Non eſt efficiens cauſſa Juſtificationis, ſed materialis tantùm,* It ſuffereth onely, and is the matter on which the Holie Ghoſt worketh (as a Potter maketh a pot out of clay); alſo in thoſe that reſiſt and are adverſ, as in S^t *Paul.* But after that the Holie Ghoſt hath wrought in the Wills of ſuch reſiſtants and adverſ parties, as then hee alſo maketh and prepareth that the Will is willing, and as it were conſenting thereunto.

Rom. 7. 8.

Mention of *Paul's* Converſion.

They ſaie and allege further, That the example of S^t *Paul's* Converſion is a particular and ſpecial work of God, therefore the ſame cannot bee brought in for a general rule, as ſhould it bee held ſo with all others. I anſwer (ſaid *Luther*); Even like as S^t *Paul* was Converted, even juſt ſo are all others Converted; for wee all reſiſt God, but the Holie Ghoſt draweth the Will of mankinde in his time, when hee pleaſeth through preaching.

Similitude of getting children.

Even as no man can or may with God's honor beget children, but onely in the ſtate of matrimonie (although manie married people have no childreen), even ſo the Holie Ghoſt worketh not alwaies through the Word, but when it pleaſeth him. Inſomuch now, that the Free-wil doth nothing inwardly in our Converſion and Juſtification before God; neither doth it work with our ſtrength (no not in the leaſt kinde) but onely ſuffereth that wee bee prepared and ma de fit by the Holie Ghoſt, as a Potter fitteth his claie.

Speech touching Predeſtination.

The ſentences in holie Scripture touching Predeſtination (as there is, *No man can com to mee except the Father draweth him*) do ſeem as if they ſcared and affrighted us; but it is not ſo (ſaid *Luther*), for they do but onely ſhew, That wee can do nothing with our ſtrength and will that is good before God, and they put the godlie alſo in minde to praie; when people do ſo, then they are predeſtinated.

Luke 11.

Adverſ power.

Why ſhould wee boaſt of our Free-will, that it could do or work anie thing in man's Converſion? I ween wee ſee it well in thoſe poor people which are corporally poſſeſſed of the Divel (how hee rendeth and teareth and how pitifully hee dealeth with them, how hardly hee is driven out) what man's Free-will can do therein. Truly the Holie Ghoſt alone muſt bee there to drive him out, as Chriſt ſaith, (when the Phariſees and Scribes blaſphemed him after he had driven the divel out of the poor, blinde, dumb, and deaf poſſeſſed man), *But if I, through the finger of God, do drive out Divels, then no doubt the Kingdom of God is com upon you.* As if hee ſhould ſaie, If the Kingdom of God ſhall com upon you, then the Divel muſt firſt bee firſt driven, for his kingdom is oppoſite to God's Kingdom, as yee your ſelvs muſt confeſs. Now the Divel will not bee driven out by Divels, much leſs by men, or by man's ſtrength, but onely by God's Spirit and Power.

The ſtate of mankinde without the Holie Ghoſt.

Hence followeth (ſaid *Luther*), that if the Divel bee not driven out through God's finger, then the Kingdom of the Divel is ſtill there; and where the Divel's Kingdom is, there is not God's Kingdom.

Thus it powerfully concludeth, that ſo long as the Holie Ghoſt cometh not into us, ſo long wee are not onely unfit to all goodneſs, but alſo of neceſſitie wee are ſo long in the Kingdom of the Divel, inſomuch that wee can do nothing but what is pleaſing unto him, otherwiſe it were not to bee called his Kingdom.

As S^t *Paul* ſaith to *Timothie,* that the people are taken priſoners in the ſnares of the Divel according to his will. How then ſhould hee endure, that thoſe which are his,

ſhould

ſhould once dare to think or to do anie thing which were againſt his Kingdom, but altogether which were for and with his Kingdom?

O (ſaid *Luther*) it is a vehement, a fearful and a great Word, in that Chriſt yieldeth ſuch a Kingdom to the Divel, which without God's Spirit cannot bee ſhunned, neither can God's Kingdom com, except the Divel's Kingdom bee firſt driven from from us by divine and celeſtial power, as witneſſeth the lamentable ſtate of the foreſaid poor man who corporally was poſſeſſed of the Divel. It is fit that hee as a maſter ſhould teach. *Mat.* 23.

I praie (ſaid *Luther*) tell mee, What could hee have don to bee free'd from the Divel, though all the people on earth had been preſent to help him? Truly, nothing at all; hee was forced to do and to ſuffer that which the Divel his Lord and maſter was pleaſed withall, until our bleſſed Saviour Chriſt came with God's power.

Now mark, If hee could not bee quit of the Divel corporally from his bodie, how then ſhould hee bee quit of him ſpiritually, and from his ſoul, through his own will, ſtrength, and power? for the ſoul was the cauſ that the bodie was poſſeſſed for a puniſhment, becauſ it was poſſeſſed of ſin It is a mater more difficult to bee delivered from ſin then from the puniſhment, the ſoul alſo is alwaies heavier poſſeſſed then the bodie, as hereby is proved: The Divel leaveth to the bodie poſſeſſed, its natural ſtrength and work; but the ſoul by him is bereaved and robbed of underſtanding, of ſenſ, true wiſdom and reaſon, and of all her ſtrength, as well wee ſee on poſſeſſed people. 1 A ſtrong Argument *à minori.*

Secondly, Chriſt proveth (that the Free-will in the Converſion of mankinde is able to do nothing, neither anie waie to aſſiſt, whereby the Divel may bee driven out) with a ſtrong Argument and ſimilitude taken out of experience; namely, How a ſtrong man by a ſtronger is overcom, who taketh from him his harniſh, his houſhold-ſtuff, &c. whereby is alſo witneſſed, That the Divel is overcom by no humane creature, but onely by God. So that once again, no man can truly boaſt, that through his own ſtrength, hee is able (together with the Holie Ghoſt) to drive away ſin or the Divel. 2 This is alſo of value.

Let us but diligently mark (ſaid *Luther*) how Chriſt pictureth out the Divel; Hee nameth him a ſtrong Giant that keepeth a Caſtle; that is, the Divel hath not onely the world in poſſeſſion as his own Kingdom, but alſo hee keepeth and fortifieth it in ſuch ſort, that no humane creatures can take it from him, and hee poſſeſſeth it alſo in ſuch peace and quietneſs, that hee doth even what hee will have don. The ſeeming-high ſpiritual perſons make a Flie of the Divel.

Now, how much a Caſtle or Fort is able to ſet and to defend it ſelf againſt the Tyrant which is therein, even ſo much is Free-will and humane ſtrength able to ſet and defend it ſelf againſt the Divel; that is, no waie able at all, but it muſt bee ſubject unto him. And even as that Caſtle or Fort muſt bee overcom by a ſtronger, and muſt bee won from the Tyrant, even ſo mankinde muſt bee delivered and regained from the Divel through Chriſt. Wee ſee plainly hereby, that our doings and righteouſneſs can help nothing to our deliverance, but that it is onely God's Grace and working. A verie perfect and notable picture.

And whereas Chriſt, by Command from the High-Divine-Majeſtie, diligently warneth us with threatnings, that it will alwaies bee afterwards worſ then it was before; therefore good heed is to bee taken, that wee not onely abſtein from blaſpheming the Goſpel of Chriſt (who doth ſo great things for us, and driveth the Divel from us, who are ſpiritually of him poſſeſſed by reaſon of our ſins, which is far worſ and more dangerous then to bee poſſeſſed corporally, although the ſame, before the world and our carnal eies, ſeemeth more fearful and horrible) but alſo earneſtly and with fear to beware leſt it cometh to that paſs, that afterwards ſeven worſ Divels ſhould com and poſſeſs us, where before there was but one; as it went with the Jews, who were not ſo wicked before the Goſpel was declared as afterwards they were, and ſtill are; and as wee now are ſeven times worſ Heathen under the name of Chriſt, then wee were at anie time before; as S^t *Peter* ſaith, *The later end is worſ with them then the beginning.* Chriſt's warnings againſt ſuch deceivers. 2 *Pet.* 2.

For although the Divel like a powerful Tyrant ſitteth peaceably in his houſ and doth what hee pleaſeth, except God's Word and Finger through Chriſt cometh againſt him The Armor of the Divel.

him (for wee know not otherwiſe, but that his Armor and weapons are onely our carnal cogitations, wherewith hee conſtreineth the conſciences and defendeth himſelf, as in Popedom wee have found by good experience) yet when a ſtronger cometh, the Lord Chriſt through the Goſpel, then his peace hath an end, ſo that hee rageth and is mad; then hee riſeth and taketh his Armor and weapons, the powerful, the rich, wiſe, ſeeming-holie learned people, all theſe hee ſtirreth up againſt God's Word, as wee ſee in perſecuting the teachers of the Goſpel. Such raging and perſecutions are apparent ſigns, that the Divel is ſo unwillingly driven out, but it helpeth him not, hee muſt out, how ſorely ſoëver hee fretteth.

The begining of all tumults and diſcords.

That Man's Will helpeth nothing to his Salvation.

O (Said *Luther*)! how excellent and comfortable a Goſpel is that, in which our Saviour Chriſt ſheweth what a heart hee beareth toward us poor ſinners, and how wee are able to do nothing at all for our ſelvs to our Salvation.

The nature of a Sheep.

For like as a ſillie ſheep cannot take heed to it ſelf that it may not err and go aſtraie, unleſs the Shepherd alwaies guideth and leadeth it; yea, and when it hath erred, gon a-ſtraie and is loſt, it cannot finde it ſelf to right again, nor com to the Shepherd, but the Shepherd muſt go after it, and ſo long muſt ſeek until hee findeth it (without which care, it muſt alwaies go, err, and bee loſt), and when hee hath found it, then hee muſt take hold thereof and carrie it, to the end it may not bee ſcared from him again, go err, or bee catched by the Wolf.

The complete work of our Converſion.

Even ſo, neither can wee help or adviſe our ſelvs to the attainment of a peaceable Conſcience, and to outrun the Divel, death and hell, unleſs Chriſt himſelf fetcheth and calleth us again through his Word; and when wee are com unto him, and that wee bee poſſeſſed of the Faith, yet wee of our ſelvs are not able to keep us therein nor to ſtand, unleſs hee alwaies lifteth and carrieth us by & through the ſame his Word and ſtrength, ſeeing that the Divel everie where without intermiſſion lieth lurking for us, and (as S^t *Peter* ſaith), like a roaring Lion goeth about to the end hee may devour us; ſo that here is nothing of anie value at all to ſhew that wee ſhould brag or boaſt of our Free-will, neither with it to begin, to proceed, to help or aſſiſt in the leaſt kinde; but that Chriſt our Saviour muſt onely do it.

Another, of the diſabilitie of Free-will.

Epheſ. 2. I Would very fain know ſaid *Luther*) how that man which knoweth nothing of God, ſhould know how to govern himſelf: Hee that is conceived and born in ſin, (as wee all are) and by nature is a childe of wrath, and God's enemie? How ſhould wee know to finde the right waie and remain therein, when (as the Prophet *Iſaiah* ſaith) *Iſaiah* 53. *Wee can do nothing elſ but go aſtraie?* How is it poſſible that wee ſhould defend our ſelvs againſt the Divel (who is a Prince of this world, and wee are his priſoners) when with all our ſtrength wee are not able ſo much as to hinder a leaf from doing us hurt, nay, wee cannot prevent a Flie.

O diveliſh preſumption!

How may wee poor miſerable wretches preſume to boaſt of comfort, of help and counſel againſt God's Judgment, His Wrath and Everlaſting Death, when as wee cannot ſeek help, nor comfort, nor know how to adviſe our ſelvs, no, not in the leaſt of our corporal neceſſities as dailie experience teacheth us, as well in our ſelvs as in others?

Therefore thou maiſt boldly conclude, That ſo little as a natural ſheep can help it ſelf in the leaſt kinde, but muſt needs exſpect and wait for all aſſiſtance and help from the ſhepherd; ſo little (yea much leſs) can a humane creature finde comfort, help and advice by himſelf in thoſe caſes perteining to ſalvation, but muſt exſpect and wait for the ſame onely from God his Shepherd, who a thouſand times is more willing to do everie good thing for his ſheep, then anie other good and honeſt temporal ſhepherd is to do for his natural ſheep.

Now,

Now seeing that humane Nature through Original sin is wholy spoiled, perverted, outwardly and inwardly confounded in bodie and soul, where is then the Free-will and humane strength? where are then humane Traditions and the Preachers of works, which do teach and saie, Wee must make use of our own abilities, and by our own works must prepare our selvs to obtein God's Grace, and as then (saie they) wee are Children of Salvation? O! fond, fooliſh, and falſ Doctrine; (said *Luther*) for wee are altogether untoward and unprepared with our abilities, with our strength and works, when it cometh to the combate wee cannot stand nor hold out. How can that man bee reconciled to God, whom hee cannot endure to hear, but flieth from Him to an humane creature; hee exspecteth more love and favor of one that is a sinner, then hee doth of God. Is not this a fine Free-will, a Reconciliation or an Atonement?

Of Preachers which teach, wee must work for grace.

Like as the Children of Israel carried themselvs on Mount *Sinai*, when God gave them the Ten Commandements; wherewith is plainly shewed, that humane nature and Free-will can do nothing, nor can subsist before God; for they feared that God suddenly would strike among them, they held Him meerly for a Divel, an Hang-man, and a Tormentor, who did nothing but fret and fume. Alas, (said *Luther*) hee that hath no more to help himself withall then his Free-will and Works, let him jog on towards Hell, for therewith hee obteineth nothing; hee must bee furnished with somthing better and greater then with his holie Life. Therefore I saie, Humane spiritual strength is not onely spoiled, but also through sin it is altogether destroied both in mankinde and in Divels, in such sort, that there is nothing elſ but a perverſ will and understanding, which in every particular is an enemie to God and against His will, which thinketh and imagineth nothing, but what is contrarie to and against God.

Exod. 20.

True it is, and I do yield (said *Luther*) that man's natural strength in som measure is yet unspoiled. But in what measure? *Answ.* A man (though hee bee altogether drowned in ungodlineſs, and is becom the Divels own) hath a Free-will and power in domestick and temporal government; also to rule a Ship, and to fulfill such and the like affairs which God hath made subject to man, as is noted, *Gen.* 1. such natural strengths and abilities are not taken from man (although God must bee also presen therein with his Almightie power) but are rather confirmed by God's Word, as in the foresaid place is mentioned.

Wherein the Free-will consisteth, and in what measure.

But the mischief is, (said *Luther*) that the Sophists will bring these abilities into the spiritual Kingdom. And it may very well bee, that they have found som such stuff in the good Fathers. For the Romanists (who understood leſs then Horses and Mules) brought them into these spiritual matters, and therewith mingled spiritual and temporal things together.

The Popes stable Grooms.

Therefore it belongeth to us to cleanſ the Church from such filth as the Sophists have brought and carried thereinto, and to laie aside such offences, and clear them out of the waie.

The Office of true Preachers

Wee can well endure and permit, that such sentences are true and right, so far forth as they bee understood and signified there, where they ought to bee, and whereto they do pertain; namely, in and to this temporal and worldlie Kingdom.

But when they will bring them into the spiritual Kingdom, where wee have to deal with God and in the Conscience behalf, then we flatly saie, No thereto. For in those there is nothing pure and good in us, but whatsoëver wee are and have, the same is altogether drowned in sin. All that is in our wills is evil, and all that is in our understanding the same is nothing but blindneſs and error.

Of God's horrible Wrath, when Hee leaveth us to our own Wills.

HOw could there bee a greater wrath of God, then when Hee left us to our own cogitations, mindes and wills, took away His Word, reproved us no more, but should suffer an humane creature, yea, the Divel himself to bee our Tutor? What in such a case could elſ proceed thereout, but heresies and discords in Doctrine? If there bee discords in Doctrine, then follow thereupon external and civil dissentions and tumults, (as wee read in *Josephus* what abominable sects and insurrections arose among

the Jews ſhortly before Chriſt's Nativitie): for our free-will directly is blindeneſs and darkneſs.

Luther's free ſpeech.

Therefore I (ſaid *Luther*) utterly do reject all Teachers, that anie waie do ſpeak in the praiſ of our Free-will, and therein I hold their Doctrine to bee ſuch as directly ſtriveth and fighteth againſt the help and Grace of our bleſſed ſweet Saviour Chriſt Jeſus. For ſeeing that without Chriſt death and ſin are our Lords, and that the Divel is our god and prince; ſo can there bee no ſtrength, power, nor will, whereby wee might prepare our ſelvs to Righteouſneſs and Life, but muſt bee blinded and becom the Divel's captives to do and to think what pleaſeth him, and to do that which is againſt God and His Commandements: is not this a fine freedom?

Of the Doctrine touching the Free-will towards God.

The Doctrine of Free-will is grounded in Scripture.

LOving Friends (ſaid *Luther*) our Doctrine (that Free-will is dead and nothing at all) is grounded powerfully in holy Scripture. But I ſpeak of the Free-will towards God, and in cauſes touching the Soul. For what ſhould I diſpute about that Free-will which governeth over Horſ and Kine, monie and riches? I know verie well that God hath ſubjected to man all Cattle, and the Earth, &c. But that pertain's not to this. If there were none other ſentence but onely that of S^t *Paul, (They are taken captive by the Divel at his will)* wee had ground and Scripture ſufficient. For to bee the Divel's captives is no Freedom at all, ſeeing they are in ſuch captivitie, that they muſt do even what hee will, whereout muſt needs follow, that our Free-will is the Divel's will. For according to his will they muſt live as his captives. And this is S^t *Paul's* clear doctrine in the place before ſpecified.

2 *Tim.* 2. The unexperienced in *Grammar* will meddle with the *Dialectica.*

These Witneſſes are corrected by thoſe that maintein Free-will.

Chriſt Himſelf alſo concurreth herewith, *Luke* 11. where Hee ſaith, *When a ſtrong man armed keepeth his palace, his goods are in peace; but when a ſtronger then hee ſhall com upon him, and overcom him, hee taketh from him all his armour wherein hee truſted, and divideth the ſpoils.* Here Chriſt Himſelf witneſſeth, that the Divel poſſeſſeth thoſe which are his in peace, unleſs a ſtronger then hee overcometh him.

Wee have before our Eies alſo the deed and work it ſelf, namely, that Jeſus Chriſt the Son of God, through his own bloud delivered us from the Divel, from death and ſin.

1 *Cor.* 16.

If now (ſaid *Luther*) there were in us a Free-will againſt or over the Divel, death and ſin, then had it been needleſs that Chriſt ſhould have died for us. For, I ſaie, hee that is able without Chriſt to ſhun or out-run ſin, the ſame may even as well ſhun and out-run death; for death is the puniſhment of ſin. But I never yet heard of that humane creature who made ſuch proof of his Free-will againſt death; but contrarie, that death hath wel-approved his Free-will and power over all Creatures, which hee could not have don, if ſin (which is death's right and power) had not before taken captive and overcom all mankinde.

Rom. 6.

By this Act and Article of Faith in Chriſt (ſaid *Luther*) do wee remain, let the Papiſts ſaie what they will, and let them go on and proceed with their ſwiniſh cenſures as they pleaſ. No humane creature ſhall bring us from this knowledg, that Chriſt hath delivered us from the Divel, death and ſin. If this bee true, then remaineth none other Free-will. For, if that bee a Freedom, to bee captive to the Divel, to death, and to ſin; then let it bee a freedom to thoſe that make their dreams and fancies of new Goſpels againſt the true ancient Goſpel of Chriſt.

Laurentius Valla (ſaid *Luther*) is the choiceſt man that ever I found touching this point. *De libero arbitrio benè diſputat, quærit ſimplicitatem in pietate, & in literis ſimul, Eraſmus eam tantum in literis quærit, pietatem ridet.*

CHAP. XI.

OF THE HOLIE CATECHISM.

That the Catechiſm muſt remain.

THe Catechiſm muſt remain, (ſaid *Luther*) and muſt keep the Government in the Church, it muſt bee and remain Lord and Ruler. That is, the Ten Commandements, The Creed, The Lord's Praier, The Sacraments, &c. And although there bee many that ſet themſelvs againſt the ſame, yet it ſhall remain and ſtand faſt, and ſhall alſo keep the preheminence and upper hand through Him, of whom it is written, *Thou art a Prieſt for ever*; For Hee will bee Prieſt, and will alſo have Prieſts maugre the Divel in Hell, and in deſpight of all his inſtruments on earth. Hee hath already fought two battels, the one with *T.M.* the other with *L. X^mo.* both which by their diſciples are ſtill proclaimed for ſaints. *Pſal.* 110.

That the Catechiſm is neceſſarie in the Church, ſpecially for the Children.

THe common and publique Sermons (ſaid *Luther*) do very little edifie the Children, who obſerv and learn but little thereby: but more needful it is, that they bee taught and well inſtructed with diligence in Schools, and at home in Houſes that they bee orderly heard and examined what they have learned, that courſ profiteth much. Indeed the ſame is very weariſom and a great trouble, but it is very neceſſarie. The Papiſts flie from ſuch labor and pains, they trouble themſelvs rather with keeping records of their rents and cuſtoms, inſomuch as among them the little heap of Chriſtians by that means is neglected and forſaken.

That the Catechiſm is the beſt and moſt neceſſarie Doctrine in the Church.

MY adviſe is, (ſaid *Luther*) that wee diſpute not much of Myſteries and hidden things, but rather cleav ſimply to God's Word, ſpecially the Catechiſm; for therein wee have a very exact, a right and direct brief waie to the whole Chriſtian Religion, and briefly therein are comprehended the chief Heads and Articles. For God Himſelf gave the Ten Commandements, Chriſt Himſelf penned and taught the Lord's Praier, The holie Ghoſt moſt compendiouſly did faſten and comprehend the Articles of Faith. Theſe three pieces are ſet down and deſcribed ſo excellently, ſo comfortably and briefly, that they never could have been better performed. But they are by us ſlighted and contemned as things of ſmall value, by reaſon the little Children daily ſaie and rehearſ the ſame. Doctrine of the Catechiſm.

The Catechiſm (ſaid *Luther*) is the moſt compleat and beſt Doctrine, therefore it ſhould continually bee preached, and not intermitted; all other common and publique preaching ſhould bee grounded and built thereupon. I could wiſh, that wee preached it daily, and plainly read it out of the Book. But our Preachers and Hearers have it at their fingers ends, they have already ſwallowed it all up, they are aſhamed of this ſlight and ſimple Doctrine, (as they hold it) and will bee held in higher eſteem and regard, and will preach of deeper Learning. Our Pariſhioners ſaie, What, our Preachers fiddle alwaies one Leſſon, they preach nothing but the Catechiſm, The Ten Commandements, The Creed, Of the Lord's Praier, Of Baptiſm and the Lord's Supper? All theſe wee know well enough alreadie, &c. Inſomuch that our Preachers now imploie themſelvs in and about higher things, they preach ſuch points wherein the Hearers take delight, and thereby they leav and forſake the ſtrong Foundation on which wee all ought to build. The manner how to preach.

Of the Contents and Summ of the Catechiſm.

THe Catechiſm (ſaid *Luther*) is the right Bible of the Laitie; wherein is conteined the whole Summ of Chriſtian Doctrine, neceſſarie to bee known of every Chriſtian

to Salvation: As there is *Salomon*'s Song, called *Canticum Canticorum*, a Song of all Songs; likewise the Ten Commandments of God, *Doctrina Doctrinarum*, a Doctrine of all Doctrines, by which God's will is known, what God will have of us, and what is wanting in us.

Secondly, there is the *Symbolum*, or the Confession of the Faith in God and in our Lord Jesus Christ, *Historia Historiarum*, an Historie of Historics, or the highest Historie, wherein are delivered unto us the immeasurable wonderful works of the divine Majestie from the beginning to all Eternitie; how wee and all creatures are created by God; how wee are delivered by the Son of God through the means of His Humanitie, His Passion, Death and Resurrection, and also, how wee are renued and assembled together one people of God, have Remission of sins and everlastingly are saved.

Thirdly, there is the Lord's Praier, *Oratio Orationum*, a Praier above all Praiers, the highest Praier which the most High Master taught us; wherein are comprehended all spiritual and temporal needs and necessities, and the strongest Comforts in all Trials and Temptations, troubles, and in the hour of death.

Fourthly, there are the blessed Sacraments, *Cerimonia Cerimoniarum*, the highest Cerimonies which God Himself hath instituted and ordained, and therein hath assured us of His Grace. In regard of these things (said *Luther*) wee should love and worthily esteem of the Catechism, and diligently instruct the youth therein. For in the same is contained and fastned together the right, true, ancient, pure, divine Doctrine of the holie Christian Church. And whatsoëver is contrarie thereunto, wee hold for new and false doctrine, and erroneous, although the same bee of never so great Antiquitie, and have never so glorious a shew and lustre, whether old or new, yet wee must well beware and take good heed that wee meddle not therewith. In all my youth time, (said *Luther*) I never heard any preaching at all, neither of the Ten Commandements, nor of the Lords Praier.

Luther's propheeie of the Catechism.

Future Heresies will darken this light; wee have the Catechism (God bee praised) so pure in the Pulpits, as it hath not been in the space of one thousand years before this our time. For, so much could not bee collected out of all the Books of the Fathers, as (by God's Grace) is now taught out of the little Catechism. Truly there have been great darknesses in former times, and *Andrew Carlstad* was promoted a Doctor in Divinitie eight years before hee read in the Bible. At that time (said *Luther*) I onely did read in the Bible at *Erffurt* in the Monasterie; and God then wonderfully wrought (contrarie to all humane cogitations) that I was constrained to depart from *Erffurt*, and was called to *Wittemberg*, where I became such a Frier, as that (next under God's Providence) I gave the Divel the Pope of Rome such a blow, as no Emperor, King, nor Potentate could have given him the like; yet it was not I, but God by mee His poor, weak and unworthie Instrument. Therefore God by and through small means can also drive away and overthrow the Turk; for it betokeneth somthing that the Emperor maketh such delaie in proceeding against us, his melancholie humor will happily produce som good. It may bee, hee marketh the wickednes and impietie of the Papists, which happily displeaseth him, in that they prolong and prorogue the general Council, yet for my part (said *Luther*) I trust none of them, but my trust is onely in God. Hee that cannot bee satisfied with the preaching of the Catechism, to him may the Divel preach (said *Luther*) & not I. In short time will bee want of Preachers: my most gracious Lord and Master the Prince Elector of *Saxon*, &c. hath more then enough of twentie Lawyers in his Territories, but hee must have above eight thousand Preachers and Ministers. *Furista est nomen reale, Prædicator autem individuum.* Every parish for their souls health must have their own Shepherd; but on the contrarie, a whole Kingdom may bee well furnished with less then twentie Lawyers, specially where good and godlie Christian Rule and Government is.

Nota bene.

Of the Virtues and Vices concerning the Ten Commandements.

A Looking-Glass of Virtues and Vices.

THe *Decalogus*, that is, the Ten Commandements of God are a Looking-Glass, and a brief Summ of all Virtues and Doctrines, both how wee ought to behave our selvs towards God and also towards our Neighbour, that is, towards all mankinde.

There was never at any time written a more excelling, compleat, nor compendious Book of Virtues.

The

The Virtue of the firſt and ſecond Commandement is, to fear God, to love, and to truſt in Him; on the contrarie, is ſin and vice, an ungodlie life, contemning of God, hate, deſpair, &c. 1. 2.

The Virtue of the third Commandement is, to acknowledg and to preach the Doctrine of God's Word; on the contrarie, is blaſpheming of God, to bee ſilent and not to confeſs the known truth when need requireth. 3.

The Virtue of the fourth Commandement is, the external ſervice of God, which is profitable to the Office of teaching, as the preaching of God's Word, the hearing, reading, and meditating of the ſame, to th'end wee may make proof of our Faith; on the contrarie is, the deſpiſing of God's Word, and of the outward ſervice of God, as the holie Sacraments. 4.

The Virtue of the fift Commandement is, the Obedience towards Parents, Tutors, and Magiſtrates in thoſe things which are not againſt God; on the contrarie is, diſobedience and rebellion. 5.

The Virtue of the ſixt Commandement is, Meekneſs, not to bee deſirous of revenge, not to bear malice; againſt this is vice, tyrannie, raging, hate, envie, &c. 6.

The Virtue of the ſeventh Commandement is, Continencie, Nurture; againſt the ſame is, Laſciviouſneſs, il-behaviour, adulterie, whoring, and ſwelling, &c. 7.

The Virtue of the eighth Commandement is, goodneſs, to give and lend willingly, to bee liberal; contrarie thereunto is, covetouſneſs, ſtealing, uſurie, fraud, and to wrong the neighbour in trading and dealing. 8.

The Virtue of the ninth Commandement is, Truth, not to backbite and ſlander, to ſpeak well of all men; contrarie thereunto is, lying, backbiting, and to ſpeak evil behinde one's back. 9.

The Virtue of the tenth Commandement is, Righteouſneſs, to let everie one poſſeſs his own; on the contrarie is, to bee miſerable and unjuſt. 10.

The Virtue of this Commandement is, to bee without all wicked luſt and deſire in the heart, or to bee content with that which one hath; againſt that is, the wicked luſt of the heart. S^t *Paul* ſaith, The end of the Commandement is Charitie, out of a pure heart, and of a good Conſcience, and of Faith unfeigned. 1 *Tim.* 1.

Of the abuſing of God's Name contrarie to the firſt, ſecond, and third Commandement.

The Contents of God's Word.

THe words [*I am the Lord thy God, thou ſhalt have none other gods but Mee: thou ſhalt not take the Name,* &c.] I thought them once (ſaid *Luther*) to bee of no value before the light of the Goſpel came; yea, I thought them unprofitable and ridiculous words, when I read them firſt, I thought with my ſelf, who knoweth not this? But now (God bee praiſed) I ſee what they mean and require, yea, they are far more wonderful then any creature can comprehend and expreſs. The Pope and his ſhaven crew believ not theſe words to bee true, although they prate much thereof; they make that proverb true, namely, *In God's Name all miſhaps begin.* I ween indeed (ſaid *Luther*) thoſe ſectaries and ſeducing ſpirits have made good proof of the ſame. If in ſuch manner God's Name were not abuſed, it would go better on earth, but ſeeing there is no end nor meaſure in abuſing thereof, therefore it goeth ſo evil as wee now ſee and finde.

How wee may honor and comprehend God aright.

God's carefulneſs.

BY Faith in His fear, for Hee ſaith, *I am the Lord thy God.* If Hee bee ours, then Hee will take care of us, Hee will maintein, defend, help, and deliver us. *The gods of the Heathen have eies and ſee not, ears and hear not,* &c. Therefore (ſaid *Luther*) the Heathen and mouth-Chriſtians believ not that God careth for them, nay, they have no God aright, but deaf, blinde gods and idols. But wee have a God that careth for us, heareth and helpeth us, and that puniſheth the ungodlie, therefore wee believ and truſt in Him, wee hope for and exſpect His help, wee alſo fear Him, that wee may not provoke His wrath nor diſpleaſ Him. God witneſſeth herewith that Hee careth for us; for Hee led His people out of Egypt, defended and delivered them. And although Hee was tedious therein, and ſuffered them firſt to bee well plagued (which alwaies is His uſe and cuſtom, to the end Hee may trie and make proof of our faith) yet at laſt Hee pulled and delivered them out of temptations.

It was an horrible Example of God's wrath (ſaid *Luther*) that at one time Hee made away and deſtroied all the Egyptians; and yet man's heart is ſo Iron-hard, that hee will not fear God although hee puniſheth ſo horribly and earneſtly. And here (ſaid *Luther*) we ſhould ſhew and relate alſo other works of God; how Hee maintained and fed His people in the wilderneſs, defended them from the fierie ſerpents; alſo how Hee puniſhed the Calf-worſhippers, and likewiſe thoſe that deſpaired of the taking in of the land of Promiſs. Theſe and many innumerable Examples more (alſo in our time if wee would well conſider and regard them) do ſhew us, that God taketh care for His Creatures. But wee paſs them ſlightly by, wee regard them not, neither do wee conſider of them, ſo great is the wickedneſs of people's hearts.

God's inſufferableneſs.

A jealous God] God is jealous two manner of waies, (ſaid *Luther*); firſt, God is angrie, as one that is jealous over them that fall from Him, and becom falſ and treacherous, thoſe that prefer the Creature before God the Creator, thoſe that build upon the Favors of great Potentates, depend upon their friends, upon their own power, riches, Arts, wiſdoms, &c. Or thoſe that prefer their idols, and falſ worſhipping, as alſo thoſe that leav and forſake the righteouſneſs of faith, do contemn the ſame, and will bee juſtified and ſaved by and through their own good works.

God is alſo vehemently angrie with thoſe that boaſt and brag of their power and ſtrength; as wee ſee by the King of Aſſyria *Sennacherib*, who boaſted, and with his great power thought utterly to deſtroie Jeruſalem. Likewiſe by King *Saul*, who alſo thought to defend and keep the Kingdom through his ſtrength and power, and to bring it upon his Children, when hee had ſuppreſſed *David*, and rooted him out.

Secondly, God is jealous over them that love Him and highly do eſteem of His Word; ſuch God loveth again, defendeth and keepeth them as the Apple of his eie, and reſiſteth their Adverſaries, beateth them back, inſomuch that they bee not able to perform what they intended. Therefore, this word [*Jealous*] comprehendeth therein both Hate and Love, Revenge and Protection; for which cauſ it requireth both fear and faith: Fear, that wee provoke not God to anger, nor work His diſpleaſure; Faith, that in need and trouble wee may believ Hee will help, nouriſh, and defend us in this life (as wee daily praie, *Give us this daie our daily bread*, &c.) and will pardon and forgive us our ſins, and for Chriſt's ſake will preſerv us to everlaſting life.

Faith's Life. *Gal.* 2.

For Faith muſt rule and govern in and over all things both ſpiritual and temporal; The heart muſt believ moſt certainly, that God looketh upon us, loveth, helpeth, and will not forſake us, as the Pſalm ſaith, *Call upon Mee in the time of need, ſo will I deliver thee, and thou ſhalt praiſ Mee*, &c. Alſo, *The Lord is nigh unto all thoſe that call upon Him; yea, all that call upon Him faithfully*. And, *Hee that calleth upon the Name of the Lord, ſhall bee ſaved*, or ſhall bee holpen.

Pſal. 91.

Hee viſiteth the ſins of the fathers upon the children unto the third and fourth generation, &c.] This is a horrible word of threatning, which juſtly ſhould affright our hearts, and ſtir up a fear in us. It is quite contrarie to our reaſon and underſtanding; for, wee conceiv it to bee a very unjuſt proceeding, that the children and poſteritie ſhould bee puniſhed for their fathers and fore-fathers offences, and ſhould ſuffer for them. But, foraſmuch as God hath ſo decreed, and is pleaſed ſo to proceed, therefore our dutie is to know and acknowledg, that Hee is a juſt God, and that Hee wrongeth none, to the end Hee may bee feared.

God's Juſtice.

Nota bene.

Seeing now, that theſe fearful threatnings are contrarie to our reaſon and underſtanding, therefore our fleſh and bloud is not thereby moved, it regardeth them not, but caſteth them in the winde, and they are no more unto it then the hiſſing of a Gooſ. But wee that are true Chriſtians do believ the ſame to bee certain (when the holie Ghoſt awakeneth us and toucheth our hearts) and that this proceeding is juſt and right, and thereby wee ſtand in God's fear.

Here wee may ſee again (ſaid *Luther*) what man's Free-will can do, in that it underſtandeth and feareth nothing. If wee did but feel and know, how earneſt a threatning this is, wee ſhould for fear inſtantly fall down ſtark dead: As wee have ſuch Examples, where God ſaith, That for the ſins of *Manaſſes* Hee will caſt the people into miſerable Captivitie.

But

But here a man may saie, Then I see well, that the Posteritie have no hope of Grace when their Parents do sin. *Answ.* Those that do repent, from them the Law is taken away and abolished, so that their Parents sins do not hurt them: as the Prophet *Ezekiel* saith, *The Son shall not bear the iniquitie of his father*; yet God permitteth the external and corporal punishment to go on, yea, and somtimes over the penitent Children also for Examples sake; to th'end that others may flie from sin and lead a godlie life. But Hee doth well, and is merciful unto thousands, &c. This (said *Luther*) is a great, a glorious and comfortable Promis, that far surpasseth all humane wisdom, reason and understanding, which holdeth the same neither for Justice nor Equitie; that for the sake of one good and godly humane Creature; so many should bee partakers of undeserved blessings and mercies. But wee finde many Examples, that a multitude of people have enjoyed mercies and benefits for the sake of one good and godly man; as for *Abraham*'s sake many people were preserved and blessed, as also for *Isaac*'s sake. And for the sake of *Naaman*, the whole Kingdom of Assyria of God was blessed.

God's Justice in temporal Government. Magistrates must bee obeied. *Ezek.* 18.

But to love God, is, that wee certainly hold and believ, that God is gracious unto us, that Hee helpeth, assisteth, and doth us good. Therefore Love proceedeth from Faith, and God requireth Faith of us, to believ that Hee promiseth all goodness unto us.

Declaring of the love of God.

Thou shalt have none other Gods but Mee; thou shalt make to thy self no graven image, &c.] This (said *Luther*) wee must understand simply, that this God is that right and true God which gave these words to the world, and that wee should worship Him according as Hee hath commanded. For to have other gods, and to make idols, is to imagine and to set up new worshippings of God, as those do, which set at naught and let go the fear of God and the faith, and in stead thereof do imagine humane satisfactions: Insomuch that the end of this Commandement is that, which in *Moses* is written, *Thou shalt fear the Lord thy God, and Him onely shalt thou serv.* And in *Psal.* 34. *They that put their trust in Him shall not bee destitute.* The second Commandement requireth, that wee call upon the Name of God in all our need, and give Him thanks, that is, that wee confess and acknowledg to have received all goodness from God.

Idolatrie. *Deut.* 6.

Brief Sentences of the Catechism according as Luther *used to teach and instruct his Familie at home.*

Of the Ten Commandements of God.

AS the Faith is, so is also God. 1.
God staieth not quite away, though Hee staieth long.
Despair maketh Priests and Friers.
God careth and provideth for us, but wee must labor.
God will have the heart onely and alone.
Idolatrie is the imagination of the heart.
God giveth by Creatures.
God's Word placeth before our eies the world, to the end wee may see what a fine spark it is. 2. World's Picture.
God's Word is our Sanctification, and maketh every thing happie. 3.
Works of Obedience must highly bee regarded.
All that govern are called Fathers.
Shepherds of Souls are worthie of double honor. 4.
Magistrates belong not to the fift Commandement.
Wrath is forbidden in every man, except in the Magistrates. 5.
All occasions of death are forbidden.
Matrimonie proceedeth freely in every State and Calling. 6.
Matrimonie is necessarie and commanded.
Matrimonie is forbidden and disallowed against God's Command. 1 *Tim.* 4.
Matrimonie is a blessed State, and pleasing to God.

To

7. To ſteal, is called, what one taketh unjuſtly.
Untruſtineſs is alſo ſtealing.
Thieving is the moſt common trading in the world.
Great Thievs go ſcot-free, as the Pope and his crew.
Falſneſs and Covetouſneſs proſper not.
8. Backbiting is medling with God's Judgment.
Cenſuring, and to ſpeak evil behinde one's back, belongeth onely to the Magiſtrates.
Wee muſt cenſure and reprove no man behinde his back.
Wee muſt judg charitably in every thing.
There are no good works without the Ten Commandements.
9. 10. To fear God, and to truſt in Him, is the fulfilling of all the Commandements.
The Firſt Commandement driveth on all the reſt.

Of the Creed.

1. THe Creed teacheth to know God, and what for a God wee have.
In all Caſes wee muſt make uſe of Faith.
God giveth Himſelf unto us with all Creatures.
2. Wee muſt alwaies drive on the Article of Jeſus Chriſt.
3. The holie Ghoſt bringeth Chriſt home unto us; Hee muſt reveal Him.
Where the holie Ghoſt preacheth not, there is no Church.
The works of the holie Ghoſt are wrought continually.

Of the Lord's Praier.

1. 2. TO pray, is to call upon God in all need, which is made precious through God's Command, and neceſſitie ſtirreth up earneſt and devout Praiers, which are our weapons againſt the Divel.
3. The Divel, the World, and our Fleſh is againſt God's Will.
4. The Divel hindereth and deſtroieth the daily bread, and all the gifts of God.
God careth daily for our bodies.
No man can live in the world without ſin.
No man can bring his own Righteouſneſs before God.
5. Wee muſt forgive, as God forgiveth us.
Luke 6. To forgive our Neighbour, aſſureth us fully that God hath forgiven us.
6. Wee are tempted three manner of waies; of the Divel, of the World, and of our Fleſh.
7. Temptations ſerv againſt the ſecureneſs of our fleſh.
Temptations are not overcom through our own ſtrength.
The Divel hindereth all that wee praie for.
The Divel goeth about to bring us into all manner of need.

Of Baptiſm.

Signs of Grace by reaſon of Faith.

FAith is annexed to Baptiſm.
Faith muſt have before it ſom external thing.
Faith maketh the Perſon worthie.
Baptiſm is not our but God's work.
Through Baptiſm everlaſting life is given of ſoul and bodie.
God by His Word confirmeth the baptizing of Children.
Baptiſm is right, although no man believeth.
No man muſt build upon his Faith.
Misbelief weakneth not God's Word.
Baptiſm is a Chriſtian's dailie Garment.

Of

Of the Lord's Supper.

THe Sacrament of the Lord's Supper is of God's ordaining.
The Word maketh a Sacrament.
Without the Word is nothing but bare Bread and Wine.
The Sacrament is a ſpiritual Food for the Soul.
Remiſſion of ſins is obteined onely through the Word.
Faith receiveth the forgiveneſs of ſins.
Thoſe that abſtain from the Communion are not Chriſtians. Forſaking of the Communion.
The Sacrament conſiſteth not in our worthineſs.
Faith and humane underſtanding are one againſt another.
Faith dependeth on the Word.
As wee hold of Chriſt, even ſo wee have Him.
Faith is a Chriſtian's Treaſure.
The Goſpel is the power of God.

Good Works.

GOod Works are nameleſs.
A Chriſtian's work ſtandeth for the good of the neighbour.
Faith in Chriſt deſtroieth ſin.
The holie Scriptures onely give comfort, they forbid not good works.
Chriſt is a general Good.
Chriſtians do praie for and deſire the laſt daie of Judgement.
The Church heareth none but onely Chriſt.
Chriſt is of a mean eſtate and ſmall repute.
In adverſities wee ſhould ſhew our ſelvs like men and pluck up good ſpirits.
Our whole life ſhould bee Manlie, wee ſhould fear God and put our truſt in Him.
Faith maketh us Chriſt's Heritage.
Wee ſhould aim at Celeſtial Honor, and not regard the contemning of men.
Chriſt ſpareth us out of meer Grace through the Word. 1 *Theſ.* 2.
The Goſpel is altogether Joiful.
Grace condemneth all people's own righteouſneſs.
Salvation is given and purchaſed unto us altogether without our deſerts.
Baptiſm giveth Salvation wholy unto us.
Faith is the renewing of the Spirit.
Regeneration is the work onely of the holie Ghoſt.
Humane ſenſ and reaſon cannot comprehend nor underſtand the goodneſs and benefits of God.
Good works are the Seals and Proofs of Faith. For, even as a Letter muſt have a Seal therewith to ſtrengthen the ſame, even ſo, Faith muſt have Good works. The ſtrength of good works.
Faith hath regard to the Word, and not to the Preacher.
The Speaker and the Word are two Perſons.
This natural life is a little piece of the Life Everlaſting.
Own imaginations and conceits ſpoil all things.
The Goſpel cometh of God, it ſheweth Chriſt, and requireth Faith.
The Goſpel is a Light in the world, which lighteth mankinde, and maketh Gods Children.
Falſ Preachers are worſ then deflowrers of Virgins.
Righteouſneſs is obteined through Faith, and not through works, they make Faith ſtrong.
A Preacher is made good through Temptations.
A Prince is Veniſon in Heaven. *Eccl.* 4.
A Perſon muſt bee good before works.
Wee muſt not bee dejected, but believ and praie:

No

No State or Calling is of any value to make one good before God.
Faith endureth no humane Traditions in the Conſcience.
The Saints oftentimes erred like men.
Wee muſt diſtinguiſh Offices from the Perſons.
Wee hate puniſhment, but wee love ſin.
God preſerveth the ſanctified; yea, even in the midſt of errors.
No great Saint lived without errors.
A Chriſtian's life conſiſteth in three points; in Faith, in Love, and in the Croſs.
Wee Command a Chriſtian in nothing, hee is only admoniſhed.
Wee muſt curb our ſelvs in our own wills and mindes.
Love is not wrathful, but faith; for faith maketh God's Children, therefore it reproveth and is angrie: For this cauſ all revenge among Chriſtians is taken away, they muſt grow up and encreaſ in the Fruits of the Spirit, among which, Love is the greateſt, for ſhee goeth about with the people. *1 Cor. 13.*
Remiſſion of ſins is the fruit of the Sacraments.
Humane ſenſ and reaſon comprehendeth not, nor underſtandeth that Chriſt is our Brother.
Chriſt is given unto us that believ with all His benefits and works.
Chriſt cometh unto us by preaching, ſo that Hee is in the midſt among us. *Nota bene.*
Without the Croſs wee cannot attein to the Glorie.
The Goſpel cannot bee truly preached without tumult and diſtaſte.
The holie Ghoſt maketh not one inſtantly compleat, but hee muſt grow and encreaſ. The working of God's Spirit.
Wee loſe nothing by the Goſpel, therefore wee ſhould thereupon venture all wee have.
To believ the Goſpel delivereth from ſins.
Works belong to the Neighbour, Faith to God.
Thoſe that cenſure and judg others, condemn themſelvs.
Such as is the Faith, ſuch is alſo the benefit.
To doubt is ſin and everlaſting death.
A good work is that whereby another is benefited.
Wee know Chriſt as then, when Hee Himſelf is a School-maſter in our hearts, and breaketh bread unto us. *Luke 24.*
God's Word kindleth Faith in the hearts.
Faith is to build certainly on God's mercie.
Chriſt requireth no outward nor ſeeming godlineſs, no hypocriſie nor diſſembling, but the godlineſs of the heart.
Wee are ſaved meerly by Grace and Mercie, if wee truſt thereupon, but God muſt alter our hearts.
A Miniſter is like unto a Maſter of a Spittal.
The Law is nothing but a Looking-Glaſs.
Chriſt carrieth us upon His back before His Father. *Luke 13.*
Love regardeth not unthankfulneſs.
The Sacrament is a ſign of a ſanctified thing, as the dipping of Children in the water (or to pour it upon them) is a ſign of Baptiſm.
Repentance is a Sacrament, and Sorrow and Contrition, the Confeſſion and Abſolution is the definition of Repentance.
Objectum juſtitiæ proceedeth from works, that is, Righteouſneſs dealeth with works, as this ſentence witneſſeth, *Forgive, and yee ſhall bee forgiven:* Alſo, *Make you friends of the unrighteous Mammon.* Likewiſe the Publican's ſtriking upon his breaſt was a true repentance.
The Tree muſt bee good, before it beareth good Fruit. Wee muſt highly eſteem of God's benefits which wee have, but wee muſt eſteem little of our ſelvs. *Matth. 12.*
Chriſt would have all mankinde to bee ſaved, that is, Hee onely maketh them all ſaved, Hee onely is that Light which lighteth all humane Creatures.
I will (ſaid *Luther*) that the Catechiſm bee preached to the common people, it ſerveth fit for them, I make mention thereof in all my Sermons. For it is the chiefeſt and beſt Doctrine, I teach it as ſimply and plainly as poſſible I can, to the end the common Rule in preaching.

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mon people, the children and ſervants may well underſtand it; as for the learned, they know it too well already, to ſuch will not I preach.

Of the firſt three Commandements of God.

THe firſt Commandement (ſaid *Luther*) will ſtand and remain, that God is our God, the ſame will not bee accompliſhed in this, but in the life everlaſting. All the other Commandements will ceaſ and end, for in the life to com, the world ceaſeth and endeth together with all external worſhippings of God, all policie and Government; Onely God and the firſt Commandement will remain everlaſtingly both here and there.

The ſecond Commandement is a Kingdom of Faith and of Chriſt Himſelf with His Grace.

The fourth Commandement is the *Sabbatiſmus*, or the Holie-Daie of Reſt for the Word's ſake, to the end wee may ſpeak of God, whether on the Sabbath or on another daie.

Wee ought well to mark (ſaid *Luther*) how, and with what great diligence *Moſes* handleth the firſt Commandement and explaneth it ſo Maſter-like. Hee was (doubtleſs) an excellent Doctor. Afterwards, *David* was a Gate or a Door out of *Moſes*. For hee had well ſtudied in *Moſes*, and ſo hee became a fine Poët, and an Orator: for the Pſalms are altogether *Syllogiſmi*, or Concluding Sentences out of the firſt Commandement. *Major*, the firſt, is God's Word it ſelf. *Minor*, the ſecond, is Faith. The Concluſion, or the ſhutting up, is the Act, the Work and the Execution, inſomuch that it is don, as wee believ. As, *Major*, *Miſericors Deus, reſpicit miſeros. Minor*, *Ego ſum miſer. Concluſio*, *Ergo Deus me quoq; reſpicit.*

When wee believ the firſt Commandement, and do pleaſ God, then all our Actions are pleaſing unto Him. If thou heareſt God's Word, if thou praieſt, mortifieſt thy fleſh; (whether thou art father or mother, ſon or daughter, magiſtrate, ſubject, manſervant, maid-ſervant, &c.) then ſaith God unto thee, I am wel-pleaſed with what thou doeſt. Moreover, when wee have and obſerv the firſt Commandement, then that *placet*, (I am wel-pleaſed) goeth and proceedeth through all the other Commandements and works. Art thou a Chriſtian? wilt thou marrie a wife? wilt thou buie and ſell? wilt thou labor in the works of thy Vocation? wilt thou puniſh and condemn wicked and ungodly wretches? wilt thou eat? drink? ſleep? &c. ſo ſaith God continually, *Placet*, yea, it pleaſeth Mee all well.

Primum Præceptum nihil aliud dicit, quàm placet aut diſplicet, this is wholy and fully the firſt Commandement. But if thou haſt and keepeſt not the firſt Commandement, then ſaith God to all thy works and Actions, *Non placent*, they pleaſ Mee not. Therefore Chriſt draweth the firſt Commandement upon Himſelf, where Hee ſaith, *Hee that honoreth Mee, honoreth the Father; hee that honoreth not the Son, honoreth not the Father.* That is, I take upon Mee, and eſteem as mine own, all that which is the Father's; for *I and My Father are one.* Whatſoëver the Father is, doth, and ſuffereth; the ſame am I, the ſame I do, and the ſame I ſuffer. Again, what I am, do, or ſuffer, the ſame is, doth, and ſuffereth God. This is a great matter (ſaid *Luther*) which all the Prophets well ſtudied and learned. This Argument is taken *à poſteriori*, from that which followeth after, as if Chriſt would ſaie, If I do ſo much as God doth, then I am God, for I am Chriſt, I do and ſuffer that which God doth and ſuffereth, therefore that which is don to Mee, the ſame is don to God. This is *à poſteriori*, Hee draweth it all to Himſelf. But wee can bring no Jew to believ it. Therefore by them this Argument is of no value, neither do they conclude it, nay, they cannot endure it. It is but labor loſt (ſaid *Luther*) to diſpute with a Jew, for they cannot brook the moſt common and leaſt Argument which goeth againſt them; As this is one, Yee Jews are not alone God's people, but the uncircumciſed are alſo the people of God. This Argument they cannot endure, although they have many innumerable Examples thereof in holie Scripture, as thoſe of *Pharaoh* in Egypt, of *Jethro Moſes* father-in-law, of the Ninivites, of the King of Tyre, of *Naaman* the Aſſyrian, and many more of other Heathens. Inſomuch that they are over-

Joh. 5.

Joh. 10.

Proofs of the Calling of the Chriſtians and of the Gentiles.

over-heaped with Examples, that the Gentiles are God's people without the Circumciſion, yet nevertheleſs they call and crie againſt it, and ſaie, No, the Circumciſed onely are God's people. Therefore they are hardened that cannot bee moved with ſo many Examples? How then ſhould Chriſt's Humanitie move them? This may well bee called (ſaid *Luther*) *Cæcitas, quod iſtas parvas res non admittant, tot exemplis probatas.*

Of the Order of the Ten Commandements.

THe firſt, ſecond, third, fourth, fifth, ſixth and ſeventh Commandements go on by degrees on upon another. To murther is a greater ſin then to commit Adulterie: It is a heavier ſin to commit Adulterie, then it is to ſteal. In the other three Commandements there is no degree.

I oftentimes (ſaid *Luther*) have had devout Meditations of the Ten Commandements; And when I came to the firſt word, *Ego*, (*I am the Lord*, &c.) then I ſtuck faſt at *Ego*, as beeing at a *Non-plus*. I cannot as yet ſufficiently underſtand this word *Ego*.

A brief Content touching the Ten Commandements.

THe firſt Table of God's Ten Commandements teacheth, how wee ſhould carrie our ſelvs in our hearts, in our mouths and works towards God, yet ſo, that therewithall wee take the Goſpel with us.

The ſecond Table teacheth, how wee ought to carrie our ſelvs towards our neighbor in this life touching outward dealing. The Philoſophers (who wrote of good works) have taught and declared touching this dutie in the beſt manner. As there are the *Academici*, the *Peripatetici*, and the *Stoici*, who all held, that a virtuous, an honeſt, and a civil kinde of life were the higheſt and chiefeſt good. And although they ſomtimes differed in words, yet in the chiefeſt points they all concurred in one opinion. They diſcourſed well and directly touching the ſecond Table, what concerned this temporal life, they knew onely to diſtinguiſh, and could rightly deſcribe a virtuous, an honeſt, and a civil kinde of life.

Of God's firſt Commandement.

THe firſt Commandement (ſaid *Luther*) is meerly a plain Promiſs, the Jews hold it not to bee a Commandement.

Here might one ſaie, The firſt Commandement requireth faith, therefore it muſt follow, that the Law doth juſtifie. I anſwer, (ſaid *Luther*), The Law juſtifieth not, but the Promiſs, if it bee believed. Som there bee that diſtinguiſh Faith and the Law, and ſaie, The Commandements are our works, but Faith is the work of the Goſpel, becauſ it taketh hold on Chriſt, but the gifts are the works of God. Anſwer, Indeed the Law juſtifieth, if it bee fulfilled, but (ſaid *Luther*) I never yet could finde that humane Creature which fulfilled it.

Why the Ten Commandements muſt continually bee taught.

THe Ten Commandements of God muſt alwaies bee taught and preached; for our hearts are ungodlie and weak, therefore wee muſt (with the Law) bee kept as it were in a Dungeon, until wee com to the true knowledg of our ſelvs, and of God's anger againſt our ſins, and becom affrighted thereat, until wee humble our ſelvs before God and creep to the Croſs; as then wee muſt bee comforted and refreſhed with the Goſpel, which is not, neither doth it ſerv for the rude, ſecure, and ungodlie hypocrites, as Chriſt ſaith, *To the poor is the Goſpel preached*, and,

1 *Tim.* 1.

and, *The whole hath no need of the Phyſician, but the ſick.* Therefore the Divel ceaſeth not daily to tempt even good and godlie Chriſtians, to plague and allure them againſt the Ten Commandements of God, ſpecially againſt the Firſt Table. The great Divels and the Leaders of Hoſts do com againſt us, and do inſtigate our hearts to diſobeie the Firſt Table; but concerning the ſinning againſt the Second Table, (as there is wrath, murther, whoring, adulterie, ſtealing, backbiting, falſ-accuſing, &c.) the young Divels are able to accompliſh the ſame in us.

Of the Catechiſm which was Printed at Auſpurgh.

AFter the Imperial Diet was held at *Auſpurgh, Anno* 1530, a Catechiſm was printed (ſaid *Luther*) far otherwiſe then our Catechiſm; for firſt, they made of this Promiſs [*I am the Lord thy God, &c.*] a Commandement, as if thoſe words (when God gave his Laws and promiſſed the Goſpel) did command. They divided alſo the Lord's Praier into three Petitions; the fourth [as, *Give us this daie our dailie bread.*] they placed at the later end, as if Chriſt did not know in what order to ſet them.

The Papiſtical wretches do feel themſelvs in the error, but they will not bee held for erring companions.

The chiefeſt Atgument and ground they ſtand upon, is this; Wee at *Wittemberg* (ſaie they) are nothing bettered by our preaching; therefore they conclude, that our Doctrine is not right. They would have us teach according to their humors; that is, *Wee ſhould depend on our own Righteouſneſs.*

But (ſaid *Luther*) they have not the Art to know the difference between that ſeed which fell on the ſtonie, and the other that fell on the good ground; nor between the tares and the wheat. Ah! it is a great follie in them to cenſure the Word by the fruits. For the Goſpel is the power of God which ſaveth onely thoſe that believ therein. The untowardneſs of the Heretick.

In ſuch ſuch manner did *Bucer* once confeſs unto mee (ſaith *Luther*), hee did not believ the ſame to bee the Word of God which was not received and believed of everie humane creature. Whereupon I made him this anſwer, If that were ſo, then of neceſſitie muſt alſo follow, That the ſecond Commandement of God is no Commandement to the ungodlie, that take the Name of God in vain; for they do not believ that it is God's Name, although it concern's alſo the ungodlie.

In ſuch ſort are they powerfully by Satan miſled and flowted, they are confounded in their own wiſdom.

Of the contents and underſtanding of the Firſt Commandement.

FEar God, do right, truſt in God, and hope for his Grace. Wee muſt fear God, and truſt in him both together, and not one after another. Sin not, for thou maiſt happily ſoon die. In anie caſe deſpair not, although thou haſt ſinned; for God is gracious, and willingly forgiveth ſins out of meer grace for Chriſt's ſake, if they bee but confeſſed and acknowledged from the heart, &c. *Compendium* of the Sanctified.

The Firſt Commandement (ſaid *Luther*) requireth Faith and fear of mankinde, and it comprehendeth therein divine promiſſes and threatnings; For God ſaith thus, *I am the Lord thy God, that brought thee out of the Land of Egypt.*

And foraſmuch as God is not known but by his Works and Actions, therefore hee bringeth in and maketh mention of a glorious Act whereby wee muſt needs acknowledg him, and know, what God it is that wee ought to honor and ſerv; namely, Hee that brought the people of Iſraël out of the bondage and captivitie of Egypt, that is, the ſame God which gave us his Word, and preſented us with Chriſt his Son, who ſuffred and died for us, and whom God raiſed again from the dead. By theſe Works God is well known (ſaid *Luther*) and thereby alſo is ſhewed how wee ought to honor him.

By our humane nature, wit and wiſdom, wee can never com to the knowledg of God; but we know God by his divine benefits and other his works, as by Chriſt's humanitie,

&c. As our Christ saith to *Philip* the Apostle, (who praied that Christ would shew him the Father) *Philip! Hee that seeth Mee, seeth also the Father.*

When wee behold Christ, his Grace and Benefits, as the Remission of Sins, &c. Then wee also take hold and know the Father. How do wee now take hold on God? and how do wee serv him? *Answer.* By Faith and by Fear; for God saith, I will bee thy God.

Chap. XII.

OF THE LAW AND GOSPEL.

Whether wee are tied to observ the worldlie and Politick Laws of Moses, *or no?*

Usual Laws and rights.

WEe must and do (said *Luther*) reject and contemn those, that so highly boast of the rights and proceedings in *Moses* Laws [*Judicialia*] in temporal affairs; for wee have our written Imperial and Countrie Laws, under which wee live, and whereunto wee are sworn.

Neither *Naaman* the Assyrian, nor *Job*, nor *Joseph*, nor *Daniel*, nor other good and godlie Jews more, did use or observ *Moses's* Laws out of their Countrie, but they observed the Laws of the Gentiles among whom they lived.

Nota bene.

Moses's Laws (said *Luther*) bound and obliged onely the Jews in that place which God made choice of. Now they are free. Otherwise if wee should keep and observ the *Judicialia*, the Laws and Rights and temporal dealings of *Moses*, then wee must also bee Circumcised and must keep the Mosaical Cerimonies: for therein is no difference, hee that holdeth one for necessarie, must also hold the rest likewise.

Therefore let us recommend and leav *Moses* to his Laws, excepting onely the *Moralia*, which God hath planted in Nature, as the Ten Commandements, which concern God's true worshipping and service, and a civil life.

To what kinde of people the Law and the Gospel do belong.

GOD will have (said *Luther*), that the ungodlie hypocrite should bee smothered, suppressed and terrified through the Law, to the end they may bee humbled, that they may see and know what they have don, and what they have to do. But the Gospel is a doctrine that belongeth onely to the poor, contrite, sorrowful and perplexed consciences.

Of the onely office and work of the Law.

The Works of the Law. *Gal.* 3.

THe particular and onely office of the Law is, according as S^t *Paul* teacheth; namely, That the transgressions thereby should bee acknowledged; or it was added becaus of transgressions, till the seed should com, to whom the Promis was made. These (said *Luther*) are the expres and plain words of S^t *Paul*; therefore wee trouble not our selvs with what the Papists allege to the contrarie, and do spin out of humane and natural sens and reason, in extolling the mainteiners and seeming observers of *Moses's* Law.

That

That the Law, for the moſt part feareth and affrighteth the good and godlie.

GOD (ſaid *Luther*) giveth to the Emperor the ſword, the Emperor delivereth it to the Judg, and cauſeth Thievs, Murtherers, &c. to bee puniſhed and executed; Afterwards, when God pleaſeth, hee taketh the ſword from the Emperor again: Even ſo doth God touching the Law; hee leaveth it to the Divel, and permitteth him therewith to fear and affrighten ſinners.

But whereas for the moſt part the good and godlie are plagued and tormented with the Law: That game concerneth the laſt daie of Judgment, not onely the Pope, but alſo the univerſal world. The Divel is ſenſible of his Kingdom's end, therefore hee ſhaketh and quaketh in that ſort.

Let us rejoice and comfort our ſelvs in the Lord: let us bee armed and girded with the ſword of the Spirit; let us praie and call upon God in all need and trouble, and attend, that either wee bee delivered from all evil, or that our puniſhment may bee leſſened: Let us ſtick to Chriſt, cleav and depend on him in ſuch ſort, that no power nor wrong may bee able to ſeparate us from him, then ſhall wee another daie after this miſerable life, behold one another with unſpeakable joie and gladneſs.

That the uſe of the Law is twofold.

THE Law (ſaid *Luther*) is uſed two manner of waies; Firſt, for this worldlie life; becauſ God hath ordained all temporal Laws and Statutes to prevent and hinder ſin. But here (ſaid *Luther*) ſom man might object and ſaie, If the Law hindereth ſin, then it alſo Juſtifieth. I anſwer; Oh no! that doth no waies follow; for in that I do not murther, not commit adulterie, not ſteal, that I do abſtein from working miſchief, &c. theſe ſins are not freely and willingly by mee left undon, becauſ I love virtue and righteouſneſs, but I abſtein therefrom becauſ I fear the Hangman, who threatneth mee with the Gallows, with the ſword, &c. It is the Hangman that hindereth mee from ſinning; like as chains, ropes, and other ſtrong bands do hinder Bears, Lions and other wilde beaſts from tearing and rending in pieces all that cometh before them. The fear of the wicked.

From hence wee may ſufficiently underſtand, That the ſame can bee no righteouſneſs and goodneſs, in that the Law hindereth ſin in ſuch ſort, but much more it plainly demonſtrateth ſin and unrighteouſneſs; for the Law (like the beaſts aforeſaid) bindeth mankinde (who by nature are prone to act wickedneſs) that they do no miſchief nor ſin, as willingly they would.

Now ſuch chains and bands of the Law to hinder people from ſinning, do plainly ſhew, That thoſe which therewith are bound and tied, and in ſuch ſort hindered, are no waie juſt and righteous, but much more wicked and unrighteous, inſomuch as moſt certeinly it followeth, That the Law juſtifieth not.

Therefore (ſaid *Luther*) this is now the firſt inſtruction concerning the Law; namely, that the ſame muſt bee uſed to hinder the ungodlie from their wicked and miſchievous intentions. For the Divel (who is an Abbot and a Prince of this world) driveth and allureth people to work all manner of ſin and wickedneſs; for which cauſ God hath ordained Magiſtrates, Elders, Schoolmaſters, Laws and Statutes to the end, if they can do more, yet at leaſt that they may binde the claws of the Divel, and to hinder him from raging and ſwelling ſo powerfully (in thoſe which are his) according to his will and pleaſure. Concluſions by the uſe of the Law.

Secondly, wee uſe the Law ſpiritually, which is don in this manner; That it maketh the tranſgreſſions greater as Saint *Paul* ſaith; that is, that it may reveal and diſcover to people their ſins, blindeneſs, miſerie and ungodlie doings wherein they were conceived and born; namely, that they are ignorant of God, and are his enemies, and therefore have juſtly deſerved Death, Hell, God's Judgments, His everlaſting Wrath and Indignation. Saint *Paul* (ſaid *Luther*) expoundeth ſuch ſpiritual Offices and works of the Law with manie words, *Rom.* 7.

Papistical opinions.

But the Hypocritical Sophists in Universities know nothing at all thereof, neither those creatures which are of opinion, that they are Justified by the Law, and by their own works.

But to the end that God might put to silence, might smother, suppress and beat down to ground these mischievous and furious beasts; namely, such imaginations, in that people think to bee Justified by the Law and their own Works (which blasphemous imaginations by nature do puff and swel them up, maketh them so haughtie and insolent, that they think thereby to pleas God), hee hath therefore appointed and ordeined a particular *Hercules* with a club, powerfully to laie hold on such beasts, and to take them captive, to strike them down, and so to dispatch them out of the waie; that is, hee gave the Law upon the Hill of *Sinai*, with such most fearful thundering, cerimonies and gestures, that all people thereat were amazed and affrighted.

Exod. 19. 20.

It is exceeding needessarie (said *Luther*) for us certainly to know the use of the Law in this wise and manner. For hee that is not an open and a publick murtherer, an adulterer, or a thief, the same holdeth himself to bee an upright and a godlie man: As also the Pharisee would have sworn that hee was a just and godlie person, for hee was blinded and possessed spiritually of the Divel, insomuch that hee could neither see nor feel his sins, nor his miserable and lamentable case.

Luke 18.

Therefore hee was taken with such imaginations and blasphemous cogitation, vvhereby hee vvas induced to exalt and applaud himself touching his good Works and deserts.

Such Hypocrits and haughtie Saints can God by no better Art or means humble and soften, to the end they may com to the acknovvledgment of their miserie and condemnation, then by and through the Lavv; for that is the right club or hammer, the right thunder-clap from Hell, and the Ax of God's Wrath, that striketh through, beateth dovvn and battereth such stock-blinde, hardned Hypocrits.

The description of the Law.

For this cauf (said *Luther*) it is no smal matter that wee should rightly and fundamentally understand what the Law is, whereto it serveth, and what the proper work and office of the same is. For seeing that with all diligence wee teach the Law; therefore by the verie act it self wee approve, that (as our Adversaries falsly charge and accuse us) wee do not reject the Law and the works thereof, but much rather wee do confirm and erect the same, and do teach, that wee ought to do good works, and wee also do affirm, that the Law is very good and profitable, yet so far, that wee give him his right, and suffer him to remain within his bounds, that is, by his own proper work and Office; namely, *first*, that thereby the outward sins bee hindered and withstood, as is aforesaid. *Secondly*, that thereby the inward and spiritual sins may bee discovered, confessed and acknowledged.

Therefore (said *Luther*) the Law is a light which lighteth, it openeth and maketh visible, not God's grace and mercie, nor doth it displaie unto us the righteousnes whereby wee obtein everlasting life and salvation: O, no! in no wise: but the Law openeth and displaieth unto us our sins, our weakness, death, God's Wrath and Judgments, these are the onely and proper works of the Law, whereby sins and wicked actions may bee hindered, and not further to proceed.

Grace preached.

But the Light of the Gospel is far another manner of Light; the same enlightneth the affrighted, broken, sorrowful and contrite hearts, it reviveth, comforteth and refresheth them. For it declareth, that God is merciful to the unworthie condemned sinners for the sake of Christ, if they believ, that through his Death, through his glorious Victorie and Resurrection they be delivered, and that a blessing thereby is presented unto them; that is, grace, remission of sins, righteousnes and everlasting life.

Sensible declaration.

When (said *Luther*) in this sort wee distinguish the Law and the Gospel, as then wee attribute and give to each one his right, his works and offices, according as they belong unto them. Therefore, I praie and truly admonish all the lovers of godlines and pure Religion (specially those who in time are to bee teachers of other people) that with highest diligence they would learn this Article out of S^t *Paul*'s writings, who teacheth, What the proper Rights and Works of the Law are, and what use thereof wee should make; which Article I much fear (said *Luther*) after our time will bee darkned again, if not altogether exstinguished.

That

That to teach the Doctrine of the Law is not necessarie to Salvation; the same is, in the world, very offensive to the seeming-workers of holiness.

NEver was a more bold and harsh Sermon preached in the world, (said *Luther*) then that which S^t *Paul* preached, wherein hee quite abolisheth and taketh away *Moses*, together with his Law, which is nothing elſ then to take away the Religion and temporal Government.

But who with patience could endure it now? From thence arose the continual dissention and strife which S^t *Paul* had alwaies with the Jews. And if *Moses* had not Cashier'd and put himself out of his Office, and had not taken it away with these words, (where hee saith, *The Lord thy God will raise up unto thee another Prophet out of thy brethren, Him shalt thou hear.*) Who then at anie time would or could have believed the Gospel, and forsaken *Moses?* *Deut. 18.*

From hence also proceeded the great, swift and vehement Accusation, (which by the Jews carried a great repute) when they suborned certain men to accuse the beloved Saint *Steven*, where they said, *Wee have heard him speak blasphemous words against Moses, and against God.* Likewise, *This man ceaseth not to speak blasphemous words against the Holie place and the Law, &c.* How manie Articles did they nominate therein, against which (as they held) *Steven* did teach? Hee was held and esteemed for such a man that spake against God himself, against the sanctitie of the Law, of the Holie place, of the sacred Cerimonies, and against the worshipping of God and the Persons. For to preach and to teach, that the observing of the Law were not necessarie to salvation, the same was even as much to the Jews, (said *Luther*) and was so great an horror to hear, as if now one should stand up and preach among us Christians, and should saie, Christ is not the Lamb of God that taketh away the sins of the world. Saint *Steven's* Accusations. *Acts 6.7.*

Saint *Paul* (notwithstanding this his disannulling of the Law) could have well endured and been content, that out of free-will they had kept and observed the Law, (without adding) as were it necessarie to Salvation.

But the Jews would no more endure that, then the Papists (with their fopperies and fooleries) wil now endure this which we now offer unto them; namely, Wee would bee content to hold and observ the Cerimonies so far, that it might bee free for every one to hold and observ them free willingly (or not to observ them) according as occasion served; yet so, without offence, that thereby the conscience thereon might not bee bound and snared, and that they would suffer God's Word freely to bee preached and taught, &c. But (said *Luther*) this they will not do nor suffer; therefore both Jews and Papists are ungodlie wretches; they are (as wee use to saie) two Hosen made of one piece of cloth.

What the Law, and what the Gospel is.

THe Law is and teacheth, what wee should do; but the Gospel is, what God will give unto us: the first, wee cannot effect; the second, wee take hold on by Faith; for God worketh by and through the Word and Sacraments.

That Moses *with his Law, is a Master of all Hangmen.*

MOSES (said *Luther*) is the Master of all Hangmen; there was never anie above him nor equal with him in perplexing, in affrighting, in tyrannizing, and in such kinde of threatning, preaching and thundring; for hee laieth sharp hold on the Conscience, which fearfully hee tormenteth. And all this hee doth by God's expres command, as his Lievtenant. Moses's horns.

And although wee made the best use of the Law that possible could bee made, and that although the Law should do its best that possible it were able to do, yet could hee do no more, nor otherwise, then to accuse, to affright, to condemn, and to kill us.

And at such time when wee are affrighted, and that wee feel our sins, death, God's Wrath and Judgments, as then in the Law (most certain) is no Justification, therein

The ſtate of the world.

is nothing celeſtial and divine, but altogether ſuch proceedings as uſe to bee in this world. Now the World is nothing elſ but the Kingdom of the Divel: It is a right ſink of ſin, of death, of God's Wrath, of Hell, and of all wickedneſs, which the poor, affrighted and ſorrowful conſcience do throughly feel and are aware of. But the ſecure ſpirits and contemners of God, and his Word, neither feel nor know anie thing of the ſame.

It is therefore moſt evident (ſaid *Luther*) that the Law can but onely help us to know our ſins, and to make us affraid of death. Now ſins and death are ſuch things as belong to the world, and which are therein. Therefore it is clear and apparent, that the Law can do nothing that is lively, ſaving, celeſtial or divine; but what it doth or cauſeth, is altogether temporal; that is, it giveth us to know, what in the world is evil both outward and inwardly. Yet notwithſtanding the Law driveth the conſcience thus far, that they yern after the Divine Promiſe, and have recourſ unto Chriſt.

The Law's deſire.

But beſides this, the Holie Ghoſt muſt com over the Law, and ſpeak thus in thy heart, God will not have (after ſuch time as the Law hath finiſhed his work in thee) that thou ſhouldſt affright thy ſelf to death, but that through the Law thou ſhouldſt know thy miſerie and deſtruction, and yet not to deſpair, but to believ in Chriſt who is the end of the Law, and juſtifieth all thoſe that believ in him.

Of the cauſ why the Scripture, ſpecially S^t^ Paul, *ſpeaketh ſo contemptively of the Law.*

Slighting of the Law.

THe cauſ (ſaid *Luther*) that S^t^ *Paul* now and then ſpeaketh ſo ſcornfully of the Law is, not that wee ſhould contemn the Law, no, in no wiſe, but will rather that wee ſhould eſteem and hold it pretious.

But whereas S^t^ *Paul* in thoſe places of Scripture teacheth, how wee becom juſtified before God; therefore it was very neceſſarie for him to ſpeak diſdainfully of the Law; for it is far another thing when wee diſpute, how wee may bee juſtified before God, then when wee deal about the Law. When wee are in hand with the Righteouſneſs that juſtifieth before God, as then wee cannot ſufficiently nor too much diſdain nor undervalue the Law.

The reaſon in this caſe is, (ſaid *Luther*) that the conſcience muſt have regard and look to nothing elſ, but onely and alone to Chriſt; for which cauſ, wee muſt with all diligence endeavor our ſelvs to remove *Moſes* with his Law far from us, and out of our ſight, when wee intend to ſtand juſtified before God, and neither to receiv nor to entertain anie thing but onely the Promiſe in Chriſt.

That it is a difficult thing in trials and temptations, to contemn the curſ and the burthen of the Law.

Aſſiſtance againſt the terror of the Law.

IT is (ſaid *Luther*) a very hard matter; yea, an unpoſſible thing for thy humane ſtrength, whoſoëver thou art (without God's aſſiſtance) that (at ſuch a time when *Moſes* ſetteth upon thee with his Law, and fearfully affrighteth thee, accuſeth and condemneth thee, threatneth thee with God's wrath and death) thou ſhouldeſt as then bee of ſuch a minde; namely, as if no Law nor ſin had ever been at anie time; I ſaie, it is in a manner a thing unpoſſible, that a humane creature ſhould carrie himſelf in ſuch a ſort, when hee is and feeleth himſelf aſſaulted with trials and temptations, and when the conſcience hath to do with God, as then to think no otherwiſe, then that from everlaſting nothing hath been, but onely and alone Chriſt, altogether Grace and deliverance.

Or when thou feeleſt the terror of the Law, that as then thou maieſt ſaie thus; Madam, or Miſtris *Law!* I have no time to hear you ſpeak, your language is very rough and unfriendly, I would have you alſo know, that your appointed time is exſpired (as S^t^ *Paul* ſaith), therefore I am now free, I will endure your bondage no longer.

But (ſaid *Luther*) when in time of trial and temptation wee ſhall ſpeak and diſcourſ

courſ with the Lavv after this ſort, as then wee ſhall well finde hovv hard a buſineſs it is to make a right difference betvveen the Lavv of Grace, and the Lavv of thundring *Moſes*; I ſaie, vvee ſhall as then vvell finde, Hovv great a divine and celeſtial gift it is to Believ in Hope, vvhenas there ſeemeth nothing to bee hoped for; and hovv moſt certain and true the ſpeech of Saint *Paul* is, vvhere hee ſaith, *Through Faith in Chriſt wee are Juſtified, and not through the Works of the Law.* *Rom. 4.* *Gal. 2.*

That wee muſt neither ſee nor hear the Law, when wee are in hand with the Righteouſneſs that availeth before God.

WEe muſt learn (ſaid *Luther*) vvith higheſt diligence, that at ſuch time vvhen vvee are dealing vvith the Righteouſneſs vvhich availeth before God, and hovv vvee are juſtified and ſaved, that as then vvee ſpeak in the moſt contemptible ſort vvee can deviſe of the Lavv, according to the manner of Saint *Paul*, vvho plainly termeth it, temporal beggarlie rudiments, external Ordinances vvhich do kill, and through vvhich the ſins are made more povverful and ſtronger, &c. *Gal. 9.* *Col. 2.*

For if thou ſuffereſt the Lavv to rule and govern in thy conſcience at ſuch time vvhen God calleth thee to an account; that is, vvhen thou rightly feeleſt God's Wrath, vvho, by reaſon of thy ſins, vvill condemn thee; then thou ſhalt finde the Lavv to bee altogether a ſink of deſpair, of Hereſies and blaſphemies, becauſ it can do no more but augment thy ſins, accuſe thy conſcience, affright and threaten thee with everlaſting puniſhment: then nothing can enſue but anguiſh of heart, deſpair and blaſpheming of God.

Therefore vvhen it cometh to that point; namely, to the point of the Juſtification before God, then look that thou dealeſt vviſely, and removeſt far from thee and out of thy ſight, *Moſes* and his Law, as hee that can ſpeak nothing which is good in this caſe, nor anie thing that is available for the ſame. Neither do thou regard his thundering threatnings, but hold him ſuſpected, and as the moſt wicked Heretick and damned creature, who is worſ then the Pope or the Divel himſelf.

That ſetting aſide the dealing with the Juſtification before God, wee muſt highly eſteem of the Law.

BUt (ſaid *Luther*) when wee are not in hand with the Righteouſneſs and Juſtification how wee are made righteous and juſt before God, then wee ought greatly and highly to eſteem of the Law, wee muſt extol and applaud it in the higheſt degree, and (with Saint *Paul*) wee muſt call it good, true, ſpiritual and divine, as in truth it is; but in that it affrighteth and killeth, the faime is the fault of our evil, and (by the Divel) our poiſoned nature. The place and diſtance of the Law.

Therefore in anie caſe wee muſt not endure nor ſuffer the Law to houſ nor to bee mingled with the Righteouſneſs which availeth before God, ſeeing it hath coſt our Saviour Chriſt ſo much and ſo dearly to bring and rend the Tyrannie of the Law from the Conſcience; for even therefore hee himſelf became a Curſ, to the end hee might deliver us from the Curſ.

That the Law and the Goſpel are two contrarie things that cannot endure the one the other.

EVerie good and godlie Chriſtian muſt diligently learn to know well and throughly, that the Law and the Goſpel are two contrarie things, inſomuch that the one cannot poſſibly endure the other, neither can they agree. When and where Chriſt is preſent and at hand, then and there muſt not the Law rule and govern in the Conſcience, but muſt yield and give place, and leav the bed alone to Chriſt, for it is too narrow, and the Coverlet too ſmal to entertain them both together therein, as *Iſaiah* ſaith: *Iſaiah 28.* Therefore Chriſt only ſhall have right, and ſhall rule in righteouſneſs, in ſaferie, in joie and life; to the end the Conſcience in ſuch ſort may reſt and ſleep with all joie *Hoſea 6.*

in

in CHRIST, and may not bee ſo much as once ſenſible of anie Law, ſin, nor death.

Of the Law.

I (ſaid *Luther*) will have none of *Moſes* with his Law, for hee is an enemie to my Lord and Saviour CHRIST. If *Moſes* will go to Law with mee, I will give him his diſpatch, (not in God's Name) and will ſaie, Here ſtandeth Chriſt.

At the laſt daie of Judgment, (ſaid *Luther*) *Moſes* will doubtleſs look upon mee, and ſaie, Thou didſt underſtand mee rightly, and well haſt diſtinguiſhed between mee and the Law of Grace, therefore wee are now friends.

Againſt heavie temptations. Wee muſt expel the cogitations and the diſputations of the Law at ſuch time when it intendeth to affright the Conſcience, and when wee feel God's Anger againſt the ſins, as then wee muſt (inſtead thereof) eat, drink, ſleep, and bee merrie of purpoſe to ſpight the Divel. But humane ſenſ, wit and wiſdom is more apt and inclinable to underſtand the Law of *Moſes*, then the Law of the Goſpel, or of Grace; old *Adam* will not out.

Altogether with the Law Satan tormenteth the Conſcience vehemently; hee picturеth Chriſt before our eies as an angrie and a ſtern Judg, and ſaith, God is an enemie to ſinners, for hee is a juſt God; Thou art a ſinner, therefore God is thy enemie. Hereat (ſaid *Luther*) is the Conſcience dejected, beaten down, and taken captive. Now hee that were able as then to diſtinguiſh and to make a true difference in this caſe, and to ſaie, Divel! thou art deceived, it is nothing ſo as thou pretendeſt; for God is not an enemie to all ſinners, but onely to the ungodlie and unrepentant ſinners and perſecutors of his Word.

Our Saviour Chriſt is com for the ſake of poor and weak ſinners, that do acknowledg and confeſs their ſins, to the end that they may bee ſaved; for even as ſin is twofold, even ſo righteouſneſs is two-fold likewiſe.

That humane Art and Wiſdom cannot diſtinguiſh aright between the Law and the Goſpel.

NEver yet (ſaid *Luther*) was that man found on earth, that could make a right difference between the Law and the Goſpel. Wee flatter our ſelvs, that ſo ſoon as wee have heard a Sermon, wee underſtand it throughly; but therein wee deceiv our ſelvs, the Holie Ghoſt onely can teach this Art.

Our bleſſed Saviour Chriſt Jeſus himſelf failed herein, even upon the Mount of *Olives*, in ſuch ſort, that an Angel from heaven was fain to refreſh and comfort him; and although hee was a celeſtial Doctor, and had the Holie Ghoſt ſitting upon him in the likeneſs of a Dove, yet notwithſtanding hee was ſtrengthned by the Angel. *Luke 22.*

I (ſaid *Luther*) thought ſo my ſelf, that I had it at my finger's end, ſeeing I had written ſo much concerning the ſame; but truly I found my ſelf far to ſeek therein, even at ſuch times when I ſtood moſt in need thereof, and when the Divel began to ſchool mee. But when by his often and manie aſſaults I gained better experience touching his devices and temptations, then (thanks bee given to God) I jeered him with his Arguments even in the teeth, with unſpeakable joie and comfort to my troubled Conſcience.

The Law and the Goſpel (ſaid *Luther*) are the two chiefeſt Articles of the Doctrine in the Church of God: through the Law, God will keep off and affright the ungodlie, the wilde, rude people and ſinners from blaſpheming; Hee will alſo thereby teach the proud Hypocrits, and the Invocators of Saints, in that they have written ſuperfluouſly of the *overplus* of Works, which (they ſaie) muſt bee don by God's expreſs command, &c. But the Goſpel (as is aforeſaid) comforteth the ſad and ſorrowful Conſcience, &c. It comforteth all thoſe of whom the Prophet *Iſaiah* ſpeaketh, where hee ſaith, *Bee of good comfort, for I do forgive you your ſins.* What could God do more for us? *Iſaiah 61.*

That

That wee muſt praie againſt the Divel, and muſt well know how to make a difference between the Law and Goſpel.

VVHen wee lie in the field and do fight againſt the Divel, as then it is enough for us to ſaie: This is God's Word. For the ſame is alſo one of the Divel's Arts, thereby to bereav us of our weapons; ſpecially, when ſuddenly and unaware hee terrifieth and affrighteth us: ſuch tricks hee oftentimes hath plaied with mee (ſaid *Luther*). Hee knoweth, that without ceaſing my heart praieth the Lord's Praier, yet hee oftentimes plagueth mee with temptations, as had I neglected to praie. The Divel is ſuch a ſpirit, as that willingly hee leaveth not the ſword in our hands, if our Lord God hideth himſelf but a little from us; therefore wee ought continually to praie, and ſaie, Ah heavenlie Father, help! No Chriſtian creature by my advice (ſaid *Luther*) ſhall go out to combat with the Divel, till hee have then firſt and before praied the Lord's Praier. It is a matter of great weight, for the Divel is our enemie, and withal, hee is worldliewiſe and craftie; wee know not the ſeven hundreth part of that which hee knoweth. Hee plagued and tempted in manifold wiſe *Adam*, *Abraham*, *David* and manie others; hee knew alſo how to take hold of them where they were ſoft and tender, and where hee might get his advantage over them. The nimbleneſs of the Divel.

The Apoſtle *Judas* that betraied Chriſt was not very much tempted of the Divel in all his life time; but when the hour came, then hee went on ſecurely, and knew not which waie to winde himſelf. But wee (ſaid *Luther*) that do lie with him in the field (by God's grace) do know, how to encounter and to reſiſt him.

The Divel's higheſt Art is, to make altogether the Law out of the Goſpel. If at all times I well knew how to make a right difference of both Doctrines, I would not care a fig (ſaid *Luther*) for all the devices and temptations of the Divel. The Divel's maſter-piece.

I knew a great Doctor (ſaid *Luther*) who in the year 1572 vvas Chaplain to a great Popiſh Biſhop; hee vvas at the firſt a friend to the holie Goſpel, inſomuch that contrarie to his Biſhop's command, hee received the Holie Communion in both kindes, according to Chriſt's Inſtitution: but vvhen hee vvas ſenſible of his Lord's diſgrace, and ſavv that manie other Proteſtants in that place vvere driven avvay and baniſhed, then hee Recanted and forſook the Goſpel. Novv, when aftervvards hee ſavv that the Proteſtants vvillingly ſuffered themſelvs to bee exiled into miſerie, and vvith great joie contemned the ſaid Biſhop's tyrannie, then his conſcience avvakened and prickt him, in that hee had not ſuffered himſelf with the reſt likewiſe to bee baniſhed into miſerie, but had forſaken and denied the Truth. Whereupon hee fell into a great Agonie, inſomuch, that all comfortable admonitions and inſtructions concerning God's promiſes, prevailed nothing at all with him; and in that manner hee fell into deſpair, and uttered theſe word, Chriſt ſtandeth by his Heavenlie Father, accuſeth mee, and ſaith, O Father! bee not merciful unto him, neither do thou pardon nor forgive his ſins of Blaſphemie; for hee hath not confeſſed, but denied mee and my Goſpel before his Biſhop: So, ending this ſpeech, hee lamentably departed in deſpair. Here (ſaid *Luther*) was the *facere*, but not the *credere*; for if wee remain onely by the *facere*, then wee are loſt. Therefore bee not too bold, but learn to make a right difference between the Law and Goſpel, for thereon dependeth all, and that onely doth the deed.

This great Doctor (ſaid *Luther*) at that time ſhould have called to minde that which Saint *Paul* to the Romans ſaith, *Abundat gratia ſuper peccatum, Sic quoque major eſt vita quàm mors*, Grace did ſuperabound ſin, as alſo life is above death. For God deſireth not the death of a ſinner, &c. God, through Saint *Paul*, hath given unto us a comfortable promiſe; namely, that hee is faithful, and will not ſuffer us to bee tempted more then wee are able to bear, and will give a happie iſſue to our troubles; yet notwithſtanding, God permitteth it to com ſo near and hard upon us, that oftentimes wee are able to hold out no longer.

Of certain queſtions touching the Law.

TWo learned men came lately to mee (ſaid *Luther*) and demanded, Whether the Law of God revealed the ſins to people without the particular notion of the Holie Ghoſt?

Ghoſt? The one of them affirmed, the other denied the ſame: The firſt would prove his opinion out of Saint *Paul*'s ſentence, where hee ſaith, *By the Law is the knowledg of ſin:* But the other alleged, that the ſame was the work and office of the Holie Ghoſt through the Law; for manie did hear the preaching of the Law, and yet did not acknowledg their ſins.

Rom. 3.

I anſwered them, and ſaid, Yee are both in the right, if yee well underſtood one another; your difference conſiſteth onely in your words; for the Law muſt bee underſtood two manner of waies; *Firſt*, onely as a Law deſcribed and heard, in that manner it revealeth not the ſtrength or the ſting of ſin, it goeth onely in at one ear (as wee uſe to ſaie) and out again at the other; it neither toucheth nor ſtriketh the heart at all. And this abuſe is alſo reproved by the Papiſts, where they ſay, And yee have not heard mee.

Secondly, when the Law is taught, and that as then the Holie Ghoſt cometh thereunto, toucheth the heart, and giveth ſtrength to the Word, and that the heart confeſſeth and knoweth ſin aright, that it feeleth God's Wrath againſt ſins, and ſaith, Ah! this concerneth mee, I have ſinned againſt God, and have offended, &c. As then (ſaid *Luther*) the Law hath well and rightly finiſhed his work and office.

After theſe came a third, and ſaid, It were another matter to bee ſimply a Law, and to bee God's Law; for the Law of God muſt alwaies have its operation and ſtrength, which the Law of man hath not. To him (ſaid *Luther*) I made this Anſwer:

The Law muſt bee diſtinguiſhed, underſtood and divided threefold: *Firſt*, a Written Law; *ſecond*, a Verbal; *third*, a ſpiritual Law. The Written Law which is written in the book is like a block, which without motion remaineth lying; that Law doth nothing except wee read therein. The Verbal Law revealeth and ſheweth the ſins; yea alſo, in the ungodlie; for when they, as Adulterers, do hear the Seventh Commandement of God, [*Thou ſhalt not commit Adulterie.*] then they well underſtand, that the ſame meaneth and reproveth them; but they either do contemn it, or elſ they perſecute thoſe by whom they are reproved. But the Spiritual Law cannot bee without the motion of the Holie Ghoſt, which toucheth the heart, affrighteth and moveth the ſame; not onely, that it doth not contemn nor perſecute; but more alſo, it hath ſorrowful Repentance for the ſins committed, and doth better it ſelf.

Theſ. 1.

But as the ſame perſon for inſtruction's ſake alleged Saint *Paul*'s ſpeech, where hee ſaith, *That the Word worketh in the Hearers*; I anſwered him thereupon, and ſaid, The Word, which in that place S^t *Paul* ſpeaketh of, muſt bee underſtood of the Goſpel; for even the ſame Word (whether it bee Written or Verbal, Taught or Preached) doth nothing without the Holie Ghoſt, Hee muſt kindle it in the hearts, muſt revive and ſtrengthen.

Of what in the Law is conteined.

The Abilitie of the Law.

EVerie Law or Commandement (ſaid *Luther*) conteineth two profitable points; *firſt*, a Promiſs; *ſecond*, a Threatning. For every Law is, or ſhould bee, good, upright, and holie, *Rom.* 7. It commandeth that which is good, and forbiddeth that which is evil: It rewardeth and defendeth the good and godlie, but puniſheth and reſiſteth the wicked, as S^t *Paul* ſaith, *Rulers are not a terror to good works, but to the evil. Wilt thou then not bee affraid of the power? do that which is good, &c.* And S^t *Peter* ſaith, *For the puniſhment of evil doers, and for the praiſ of them that do well.* And the Imperial Laws do teach alſo the ſame.

Rom. 13.

1 *Pet.* 2.

Seeing now, that theſe obſervations are in temporal Laws, how much more in God's Laws are promiſes and threatnings, which require upright Faith in the hearts.

Indeed the Emperor's Laws alſo do require faith, whether upright or feined; for thoſe that do not fear nor believ that the Emperor will puniſh or protect, they obſerv not his Laws (as wee ſee), but thoſe obſerv them that fear and believ, whether it go from the heart or not.

Regard to the holie Scripture.

Now, where in holie Scripture is a promiſs without the Law, there is Faith onely neceſſarie: As when *Abraham* was promiſed that his ſeed ſhould multiplie as the ſtars of heaven; hee was not commanded at that time to accompliſh anie work, but hee heard of God's work which afterwards ſhould bee don, and which *Abraham* no waies

Rom. 4.

was

was able to do. In that ſort (ſaid *Luther*) is Chriſt promiſed unto us, and a work is offered which wee cannot do, but God alone doth it, therefore in this caſe, faith is needful for us, becauſ by works wee cannot take hold therof.

But after wee have gained this faith, as then works and Laws are charged upon us, as the circumciſion was impoſed upon Abraham, to the end his faith might bee proved and confirmed. And although the Patriarchs had other promiſes and ſigns whereby they were Juſtified, becauſ they believed thereon, yet they believed even in that God, which had offered and promiſed Chriſt unto them, for, it is one Chriſt which ſhould com and bee ſent, whom they ſhould believ in all his promiſes, and it is even that God which ſhould ſend, and who now hath ſent him.

That at the firſt the Law *and the* Goſpel *were briefly deſcribed, but afterwards more amply declared.*

LIke as at the firſt, the Law briefly was given on Mount Sinai in the ten Commandments, to thoſe which were brought out of Egypt, but afterwards in more ample ſort was enlarged and explained (in the fifth book of Moſes) what was the ſtrength thereof. *Exod.* 20.

Even ſo, (ſaid *Luther*) was the Goſpel preached at the firſt by Chriſt in a little corner to thoſe that then lived in the land of the Jews, but afterwards, the right uſe and profit thereof was further declared and explained by the Apoſtles S^t *Peter*, S^t *Paul*, and others.

Of the preaching of the Goſpel.

THe Goſpel, in the Apoſtles time, and alſo now in our time, was and is preached more ſtronger and powerful, and further ſpread abroad, then when Chriſt himſelf did preach. As before hee ſaid, *Hee that believeth in me ſhall do alſo the works which I do, and greater then theſe.* *John* 14.

Everie man that affecteth civilitie and temporal underſtanding, extolleth and loveth the Law, Moſes and Jeſus Sirach, becauſ they deliver good and fine Doctrine, how wee ought to behave our ſelvs in this temporal world. But People love and affect the ſame only ſo long (and no longer) then when it toucheth and concerneth their own particulars: for, when wee teach, that they ſhould live and carrie themſelvs according to that which therein is ſhewed and delivered, then in ſtead of love and affection, they becom enemies thereunto. The ſentence of S^t *Auſtine* touching the Law, is, that the ſame is fulfilled as then, when wee obtein forgivneſs of that which wee are not able to accompliſh. The Law (ſaid *Luther*) is a right Labyrinth, which only confoundeth and enſnareth the conſcience, the righteouſneſs of the Law is minotaurus, neither Greyhound nor maſtiff, it is a mungril, that is, meer imagination and affection that leadeth not to ſalvation, but draggeth head-long to Hell; in a word, it is God's Hiſtorie. The comparing of the Law.

If (ſaid *Luther*) the Law bee rightly underſtood, then it amazeth, it maketh faintneſs of heart, and produceth deſpair. But if it bee not underſtood, then it prepareth and maketh Hypocrites.

When the Goſpel is not rightly underſtood, then it maketh ſecure and rude People, who uſe it to carnall freedom; but, when it is well and rightlie underſtood, then it maketh upright, Godlie and true Chriſtian People. The Law ſerveth outwardly alone for policie, for nurture and civilitie. No Law (ſaid *Luther*) was, nor is given at any time for that end, that it ſhould give life but death, that is, to reveal ſins, to terrifie and to produce anger and wrath, &c. As S^t *Paul* ſaith, But if ſuch a Law had been given which could have given life, then the Righteouſneſs had truely proceeded out of the Law, &c. Therefore, (ſaid *Luther*) my works which I do (not onely according to the Pope's Ordinances, and other humane Traditions, but alſo the works which I do according to God's Laws) do no waie juſtifie mee before God, but much rather they make a ſinner; they pacifie not God's vvrath, but much more do inſtigate and ſtir it up againſt mee, my works procure mee no righteouſneſs at all, but utterly do diſturb and deſtroy the ſame, in a word, they give me no life, but death. The nature of the Law. *Gal.* 3.

Here

The preſenting of our Saviour Chriſt.

Here then thou wilt ſaie, To what end, or wherefore then hath God given the Law, and ſo earneſtly commanded it to bee obſerved, if it juſtifieth not?

Anſw. God will have it to bee obſerved by Chriſtians, but not with this addition or condition; namely, that thereby wee ſhould think our ſelvs to bee juſtified and ſaved before God, for that is don onely and alone through faith in Chriſt; and hee that refuſeth this waie, or thinketh to bee ſaved by anie other means; let him praie, let him faſt, let him obſerv the Law, or let him do whatſoëver hee will, ſo doth hee nothing elſ, but draweth upon him God's Wrath, and maketh no atonement at all.

True it is (ſaid *Luther*), God will have Chriſtians to obſerv the Law; *Firſt*, for the ſake of publick and temporal peace. *Secondly*, to the end they may know, that the ſame is acceptable and pleaſing to God. *Thirdly*, that thereby they may give example and bee preſidents to others, to the end they may better themſelvs, and live according to the Law.

Whereto it ſerveth, that wee know how to make aright difference between the Law and the Goſpel.

Prevention of Diſcords.

WHere the Law and Goſpel are well and rightly diſtinguiſhed, (namely, that the Law terrifieth, condemneth, and killeth; but the Goſpel comforteth, ſaveth and giveth life) there remaineth the Chriſtian doctrine wholly pure and clear, inſomuch that thereby wee may and can reſiſt all offences and errors; moreover, this profit likewiſe thereby accreweth, That the faithful Chriſtians are made ſo expert and underſtanding, as that they are able to cenſure and judg touching all ſorts of Vocations and conditions in this life, and alſo concerning the Laws and Doctrine of all men, and thereby can prove and trie all ſpirits.

On the contrarie, the Papiſts know nothing at all how to teach certainly neither of Faith nor works, nor do they know how to teach touching the ſtate and condition of this life, nor of the difference of Spirits, &c. The reaſon is, becauſ they ſo confuſedly mingle together the doctrine of the Law and the Goſpel. Wee cannot finde (ſaid *Luther*) ſo much as one letter in the Books of all the Friers, Canons and Sophiſts, nor in the Writings of the Antient Fathers, touching the difference between the Law and the Goſpel. Onely S^t *Auſtin* partly underſtood to make this difference, and ſhewed the ſame; but *Hieronymus* and the reſt knew little thereof. To conclude; There hath been nothing truly taught or preached in the Church theſe certain hundred years hitherto, of ſuch differences between the Law and Goſpel; whereby the poor perplexed conſcience ſuſteined great danger and hurt. For when the Goſpel is not clearly and directly diſtinguiſhed and ſeparated from the Law, then it is unpoſſible that the Chriſtian Doctrine ſhould bee kept and preſerved pure and unfalſified. On the contrarie, when wee have the ſame rightly and ſure, then wee know certainly what is the right uſe thereof, and how wee becom juſtified before God. If wee have this light and knowledg, then wee may eaſily ſeparate Faith from Works, Chriſt from Moſes; the Law of Grace, from the Law of Malediction, and alſo all other temporal Laws and Ordinances.

Conſcience confuſed.

That wee are not ſaved by the Righteouſneſs of the Law.

THe Law and the Righteouſneſs thereof (ſaid *Luther*) is like a cloud without rain, which promiſſeth rain but giveth none; even ſo doth the Law promiſs Salvation but giveth it not, neither can the Law give Salvation; for the Law was not given to that end, as S^t *Paul* ſaith *Gal.* 3.

That the Goſpel requireth of us no Works.

THe Goſpel (ſaid *Luther*) is a comfortable Meſſenger, it bringeth good news; namely, That the Son of God is made Man; that hee died for us, aroſe again from the Dead, &c. the Goſpel preacheth nothing of Works. Therefore hee that ſaith, That the Goſpel requireth Works neceſſarie to Salvation, I ſaie flat and plain, hee is a liar.

Nothing

Nothing that is good proceedeth out of the works of the Law, except Grace bee preſent; for what wee are forced to do, the ſame goeth not from the heart, neither is it acceptable. The people under *Moſes* were alwaies in a murmuring ſtate and condition, they would needs ſtone him, they were rather his enemies then his friends. Forced works.

Of the cauſ, why the Law was aboliſhed.

THe cauſ why the Law was taken away, was, that it was ſo needful to bee taken away, as it was at the firſt to bee inſtituted, that ſo the faithful no more might bee condemned, and to the end wee might certainly know, that Chriſt now was com, touching whom *Moſes* himſelf ſaid, that they ſhould hear Him; and all the Prophets likewiſe ſaid, that as then the Law ſhould ceaſ.

That wee muſt not diſpute with the Divel out of the Law, *but out of the* Goſpel.

HEe (ſaid *Luther*) that will diſpute with the Divel out of the Law, the ſame is beaten down and taken captive; but hee that diſputeth with him out of the Goſpel, overcometh him. The Divel hath the written bond againſt us, therefore let no man preſume to diſpute with him of the Law, or of ſin.

When the Divel (ſaid *Luther*) ſaith to mee, Behold, much evil proceedeth from thy Doctrine; then ſaie I unto him, Much good and profit cometh alſo thereby: O! ſaith the Divel, That is nothing to the purpoſe. The Divel is an artificial *Orator*, hee can make out of a Moat a Beam, and can vilifie that which is good: hee was never in all his life time ſo angrie and vexed as hee is now, I feel him well, ſaid *Luther*. To vanquiſh the Divel.

If Baptiſm, if the Sacrament of the Altar, if the Goſpel bee falſ, and if Chriſt bee not in Heaven, and governeth not; then I am indeed in the wrong: otherwiſe, if theſe bee of God's Inſtitution and ordaining, and if Chriſt bee in Heaven and ruleth; then (ſaid *Luther*) I am ſufficiently ſecured and aſſured, that the cauſ which I have in hand is good: For what I teach and do openly in the Church, is altogether of the Goſpel, of Baptiſm, of the Lord's Supper, of His Praier, &c. Chriſt and His Goſpel is here preſent, therein muſt and will I continue. The Goſpel ſolveth all the Divels Arguments, and whatſoëver hee propoſeth is thereby quite beaten down. Our aſſurance.

Of the Allegations of the Antinomians, *that the* Law *ſhould not bee preached.*

Anno 1541. Certain Propoſitions were brought to *Luther* as hee ſate at Dinner, importing, that the Law might not bee preached in the Church, becauſ wee were not juſtified thereby. At the ſight whereof, hee was much moved to anger, and ſaid, Such ſeducers do com already among our people while wee yet live, what will bee don when wee are gon? Innovations approach.

Let us (ſaid hee) give *Philip Melanctthon* the honor due unto him; for hee teacheth exceeding well and plainly of the right difference, uſe, and profit of the Law and Goſpel, and I teach directly alſo the ſame, and have throughly handled that point in the Epiſtle to the *Galathians*. I doubt his Propheſie will prove true which lately hee wrote unto mee, namely, that there did lurk and lie hid a *Muntzer*. For, hee that taketh away the Doctrine of the Law, doth rend and tear away *Politiam & Oeconomiam*, and when the Law is caſt out of the Church, then there is no more acknowledging of ſins in the world. For the Goſpel reproveth not ſin, except it maketh uſe of the Office of the Law, which is don ſpiritually in deſcribing and revealing ſins that are committed againſt God's Will and Command.

Now hee (ſaid *Luther*) that allegeth, *Tranſgreſſores non peccare contra Legem, ſed violare Filium Dei*, That Tranſgreſſors do not ſin againſt the Law, but offer violence to the Son of God: the ſame wee ought not to hear: For ſuch divine Speculators are *Peſtes Eccleſiarum*, The plagues of the Church; they have no certain nor true knowledg of the divine Word, they teach *contra Dialecticam*, againſt Logick; they caſt and mingle all together: They do even like thoſe that argue in this ſort, *Plenitudo Legis eſt dilectio*, the fulfilling of the Law is Love; therefore wee have no Law. But theſe poor miſunderſtanding people (ſaid *Luther*) have not regard to the *Minor*, that this fulfilling, namely, the Love, is altogether weak in this our fleſh, and that wee muſt daily fight and lie in Combate againſt this weakneſs, through the holie Spirit, and that this weakneſs (while wee live) muſt bee under the Law.

The cauſ why the Goſpel is now preached ſo clearly.

THis Light of the Goſpel now in our time (ſaid *Luther*) is a certain ſign of the glorious appearing of our Lord and Saviour Chriſt. And is like the morning red that appeareth before the everlaſting Daie and Riſing of the Sun of Righteouſneſs.

That the Goſpel maketh no difference of Perſons.

THe Law ſaith, Everie man is either a publick Perſon, which is in Office; or elſ, a private and ſingle perſon that hath no Office. To the private Perſon the Law ſaith, *Thou ſhalt not kill*, &c.

But the Goſpel taketh all differences of Perſons away, and to every one in general ſaith, If thou believeſt, then thou pleaſeſt God, as Chriſt ſaith, *God ſo loved the world*, &c. *That whoſoëver believeth in Him ſhould not periſh, but have everlaſting life*, &c. And, *Whoſo believeth and is baptized ſhall bee ſaved*, &c.

Joh. 3.

Mark 16.

How wee ought to carrie our ſelvs towards the Law's Accuſations.

Neceſſities experience.

THe Hypocrites (ſaid *Luther*) and the ſeeming workers of Holineſs do ſlightly regard the Doctrine of Faith, and do think it an eaſie matter to believ; which maketh them quite ignorant of that which a contrite heart and a fearful Conſcience doth; therefore they go on and proceed in ſo great ſecureneſs. But when death and terror ſuddenly overtaketh them; then they fall into ſwift deſpair; then they ſee and finde what an Art it is to believ; namely, not the bare word of the tongue, nor an emptie or a lazie Cogitation, but the right Art is, to lift up the head, to pluck up a good Courage, and to boaſt of Chriſt againſt ſin, againſt death, hell, againſt the Law, and an evil Conſcience.

If the Law will accuſe thee, then ſaie thou in this manner, Good miſtreſs Law, diſpute with whom you will, for my part I cannot attend you; at this time I intend to know nothing of my ſins, if you talk to mee, and ſaie, *Fiat juſtitia*, Let Juſtice bee don; then, I turn to you my back, and ſaie, Let Juſtice bee where it will, I at this time will have no dealing therewith, but I will rather turn my ſelf to Chriſt, and will harken what hee preacheth; Namely, *Whoſo believeth and is baptized ſhall bee ſaved.* This (ſaid *Luther*) is called, to believ.

Objection.

But here thy Conſcience will ſaie, God hath given His Law, and hath commanded us to keep it upon pain of everlaſting damnation.

Anſwer.

Anſwer.

That I know very well, but on the contrarie, Hee hath alſo given His Goſpel through His Son, which ſoundeth in this manner, *Go into the whole world, and preach the Goſpel to all people, who ſo believeth and is baptized, ſhall bee ſaved.* The ſame Goſpel is far greater then the whole Law: For the Law is earthlie, and was given by a man (*Moſes*), but the Goſpel is heavenlie, and is commanded to bee preached by the Son of God throughout the whole world; therefore I will not now meddle with the Law-Preachers; but I will harken to the chief good of my Salvation, which is delivered and offered unto mee, as is aforeſaid. I know that I have ſinned and tranſgreſſed God's Commandements; but here I have the Goſpel which releaſeth mee from my ſins and tranſgreſſions, and which promiſſeth Salvation unto mee, becauſ I believ in Chriſt; The ſame Goſpel ſwingeth mee ſo high above the Law, as Heaven is above the Earth; therefore let the Aſs remain upon the ground and carrie his burthen, that is, Let this our terreſtrial bodie, and the members thereof bee ſubject to the Law. But the Conſcience, with *Iſaac*, muſt climb up to the mountain, that is, it muſt take no notice at all of the Law nor of works, but muſt onely depend upon the Goſpel, which promiſſeth and offereth Salvation to all that believ in Chriſt.

Weapon of defenſ againſt the accuſations of the Law.

Gen. 22.

That the Goſpel bringeth Povertie, but falſ doctrine Riches.

WHere the Goſpel is truly preached, (ſaid *Luther*) there is povertie; as it is written, *I am ſent to preach the Goſpel to the poor.* In former times more then ſufficient was given to Popiſh Monaſteries, but now little or nothing is given to the Goſpel.

Superſtition, falſ doctrine and hypocriſie have monie and wealth enough, but Truth goeth a begging.

Of the Happie Time.

FOr the Goſpel's ſake, (ſaid *Luther*) which now is com again to light and preached, God (in this laſt time before the Daie of Judgement) will bring and reſtore everie thing to the right ſtate, wherein at the firſt it was, and whereto God created it, namely, the Goſpel, Matrimonie, and the Magiſtrate, &c.

Of the ſeveral Operation of Grace and of the Law.

THe Law (ſaid *Luther*) cannot endure Grace, neither can Grace endure the Law. The Law is given for the ſtiff-necked, proud, and haughtie, for the roaring Nobilitie, Commons, and Hypocrites, and for ſuch as take delight, and pleaſure in Lawing. But Grace is promiſed onely to the poor, ſorrowful, contrite, broken and humble Spirits, to ſuch belongeth the Promiſs of Grace and the Remiſſion of ſins.

1 Tim. 1.

Of that ſentence and ſpeech which God ſpake to Moſes: Thou ſhalt not ſee my Face, but my Back.

THe Law (ſaid *Luther*) is the Back; Wrath, ſin, weakneſs.
The Goſpel is the Face; Grace, Benefits, or Preſents, the fulfilling.

That it is a matter very difficult to diſtinguiſh rightly between the Law *and the* Goſpel.

NOt long ſince (ſaid *Luther*) a learned Divine at *Wittemberg* made his complaint unto mee, and ſaid, That by no means hee could make a right difference between the Law and the Goſpel.

I anſwered him, and ſaid, I believ you well; if you were able to do that, then I would hold you for a learned Doctor indeed. S^t *Paul* could never bring it ſo far, but it was ſaid unto him, (even at that time when willingly hee would have been quit and rid of his ſting); *Sufficit tibi gratia mea*, My Grace is ſufficient for thee; that is, thou haſt My Word and Command, hold thee thereon, and let that ſuffice thee.

If (ſaid *Luther*) God ſhould give unto us a ſtrong and an unwavering faith, then wee ſhould bee proud, yea alſo, wee ſhould at laſt contemn Him. Again, if hee ſhould give us the right knowledg of the Law, then wee ſhould bee diſmaied and faint-hearted, wee ſhould not know which waie to winde our ſelvs. Therefore beſt it is, that God in this manner plaieth with us, namely, that wee may know our lamentable ſtate and condition, and wholy may laie our ſelvs and depend on that Man, which is called Chriſt, Hee will well repair, amend and reſtore all that wee have loſt and ſpoiled.

That wee ought to beware of Sophiſtrie.

IF (ſaid *Luther*) wee diligently mark the world and the courſ thereof, wee ſhall finde, that is governed meerly by weenings or conceits, *Mundus regitur opinionibus*. Therefore Sophiſtrie, Hypocriſie, and Tyrannie do rule and have the government in the world.

The upright, pure, and clear Divine Word muſt bee their Hand-maid, and bee by them controuled, this the world will have. Therefore let us well beware of Sophiſtrie, which not onely conſiſteth in a double tongue, in doubtful and ſcrewed words, which may bee conſtrued as one pleaſeth; but alſo it breedeth, bloſſometh, and flouriſheth in all Arts and Vocations, it will have likewiſe room and place in Religion, it hath gotten and uſurped a fine painted color, under the name of holie Writ.

Nothing (ſaid *Luther*) is more pernicious or hurtful then Sophiſtrie, every one knoweth it not; moreover, wee are by nature prone and willing to believ lies rather then the truth. Few people do know what an evil Sophiſtrie is; *Plato* the Heathen Writer made thereof a wonderful definition. For my part (ſaid *Luther*) I compare it with a lie, which is like to a Snow-ball, the longer it is rowled, the greater it become's.

Therefore I do not affect ſuch perſons as do pervert every thing, do under-value and finde fault with other men's opinions, although they bee good and ſound; I like not ſuch brains which can diſpute on both ſides, and yet conclude nothing certain; like that Sophiſt and Multiplier of words, *Carneades*. Such Sophiſtications (ſaid *Luther*) are nothing but craftie and ſubtil inventions and conveiances to couzen and deceiv people.

Pro & contra.

But I like and love an honeſt and a well affected minde, that ſeeketh after Truth ſimply and plainly, not to go about with fantaſies and cheating tricks.

Of the finiſhing of the Law.

Rom. 8.

St *Paul* ſaith, *What the Law could not do, in that it was weak through the fleſh, God ſending His own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh: That the righteouſneſs of the Law might bee fulfilled in us*, &c. That is, (ſaid *Luther*) Chriſt is the ſumm of all, Hee is the right, the pure meaning and Contents of the Law: Whoſo hath Chriſt, the ſame hath rightly fulfilled the Law. But to take away the Law altogether, (whenas it ſticketh in nature, and is naturally written in our hearts, and born upon us) the ſame is a thing unpoſſible and againſt God. And whereas the Law

of

of nature is somwhat darker, and speaketh in general onely of works; therefore *Moses* and the holie Ghost more plain and clearly do declare and expound it, and, *in specie*, do shew the same, by nominating those works which God will have us to do, and to leav undon. From hence Christ also saith, *I am not com to take away the Law.* Wee should willingly (said *Luther*) give that person great, nay, royal Entertainment in this world, which could bring that to pass, and could make it good, that *Moses* through Christ is taken quite away. O then wee should quickly see what a fine kinde of life there would bee in the world! But, God forbid, and keep us from such errors, and suffer us not to live to see the same.

The caus that I (said *Luther*) at the first so harshly spake and wrote against the Law was this, The Christian Church was altogether laden and over-heaped with manifold superstitions and falf believings; and Christ was altogether darkned and buried. Therefore I was desirous (through God's Grace, and the Word of the Gospel) to deliver and free good and godly hearts from such tormenting of Consciences: but I never rejected the Law. *Luther's* felling of the Law.

How the Law is fulfilled.

THrough the Gift or Presen, (said *Luther*) that is, through the holie Ghost true Christians do begin to fulfill the Law. To conclude, the Law is fulfilled through Grace and Remission of sins.

That the preaching of the Law and Gospel is necessarie.

WEe must preach the Law (said *Luther*) for the sakes of the evil and wicked, but for the most part and commonly, it lighteth upon the good and godlie, which (although they need it not, but onely so far as may concern the old *Adam*, flesh and bloud, do notwithstanding accept thereof.

The preaching of the Gospel wee must have for the sakes of the good and godlie, yet it falleth and lighteth among the wicked and ungodlie, which take it most upon them, whenas it is nothing profitable unto them; for they abuse it, and thereby are made secure: It is even as when it raineth in the water, or in a wilde wilderness, and in the mean space the good and fruitfull Pastures and Grounds are parched and dried up.

Touching S^t^ Austin's *opinion, of beeing justified by the* Law.

THe opinion of S^t^ *Austin* is, (said *Luther*) that the Law, which through humane strength, natural understanding and wisdom is fulfilled, justifieth not, (like as the works which were don according to the law of nature did not justifie the Gentiles) but when the holie Ghost cometh thereto, as then (as S^t^ *Austin* meaneth) the works of the Law do justifie.

But (said *Luther*) by S^t^ *Austin's* leav, I saie, That although it were possible (as it is altogether unpossible) that a humane Creature through the power of the holie Ghost, in every particular did fulfill and satisfie the Law, yet notwithstanding hee were in the sight of God not justified thereby, but must call nevertheless upon God's Grace and Mercie. For God hath decreed, that mankinde shall bee saved, not by the Law but through Christ. No works can quiet the Consience, nor settle the same at rest and peace; Otherwise Christ had not been sensible of sorrow and heavines in the spirit, if by the Law Hee had not been pressed and terrified, under which Hee made Himself subject for our sakes.

Whether wee ſhould preach onely of God's Grace and Mercie, or not?

To preach according as occaſion ſerveth.

Philip Melanchthon demanded of *Luther*, Whether the opinion of *Calixtus* were to bee approved of, namely, that continually the Goſpel of God's Grace ought to bee preached? For thereby, doubtleſs, (ſaid *Melanchthon*) people would grow worſ and worſ. *Luther* anſwered him and ſaid, Wee muſt preach *Gratiam* notwithſtanding, becauſ Chriſt hath commanded it. And although wee long, and often preach of Grace, yet when people are at the point of death, they know but little thereof. It neerly concerneth God's honor to preach of Grace, and although people are made worſ thereby, yet wee muſt not leav God's Word unpreached. But after that, then wee diligently drive on alſo with the Ten Commandements in due time and place.

Nota bene.

The ungodlie (ſaid *Luther*) out of the Goſpel do ſuck onely a carnal Freedom, and becom worſ thereby; therefore not the Goſpel, but the Law belongeth to them. Even as, when my little ſon *John* offendeth, if as then I ſhould not whip him, but call him to the Table unto mee, and give him Sugar and Plums: thereby indeed I ſhould make him worſ, yea, ſhould quite ſpoil him.

God's cool walking-place.

The Goſpel is like a freſh, milde, and cool aër in the extreameſt heat in Summer-time, that is, a ſolace and comfort in the anguiſh of the Conſcience; not in the time of Winter, when it is cold enough already, that is, in the time of peace, when people are ſecure, and intend to bee juſtified by their works.

But as this heat is made and procured by the Sun, ſo likewiſe the terrifying of the Conſcience muſt bee made and procured by the preaching of the Law, to the end wee may conſider and know, that wee have offended and tranſgreſſed, not againſt the Laws of men, but againſt the Laws of God. And likewiſe the celeſtial refreſhing Aër (which muſt raiſ up the Conſcience again) muſt quicken and comfort the ſame, not through the comfort of any humane works and deſerts, but through the preaching of the Goſpel.

The State and Condition of good works. *Tit.* 3.

Now (ſaid *Luther*) when in this manner the ſtrength is refreſhed and quickned again by the cool Aër of the Goſpel; as then wee muſt not bee idle, lie down and ſnore, that is, when our Conſciences are ſettled in peace, quieted and comforted through God's Spirit, then wee muſt ſhew alſo and approve our Faith by ſuch good works which God hath commanded. But ſo long as wee live in this vale of miſerie, wee ſhall bee plagued and vexed with Flies, with Beetles, and with Vermin, &c: that is, with the Divel, with the World, and with our own Fleſh; yet, wee muſt preſs through, and not ſuffer our ſelvs to recoil.

That the Goſpel hath delivered us from the Popes Idolatrie, Superſtition, and from his innumerable blaſphemies.

The goodneſs of our Saviour Chriſt in this our time.

IN what great darkneſs and falſ believing, in the Traditions and Ordinances of men, wee have lived, (ſaid *Luther*), and how with ſo innumerable many of ſundrie ſorts of conflicts in the Conſciences wee have been ſnared, confounded and captivated in Popedom, the ſame is yet witneſſed by the Books of the Papiſts, and many people now living. From all which ſnares and horrors wee are now delivered and freed by Jeſus Chriſt and His Goſpel, and are called to the true Righteouſneſs of Faith; inſomuch that with good and peaceable Conſciences wee now believ in God the Father, wee truſt in Him, and have juſt cauſ to boaſt, that wee have ſure and certain Remiſſion of our ſins through the bitter paſſion and death of Chriſt Jeſus, full dearly bought and purchaſed. Who is able to extol and ſufficiently to prais theſe Treaſures of the Conſciences, which every where are founded out, ſpread abroad, offered and preſented meerly by Grace? Wee are now (ſaid *Luther*) conquerors of ſin, of the Law, of death and of the Divel, and alſo wee are now freed and delivered from all humane traditions. If wee would think of and conſider the tyrannie and torments but onely of the private or auricular Confeſſion, (which is but one of the leaſt Freedoms) then wee neither could nor might any waie ſhew our ſelvs ſufficiently thankful to the Goſpel for looſing us out of that one ſnare. In the time when Popedom ſtood and flouriſhed among

among us, then every King would willingly have given Ten hundred thousands of Gilders, a Prince one hundred thousand, a Nobleman one thousand, a Gentleman one hundred, a Citizen and Countrie-man, twentie or ten, that they might have been freed from that tyrannie. But now seeing such freedom is obteined, for nothing, by Grace; it is regarded by no man, neither give wee so much as thanks to God for the same, but wee all are worse then wee were before. The Gospel bringeth Freedom also, (said *Luther*) both to the Papists, and to the *Waldenses*, or the *Hussites*, (as they are called) in *Bohemia* and *Moravia*, but they abuse the same, are unthankful, as wee all bee.

Of the difference of the Law and Gospel.

THe Old Testament (said *Luther*) chiefly is a Law-book, which teacheth what wee should do, or not do; and therewithall it sheweth Examples and Acts, how such Laws are observed and transgressed. But over and besides the Law, there are notwithstanding certain Promisses and Sentences of Grace, whereby the holie Patriarks and Prophets (as wee are) were preserved. But the New Testament is a Book, wherein is written the Gospel of God's Promisses, and besides also, the Acts of those that believed therein, and that did not believ. And it is nothing elss, but an open and a publick preaching and declaration of Christ, set down in the Sentences of the Old Testament, and accomplished by Christ. And (said *Luther*) like as the proper and chief Doctrine of the New Testament is Grace and Peace, through the forgivenes of sins declared in Christ. Even so, the proper and chief Doctrine of the Old Testament is, to teach the Law, to discover sins, and it requireth goodnes and obedience.

Rom. 1. Ex fide, &c.

Hereat S. *Paul* and the other Apostles aim in their Salutations.

Wee must take good heed, (said *Luther*) that out of Christ, wee make not a *Moses*; nor a Law out of the Gospel, as hitherto hath been don. For the Gospel properly requireth not our works, that thereby wee should becom justified and saved; nay, the Gospel flatly condemneth such works. But it requireth Faith in Christ, that Hee for us hath overcom sin, death and hell, hath made us righteous, and saved us, insomuch that now wee may with boldnes take His death and victorie upon us, as if wee our selvs had suffered and don it. But whereas Christ, and also S. *Peter* and *Paul* in the Gospel do give many Commandements and Doctrines, and do expound the Law, the same wee must account of, as of all the other works and benefits of Christ. And as to know His Works and Actions, is not yet rightly to know the Gospel, (for thereby wee know not as yet that Hee hath overcom sin, death and the Divel); Even so likewise, it is not as yet to know the Gospel, when wee know such Doctrine and Commandements, but when the voice soundeth, which saith, Christ is thine own with Life, with Doctrine, with Works, Death, Resurrection, and with all what Hee hath, doth, and may do. By this wee see (said *Luther*) that Hee presseth and forceth not, but friendly teacheth, and saith, *Blessed are the poor*, &c. *Com to Mee all yee that are wearie and heavie laden*, &c. And the Apostles use these words, *I admonish, I exhort, I praie*, &c. insomuch as wee see in every place, that the Gospel is not a Law-book, but a direct milde preaching of Christ's benefits, shewed and given to bee our own, if wee believ. But on the contrarie, *Moses* in his Law-books presseth, fretteth, threatneth, striketh and horribly reproveth; for hee is a Law-writer and a fierce driver thereof.

The proper definition of the Gospel.

Evangelical sound.

From hence it proceedeth (said *Luther*) that no Law is given to the Faithful, whereby they becom justified before God, as S. *Paul* saith, becaus they are already justified and saved by Faith; the Law for them is not needful, but they shew and approve such their faith by works, they confess and teach the Gospel before people freely and undauntedly, and thereon do set up and venture their lives; and whatsoëver they do or take in hand, the same they direct to the good and profit of the Neighbors, to help them, according as they see and believ, that Christ hath don the like for them, and so do follow Christ's Example. For (said *Luther*) where Works and Love do not break through and and appear, there Faith is not perfect, but either is extinguished, or elss is but drawn out of a self feigned imagination, a conceit and cogitation, as in these our times many such weening spirits are found among us, there the Gospel as yet taketh no hold, neither by such is Christ rightly known.

Christians exercise. 1 *Tim.* 4.

Wee

Heavens heighth above the Earth. *Pſal.* 103.

Wee muſt in this ſort make a true diſtinction, namely, Wee muſt place the Goſpel up and above in Heaven, and leav the Law here below on earth; wee muſt take and receiv the righteouſneſs of the Goſpel, and muſt hold a heavenlie and a divine righteouſneſs. On the contrarie, wee muſt value the righteouſneſs of the Law, an earthlie and an humane righteouſneſs, and muſt ſo properly, directly, and diligently ſeparate and part the righteouſneſs of the Goſpel from the righteouſneſs of the Law, even as properly and diligently as God hath ſeparated, parted, and diſtinguiſhed Heaven from Earth, Light from darkneſs, and the Day from the night, &c. in ſuch ſort that the Righteouſneſs of the Goſpel bee the Light and the Day; but the righteouſneſs of the Law darkneſs and night; yea, (ſaid *Luther*) I would wiſh, that wee could ſunder, ſeparate, and part them far further the one from the other. Therefore everie Chriſtian ſhould learn rightly to diſcern the Law and Grace in their hearts, and know how to uſe one from the other, not onely in words, as the Pope and other hereticks do, but in deed and in truth they mingle them together in everie particular, and (as it were) do make thereout a Cake. For they will in no wiſe grant, that onely Faith can juſtifie and ſave us without works. But if that were true, then is Chriſt nothing at all needful nor neceſſarie. From ſuch doctrine God of his mercie bleſs and preſerv mee and everie good Chriſtian.

The Evangelical Law of the Papiſts, and the Deſcription of them.

Theſe two doctrines (Law and Goſpel) are exceeding neceſſarie; wee muſt have them together and drive them throughly, yet with difference and great diſcretion, otherwiſe people will becom either preſumptuous or deſperate, ſpecially when the Divel out of the Goſpel maketh a Law. Therefore *Moſes* exceeding well deſcribeth theſe two Doctrines through the ſimilitude of an upper and a lower Mill-ſtone. The upper ſtone maketh a noiſ and a rumbling, and beateth, which ſignifieth the Law, but God hath well and rightly perpended and hanged it, onely to drive, &c. But the lower ſtone is quiet and reſteth, which ſignifieth the Goſpel. God hath hung the upper ſtone verie fit and conveniently, ſo that it cannot grinde all to powder and in pieces, but hath hanged Grace both on the upper and lower ſtones.

Of the Goſpel's Nature.

Caſſia is like *Cynnamom*, it hath ſtrength to purge and cleanſ the eies; it is good alſo againſt the ſtinging of an Adder. It is alſo a picture of the Goſpel, which expelleth darkneſs and bringeth light again; and is a general Phyſick, which wee ought to make uſe of againſt all the bitings and ſtingings of thoſe poiſoned worms, the Divel, his miniſters and ſervants.

Againſt the Oppoſers of the Law.

Rejecters of the Law.

I Do much condemn (ſaid *Luther*) the *Antinomians*, who, void of all ſhame, reject the Doctrine of the Law, whenas the ſame is both neceſſarie and profitable. But they ſee not the effect, the need, and the fruit thereof.. Therefore in that S^t *Auſtin* did picture the ſtrength, the office and operation of the Law, the ſame was don by a very fit ſimilitude, namely, that it diſcovereth our ſins, and God's wrath againſt ſin, and placeth them in our ſight; moreover, that the Law is not in fault, but our evil and wicked nature and manners, even as a Heap of Lime is ſtill and at quiet, until water bee poured thereon, but as then it beginneth to ſmoke and burneth, not that it is the water's fault, but it is the nature and kinde of the Lime, which will not endure water; but if Oil bee poured upon it, then it lieth ſtill and burneth not: Even ſo it is with the Law and Goſpel. It is an excelling fair ſimilitude.

That S^t Paul *had much trouble with the Jews about the Law.*

S. *Paul's* ſweating in the Combate.

ABout this Argument touching the Righteouſneſs of the Law, S^t *Paul* throughly beſtirred himſelf againſt God's people, as in *Rom.* 9, 10, 11, Chapters hee ſtriveth with powerful Arguments and Grounds; it produced much ſorrow of heart unto him.

The

The Jews argument and ground was this, *Paul* kept the Law at Jeruſalem, therefore (ſaid they) wee muſt alſo keep it. *Anſw.* True it is, *Paul* for a certain time kept the Law, by reaſon of the weak, to win them; but in this our time it is not ſo, neither agreeth it any waie therewith: therefore the Antient Fathers ſaid well; *Diſtinque tempora & concordabis Scripturas*, Diſtinguiſh the times, then may wee eaſily reconcile the Scriptures together.

Of the Jews diſturbances touching the Law.

THe Jews (ſaid *Luther*) were much offended at S^t *Paul*'s preaching, namely, that the Law was now aboliſhed by the coming of the promiſed *Meſſias*; it went to the hearts of the Jews which were jealous of God's honor, it ſtuck in their ſtomachs and touched them neerly. For indeed the Religion, God's Service, Sacrifices, Policie, the Government and the Temple were precious Jewels among that nation, which to bee caſt off in ſuch ſort, was (doubtleſs) a great grief and offenſ to the People. Old Cuſtoms.

I verily believ (ſaid *Luther*) it vexed to the heart the beloved S^t *Paul* himſelf before his converſion, as it is written, *Acts 9.* wee ſee alſo *Romans 9.* that *Paul* was much troubled about the ſame, yea after his converſion.

In this caſe, touching the diſtinguiſhing the Law from the Goſpel, wee muſt utterly expel all humane and natural wiſdom, reaſon and underſtanding, which are arch-enemies to faith, and they are of ſuch a diſpoſition, that, when wee lie in combate againſt ſin and death, as then they faſten not upon Chriſt's Righteouſneſs (for they know not, what that is) but they only depend upon their own Righteouſneſs, or (when they do beſt) upon the Righteouſneſs of the Law.

For, ſo ſoon as humane wiſdom and the Law do conſort together, ſo ſoon hath faith loſt her virginitie and pureneſs. For, nothing is more adverſ and contrarie to faith, then the Law, and humane wiſdom, reaſon and underſtanding, and theſe two (without exceeding great labor and pains taking) can never bee overcom, yet notwithſtanding they muſt bee overcom, if wee intend to bee ſaved.

Now for as much as it is a buſineſs ſo dangerous and amiſs to meddle with the Law, and that ſo ſoon wee get ſuch a great and dangerous fall, as to bee thrown down from heaven into the bottomleſs pit of hell. Therefore truly (ſaid *Luther*) it is very needful, that every Chriſtian moſt diligently doth learn in the exacteſt manner, how to ſeparate and diſtinguiſh theſe two pieces (Law and Goſpel) the one from the other.

This a Chriſtian may well yield unto, that the Law may rule and govern over thy bodie and members, over the old *Adam* which continually ſtirreth in thee, becauſ the reſt of thy ſins do ſtil remain in thy fleſh and blood, (yet for Chriſt's ſake are not imputed to thee) but in any caſe, ſuffer not the Law to rule and govern thy Conſcience: For that Bride and Queen muſt warily bee kept and preſerved pure and undeflowred of the Law, and muſt bee brought and preſented a pure Virgin to her true and onely Bridegroom Chriſt Jeſus, &c. As S^t *Paul* ſpeaketh, *I have eſpouſed you to one Husband,* 2 Cor. 11. *that I may preſent you a chaſte Virgin to Chriſt*, &c.

That all Laws *without Chriſt are mortal.*

WHereas Chriſt is now com and revealed (ſaid *Luther*) the Laws and ceri-monies are becom hurtful and deadly ſinful, yea alſo the Ten Commandments and all other Laws are mortal, if Chriſt cometh not thereto.

Moreover, the Conſcience of a believing Chriſtian muſt not bee ruled and governed by any Law, except only by the Law of the Spirit, which giveth life, by which wee are freed and looſed from the Law of the Letter and of death, and from the works and ſins which it ſturreth up; Not that the Law is evil of it ſelf, but that it cannot help nor ſerv us to obtein the Righteouſneſs which is acceptable to God.

It is (ſaid *Luther*) an exceeding high and great matter, to have a Gracious God. Therfore wee muſt have alſo far another Mediator then *Moſes*, or the Law, or our Free-will,

will, or that Grace which the Sophisters do call the love given of God.

To conclude, wee neither must nor can do any thing at all hereunto, except only that wee take up into our hearts by faith that Treasure, which is Christ, although wee feel our selvs to bee full of sins.

Gal. 3. Wee conclude with S^t *Paul*, that the whole world together with their Laws and Rights (bee they never so needful, also all manner of divine worshipping and humane sanctitie, bee they never so fair and glittering) without faith in Christ, are altogether concluded and remain under sin, death and everlasting damnation.

S^t *Paul* by no means will endure this addition, as to say, Faith with works do justifie, (as our adversaries do allege) but hee speaketh out roundly and plain, and saith, Faith onely justifieth.

That the Law casteth all mankinde (which are without faith) under the curs.

The state of the work-teachers. ALl that are without *Abraham*'s faith are cursed, for it is written, *Cursed is every man that remaineth not in all that is written in this Book of the Law to do the same.* Which sentence S^t *Paul* produceth out of *Moses*, and strongly concludeth, that all such as deal with the works of the Law, meaning thereby to bee justified and saved before God, are under the curs.

Now, if those bee under the curs that go in hand with that Law which was given through *Moses* by God's command: how much more then are those under the curs, that go in hand with other Laws, which are devised by humane wit and understanding, as the Pope's Laws, and such like? Therfore those that intend to flie from that curs, let them seek to obtein the promised blessing, or *Abraham*'s faith, otherwise they must remain under the curs everlastingly.

Against the Patrons of works. The Law is not necessarie to Justification, much less to Salvation, but contrariwise Righteousness, good Works and Salvation are necessarie to the fulfilling of the Law; that is, no man is justified and saved before God through the Law, much less through the works of the Law. But hee, that is justified and saved (which is don only by faith in Christ, who is the end and the fulfiling of the Law, as S^t *Paul* saith) the same as then doth good works, but they are not necessarie nor profitable to Salvation, which already is given and presented unto us meerly by Grace in Christ.

How wee may bee found wise before God.

Psal. 111. HEe that will bee wise in the sight of God, let him begin to learn the Ten Commandments and God's Word, yea to learn Christ aright, as is written, *The fear of the Lord is the beginning of wisdom.*

Of the Curs of the Law.

A Christians burthen. CHrist onely did bear the curs of the Law, there wee shall finde it. Likewise those that have the spiritual blessing, must bear the corporal curs, for, the rightous must suffer much, as the 34^th *Psal.* saith.

The Consciences need and help against the same. When Satan saith in thy heart, God will not pardon thy sins, nor bee gracious unto thee, I pray (said *Luther*) how wilt thou then, as a poor sinner rais up and comfort thy self, especially when other signs of God's wrath besides do beat upon thee, as sickness, povertie, &c. And that thy heart beginneth to preach and say, Behold, here thou lyest in sickness, thou art poor and forsaken of every one, &c. How canst thou as then know, that God is gracious unto thee? then thou must turn thy self to the other side, and say, Well, let it outwardly seem as it will, yea, and although mine own heart far otherwise felt it, yet, I know for certain, that I am Baptized, and through the Sacraments am united one bodie with my Lord and Saviour Christ, I have His Word to witness and to assure mee of the same, which can neither fail nor deceiv mee, for God is true, and performeth what Hee promiseth.

If as then, Satan cometh trowling upon thee with another dart, and saith, O

that

that is nothing, for, many are called, but few are choſen, (which indeed is a heavie temptation, whereon humane reaſon, wiſdom and underſtanding much ſtaggereth) then thou muſt not give way and place thereunto, otherwiſe thou loſeſt this comfort, that thou art baptized, thou applieſt not Baptiſm to thy ſelf, but falleſt from it again, and ſo remaineſt by the great heap, and forgetteſt Chriſt. As it is with them in Popedom, they are alſo called, they have Baptiſm, the Sacraments, and even that Chriſt which wee have, but when it cometh to the point, then they fall from Chriſt to their hoods and works.

But a true Chriſtian, as ſtraight as a line remaineth by Chriſt, and ſaith, Am not I good and godly? neither was S^t *Peter*, yet ſure I am, that Chriſt is both good and godly, whom I have put on in Baptiſm, hee only is my righteouſneſs, hee will ſtand well and ſtifly before God, although I bee a poor ſinner, &c. *Mark 9.*

Thoſe which only do give the honor unto God (ſaid *Luther*) are his choſen; the other do ſaie alſo, God is gracious unto mee, for I hope and will amend and better my ſelf, &c. But the ſame is only a Gallows ſorrow, it proceedeth not from the heart, (although the wicked ſom-times have ſorrow and intend to bee good) they depart from the way, they will deſerv God's grace, which is nothing but a ſelf-imagined and fained Devotion, and Intention which proceedeth out of humane and natural wit and wiſdom, not from the Holie Spirit, Hee muſt onely and alone work upright and true repentance and faith through the word, without which, all is meere Hypocriſie. Thoſe that pertain to the Kingdom of Grace, & è contra.

A Chriſtian ſaith, I know, that through my own abilitie and ſtrength I am able to accompliſh nothing that is good, but the Holy Spirit, onely, muſt prepare and work it in me, I will do what through God's working I am able to do, but Chriſt is the Arch-Biſhop of my ſoul, on him will I depend although I am a poor ſinner. *Meré paſſivum.*

What God's righteouſneſs is, and why the preaching of the Law is neceſſarie againſt the Antinomians.

THis word (God's righteouſneſs) in former time, was a great thunder-clap to my heart (ſaid *Luther*) for when in Popedom I read theſe words, *Deliver me in thy righteouſneſs*, alſo, *in thy truth*, then I thought that righteouſneſs to bee the fearful wrath of God, by which hee puniſhed ſins; I was then an utter enemie to S^t *Paul*, when I read, *the righteouſneſs of God is revealed through the Goſpel.*

But afterwards, when I ſaw how it went and followed one after another, as it is written; *The juſt liveth by his faith*, and when I had read S^t *Auſtine* upon that place, then I was exceeding glad, for I learned and ſaw, that God's righteouſneſs, is his mercie, through which hee valueth and holdeth us juſtified; in this ſort (ſaid *Luther*) was I comforted. Poor unlearned people, like the Chamberlain, *Act.* 8.

But our *Antinomians* and aſſaulters of the Law, will flatter ſecure people, and make them good and godly through this word (Righteouſneſs) when as the world is now grown to ſuch a paſs, that it will not bee afrighted, humbled nor broken with the thunder-claps of the Law, wee muſt now thunder and lighten with the Law, by reaſon of the great ſecuritie wherein the moſt part of the vvhole vvorld are drovvned. Embracers of Epicuriſm.

The Nobilitie, the Gentrie, Citizens and Farmers, &c. are novv become ſo haughtie and ungodly, that they regard no Miniſters nor Preachers, and (ſaid *Luther*) if vvee vvere not holpen ſomvvhat by great Princes and perſons, vvee could not long ſubſiſt, therefore *Iſaiah* ſaith vvell, *And Kings ſhall bee their Nurſes, &c.*

CHAP. XIII.

THAT ONLY FAITH IN CHRIST juſtifieth before GOD.

Whether a man bee juſtified and accepted before God firſt, through faith, but afterwards is accompliſhed by works?

(Said *Luther*) anſwer thereunto thus, A Creature which already is creäted, it cannot bee ſaid of the ſame, that it ſhall bee creäted, ſeeing it is creäted already. Even ſo, one that is juſtified already, of him it cannot bee ſaid, that hee ſhall bee juſtified, becauſ hee is juſtified already.

As ſom did ſtrive, and ſtill do hold.

It were ſenſleſsly ſpoken to ſaie, Wee are at the firſt juſtified by faith, but afterwards, Juſtification muſt bee finiſhed and ſettled by works. Theſe words (namely, *The Righteous man is a new Creature of God, and is called the firſt-born of his Creatures*) do ſtop the mouths of all mankinde. Therefore it followeth, that our works help nothing to juſtification. For *our*, or, the *works of the Law*, do not make us new creatures of God, but, as God onely hath begun to make us new creatures by faith, ſo doth hee alſo continue, end, and finiſh it.

Epheſ. 2.

Wee are creäted in Chriſt Jeſus to good works, therefore works neither make, nor creäte us, otherwiſe wee were not God's creatures, but (as they ſaie concerning this point) wee ſhould bee the creatures of our works. And although our works make us not their creatures (as they cannot) yet (according to their meaning) they force God to do ſo.

All manner of Evaſions taken away.

If the beginning of a new Creature bee without the works of the Law, then alſo is both the middle and the end; otherwiſe theſe three, beginning, middle, and end, were not one manner of Creature nor of one Creätor, nor of one Generation, but an uglie monſter creäted partly without works, partly for the works ſake; and God, who is moved without works to begin, ſhould bee moved through works to accompliſh that which hee hath begun. But the faithful, or the juſt, are born of God, works bear no creature (but God onely) therefore works juſtifie not.

Joh. 1.

Of Philip Melanchthon's *diſputations held onely with* Luther, *about the Article of Juſtification*, Anno 1536.

This was botched in again afterwards in the *Lipſian* decree or *Interim*.

Philip Melanchthon ſaid to *Luther*, The opinion of S^t *Auſtine* of juſtification (as it ſeemeth) was more pertinent, fit, and convenient when hee diſputed not, then it was when hee uſed to ſpeak and diſpute; for thus hee ſaith, Wee ought to cenſure or hold, that wee are juſtified by faith, that is, by our Regeneration, or by beeing made new Creatures. Now if it bee ſo, then wee are not juſtified onely by faith, but by all the gifts and virtues of God given unto us. That is S^t *Auſtins* opinion. From hence cometh alſo that *Gratia gratum faciens* of the School Divines, Grace which maketh accepted. They allege alſo that Love is the ſame Grace that maketh us acceptable before God. Now what is your opinion, (*Sir*) do you hold, that a man is juſtified by this Regeneration, as is S^t *Auſtin's* opinion?

Declaration altogether without craft.

Luther anſwered, and ſaid, I hold this, and am certain, that the true meaning of the Goſpel, and of the Apoſtles is, that wee are juſtified before God *Gratis*, for nothing, onely by God's meer mercie, wherewith and by reaſon whereof, hee imputeth righteouſneſs unto us in Chriſt.

of

Of Melancthon's *replie to* Luther *by waie of opposition.*

I Hold not (said *Melancthon*) that a humane Creature is justified onely by God's mercie; my Reason, Our Righteousnes, which is a good Conscience, is needful by reason of works: Or, will you not grant to saie, Man is justified *principaliter*, principally, by faith; *minùs principaliter* (in the least measure) by works? yet, in such sort, that faith bee named Expectation, and that the same Expectation certainly remaining, may bee so understood, that the fulfilling of the Law is not required, but that faith giveth supplie to that which in the Law is wanting. You will permit, that there are two sorts of Righteousnesses needful before God, namely, of Faith, and the other of a good Conscience, in which Faith supplieth what in the Law is wanting; which is nothing elſ then to saie, A man is justified not onely by Faith. For to bee justified you never understood (as *Austin*) to bee from the beginning of the Regeneration. *Austin* holdeth nor, that a man is saved meerly for nothing, but is saved by reason of the virtues which are given unto him. I desire your grave opinion touching this of *Austin:* for his opinion of deserts is directly opposite to your meaning, yet hee taketh not deserts away, but onely of the ungodly. *Nota bene.*

Luther's *answer to this Replie.*

I hold (said *Luther*) that a man is, will bee, and remaineth justified (or the person justified) onely by God's mercie; for that is the compleat Righteousnes which is placed against God's wrath, sin and death, and which devoureth all, which maketh a humane Creature directly holie and innocent, as were hee altogether without sin. For in that God imputeth Righteousnes to Mankinde *Gratis*, for nothing, the same suffereth no sin to remain: as *John* saith, *Whoso is born of God sinneth not:* for to bee born of God, and to bee a sinner, the same is contrarie the one to the other. *Joh. 1. 3.*

According to this Righteousnes of Faith, a man is named justified, and not in the behalf of his works or fruits which God requireth, recompenceth, or rewardeth; the same (said *Luther*) do I call, an external or an outward Righteousnes, a Righteousnes of works, which in this flesh and life neither may nor can bee pure nor holie.

Therefore it taketh away neither sin nor death, neither is it able to resist them, but onely it shunneth future and great sins.

Of further and more rich Expositions and Answers of Luther *concerning* Melancthon's *Questions propounded unto him.*

I ask (said *Melancthon*) touching S^t *Paul* (Regenerated) where through (after hee by water and the spirit was regenerated) hee became justified thence forward, that is, was accepted?

Luther's *Answer.*

For none other cauſ, but onely by reason of the same Regeneration by Faith, through which hee became justified, and remaineth justified everlastingly. *1 Pet. 1.*

Of Melancth. *second Question.*

Was hee justified onely by reason of God's mercie? or (principally) by reason of the mercie, and (in the least part) by reason of his works and virtues? *Nota bene.*

Luther's *Answer.*

No, (said *Luther*) but the virtues and works were valued by God to bee good and upright for the sake of S^t *Paul*'s person, who was justified. Like as a work is pleasing or displeasing, good or evil, for the person's sake that performeth it. As also is spoken thereof in *Terence.* For (said *Luther*) a good work don by an evil person, hath no respect by men, neither is it acceptable. Regard to the person.

Of Melancthon's *third Interlocution.*

It seemeth (said *Melancthon*) that *Paul* was not justified onely by mercie. For your

Hitting *A.* and *M.* in the teeth.

ſelf teacheth, that the Righteouſneſs of works is neceſſarie, yea, and thereto before God. And *Paul* (who believed and did good works) pleaſed God; but if hee had not don them, then hee would not have pleaſed God. Therefore our Righteouſneſs (if no more) is a little piece of the cauſ, that wee becom juſtified before God.

Of Luther's *Anſwer.*

Propertie: neceſſitie.

It is neceſſarie (ſaid *Luther*) but not out of need or compulſion of the Law, but out of the neceſſitie of a willing minde, which followeth without all Let or Hinderance. As the Sun of neceſſitie ſhineth, if otherwiſe it bee a Sun, not by reaſon of any Law, but by Nature, or (as I may ſaie) by reaſon of the immutabilitie, for thereunto it is creäted, of purpoſe to ſhine.

Even ſo one that is juſtified and regenerated doth good works, not by reaſon of any Law, or by compulſion (for no Law is given to one that is juſtified) but out of unchangeable neceſſitie. Moreover, S^t *Paul* ſaith, *Wee are God's work-manſhip, creäted in Chriſt Jeſus to good works*, &c.

Epheſ. 2.

Melanćthon's *fourth Replie.*

Sophiſtical miſconſtruing.

Sadoletus (ſaid *Melanćthon*) laieth therefore the fault in us, in that our Doctrine is againſt our ſelvs in teaching, that wee are juſtified onely by faith, and yet wee ſaie, The Righteouſneſs of works is neceſſarie.

Luther's *Anſwer.*

Proof of good works.

Yea, (ſaid *Luther*) for the Hypocrites and falſ Brethren do make a ſhew, as if they believed, for which cauſ, works are required, to the end, they in their Hypocriſie may bee confounded. Like as *Elias* required works of *Baal*'s Prieſts, and ſaid, *Call upon the Name of your God*, &c. when as *Baal* thereby was confounded; For God in ſuch manner doth nothing by reaſon of neceſſitie, but goodneſs, and yet without the Law.

Melanćthon's *fifth Replie.*

Cauſa ſine qua non.

When you ſaie, Wee are juſtified onely by faith, do you underſtand that (*only*) from the beginning, namely, of the Remiſſion of ſins? Or, is your opinion that *Paul* was regenerated, and pleaſed God (alſo afterwards) not by reaſon of his own obedience or virtues (yet in part) but onely for the ſake of God's mercie?

Luther's *Anſwer.*

From the Beginning, from the Middle, and from the End. The Obedience (as before I ſaid) pleaſed God for *Paul*'s ſake who believed; for otherwiſe, his Obedience had not been pleaſing. And forasmuch as the perſon is juſtified, it is and remaineth juſtified ſo long as faith endureth. Therefore (ſaid *Luther*) this dividing of parts is nothing worth, when wee bring in three ſeveral parts, the Beginning, the Middle, and the End of the Perſons Juſtification. The works therefore do ſhine through the Glaſs of Faith, and for faith's ſake they are acceptable to God, not for the works ſake; otherwiſe the after following works were better and more ſtrong then Faith to juſtifie mankinde; as thoſe which ſhould make one juſtified longer, namely, in the midſt and end of one's life. Even ſo, Faith would juſtifie onely in the beginning, but afterwards, when it is gon away or vaniſhed, then it ſhould leav the Honor to the works, and ſo ſhould becom vain, in that it had left off and ceaſed.

Melanćthon's *ſixth Replie.*

In Latine it is called, *Cauſa partialis.*

Sir! you ſaie, *Paul* was juſtified, that is, was received to everlaſting life, onely for mercie's ſake. Againſt which, I ſaie, if the piece-meal or partial Cauſ, namely, our obedience followeth not; then wee are not ſaved, according to theſe words, *Wo is mee, if I preach not the Goſpel*, 1 Cor. 9.

Luther's

Luther's *Answer.*

No piecing or partial Cauſ (ſaid *Luther*) approacheth thereunto; For Faith is powerful continually without ceaſing; otherwiſe, it is no Faith. Therefore what the works are, or of what value, the ſame they are through the Honor and Power of Faith, which undeniably is the Sun or Sun-beam of this ſhining.

In the time of the *Interim* it was brought in.

Melanct. *ſeventh Replie.*

In *Auſtin* (ſaid *Melancthon*) theſe words (*Solâ fide*) excludeth directly the works.

Luther's *Anſwer.*

Whether it bee ſo or no: Theſe words of *Auſtin* do ſufficiently ſhew, that hee is of our opinion, where hee ſaith, Well may I bee afraid, but I do not therefore deſpair: For I think upon and remember the wounds of the Lord. And further, *in Libro Confeſſionis*, hee ſaith, Wo bee to the life of that humane Creature (bee it never ſo good and worthie of praiſ) that diſ-regardeth God's Mercie.

Miſunderſtanding of Juſtification.

Hereby (ſaid *Luther*) hee ſheweth plainly, that Faith is Active and powerful in the Beginning, Middle, and End, that is, continually. As alſo the *Pſalm* ſaith, *By Thee is forgiveneſs*, &c. Alſo, *Enter not into judgment with thy ſervant*, &c.

Pſal. 103. *Pſal.* 143.

Melanct. *eighth Replie.*

Is this ſaying true, The Righteouſneſs of works is neceſſarie to Salvation?

Nota bene.

Luther's *Anſwer.*

No, (ſaid *Luther*) works do not procure nor obtein Salvation, but they are preſent by and with Faith, which obtaineth Righteouſneſs; as I of neceſſitie muſt bee preſent at my ſalvation. The opinion of *Sadoletus* may bee this, that faith is a work required by God's Laws, as Love, Obedience, Chaſtitie, &c. Therefore, hee that believeth hath fulfilled the firſt part of the Law, and ſo hath a beginning to Righteouſneſs, but when this beginning is preſent, then other works are required which are commanded in the Law, which muſt bee don after and beſides Faith.

Hereby wee ſee (ſaid *Luther*) that *Sadoletus* underſtandeth nothing in this Caſe: for if Faith were a commanded work, then his opinion were right, and faith in that ſort would regenerate one in the beginning, as other good works would alſo renew one afterwards.

Hee is not alone, but hath many Aſſiſtants.

But wee ſaie, That Faith is a work of God's Promiſs, or a gift of the holie Spirit; which indeed is neceſſarie to the fulfilling of the Law, but it is not obtained by the Law nor by works. But this preſented gift (Faith) regenerateth one continually without ceaſing; nevertheleſs, the regenerated perſon doth new works; but new works do not make a new perſon. Inſomuch now, wee ſee, that the works of S^t *Paul* were not therefore pleaſing to God, becauſ they were good works, but becauſ they were don by *Paul*, who pleaſed God, which works had not been pleaſing to God, if in caſe *Paul*'s perſon had not been pleaſing to God.

Therefore (ſaid *Luther*) wee can attribute to works in themſelvs no righteouſneſs before God, although they adorn the perſon accidentally, and make illuſtrious by certain and ſure Recompence, but they juſtifie not the perſon: For wee are all juſtified after one kinde of ſort in and by one Chriſt; wee are altogether acceptable and pleaſing according to the perſon; yet one ſtar excelleth another in brightneſs, but God loveth no leſs the ſtar (*Saturnus*) then hee loveth the *Sun* and *Moon*.

Opera per accidens ornant ſidem, ſed non ſunt de ejus ſubſtantiâ.

To conclude, a faithful perſon is a new Creature, a new Tree. Therefore all theſe ſpeeches which in the Law are uſual, belong not to this Caſe: As to ſaie, *A faithful Perſon muſt do good works:* neither were it rightly ſpoken, to ſaie, *The Sun ſhall ſhine: A good Tree ſhall bring forth good Fruit:* or, *Three and ſeven ſhall bee Ten*, &c. For the Sun ſhall not ſhine, but it doth ſhine by nature unbidden, it is thereunto created. Likewiſe, A good Tree bringeth forth good fruit without bidding: Three and ſeven are ten alreadie, and ſhall not bee &c. Inſomuch that wee ſpeak not of what ſhall bee don, but

of what already is don. Except wee would understand it severally, and in this manner. It is a Sun, therefore it must shine; thou art a faithful person, therefore thou must do good works. But this kinde of Language is spoken against a colored Faith or Sun. It were ridiculous to speak so of the upright Faith, or of the true Sun.

Whether those that are justified by faith, do good works of necessitie?

Luther answered and said, No; *First*, becaus *no Law* was or is *made for the righteous*, 1 Tim. 1. whereby it followeth not, that the Righteous must or shall do good works.

All are not good Logicians, which pretend to bee.

Secondly, they do err which speak in this manner, The Righteous must do good works, *Fallacia consequentiæ & consequentis*; for they make out of the necessitie of the caus, or necessitie of the Law, out of the necessitie of the consequence, which alreadie is concluded, they make a necessitie of that which in future shall and must bee, out of the necessitie which is immutable, they make a necessitie of compelling and forcing.

And therefore it is even as unfitly spoken, when they saie, *The righteous shall do good works*, as if they should saie, *God shall do good; The Sun shall shine*, &c. whenas all these do follow by necessitie of the Caus, and by consequence of that which is concluded; or, that I may deliver it more plainly, All these follow by nature and willingly without the commanding of any Law, uncompelled and unforced.

Now in that wee humane Creatures do not know how and what wee ought to do according to the first Creation when *Adam* and *Eve* were created in righteousnes. Therefore God gave the Law, thereby to shew and witnes, that now wee are not the workmanship of God but of the Divel.

Heavenlie Physick for sins sickness.

Moreover, God also sent Christ, who hath delivered and sanctified all that believ in Him, from the curs, insomuch that now they are justified and saved by Faith, &c.

But those sins and offenses which still remain in them (over which all their life time from their hearts they sigh and complain) the same are not imputed unto them for Christ's sake in whom they believ; and do belong to this Article, *I believ the Remission of sins.*

Of a writing sent by Philip Melancthon *to* John Brentius *touching Justification.*

I Have received thy long Letter, and am thereupon much taken with Joie and Gladnes; I praie thee, write often and largely unto mee. I well discern and mark what it is that moveth and vexeth thee concerning Faith, by reason S^t^ Austin's *opinion is yet in thy minde, which is com so far, as that hee meaneth the Righteousnes of humane naturall understanding (bee it never so good) is before God not valued for righteousnes. This his opinion is upright and good. Further, his opinion is, that wee are held for righteous, by reason of the fulfilling of the Law, which the holy Spirit worketh in us; thou also believest that a man is justified by faith; for by faith wee receiv the holie Ghost, and thou believest, that afterwards wee may bee justified by fulfilling of the Law through the assistance of the holy Ghost.*

This opinion setteth and groundeth the fulfilling of the Law upon our pureness or compleatness. The regeneration which the holie Spirit worketh in us, must indeed follow after faith, but wee are thereby not justified before God; therefore, my advice is, that thou look not at all upon the regeneration, nor upon the Law, but have thou regard to the Promisses, and hold for certain, that wee are justified for Christ's sake, that is, wee are acceptable before God, and do finde peace of Conscience, not by reason of this regeneration. For this regeneration is sufficient to nothing; therefore wee are justified onely by faith, and are acceptable before God for Christ's sake; let our Regeneration bee as it can; and although of necessitie it must follow, yet it is not able to settle the Conscience in peace. Neither doth Love (which is the fulfilling of the Law) justifie, but *onely* faith; not that faith is compleat in us, but that it fastneth Christ, of whom wee take hold only by Faith. *Austin* (said *Melancthon*) obteined not sufficiently the opinion of S^t^ *Paul*, although hee shot nearer therat then School-Divines. But I do produce *Austin* oftentimes in my writings, becaus hee hath by all men a great repute and esteem, but hee doth not sufficiently declare the righteousnes of Faith.

This *Sola* is afterwards cashiered.

Believ

Believ mee, loving *Brentius*, about the righteousnes of Faith there is a great, yea, and thereto a dark dissention and hate, which thou as then wilt rightly understand, when in every particular thou removest the Law out of thy sight and the fulfilling of the same, which *Austin* highly exalteth, and directest thy minde onely to the bare Promis, and holdest sure and certain, that wee are justified for Christ's sake, that is, wee are accepted, and do finde peace.

This is the right meaning, which declareth Christ's honor and highly the same extolleth, and which unmeasurably raiseth up and comforteth the Consciences. Indeed I undertook to shew and make the same cleer in the *Apologie*, but it was not convenient, by reason of the adversaries, which construe and expound every thing in the worst sens; howsoëver I shewed even this my opinion clear and plainly, as I now write to thee. I would fain know when the Conscience would bee settled in peace and hope, if it should hold, that wee are held justified before God first as then, when the Regeneration in us is compleat? What were that elss, but to bee justified by the Law, and not through the promis meerly *Gratis*? The Consequence of this Doctrine.

I said above, If the Righteousnes (as wee are Righteous before God) bee attributed to Love, then it is attributed to our works, (I mean here, the works which the Holie Spirit doth, or worketh): In like manner, that faith onely justifieth, not becaus it is a new work of the Holie Spirit in us, but becaus it taketh hold on God's mercie given and offered unto us in Christ, and with joy and gladnes receiveth the same, for whose sake wee are accepted, and not for the sake of the Gifts of the Spirit in us. Thou wilt easily understand this case, when thou departest from the opinion and meaning of *Austin*; and I hope also, that our Apologie will fit and help thee thereunto, although as yet I speak weakly and in fear, touching so waightie a busines which cannot bee rightly understood without combate in the Conscience. People in every particular must hear the preaching of the Law and of Repentance, yet notwithstanding in the mean time, that this opinion of the Gospel bee not shut up in silence, I praie thee, write again unto mee, what thou holdest of this my writing and also of my Apologie, and shew mee, if at this time thou art sufficiently answered upon thy Questions: farewel. The cauf of faith's saving.

Philip Melanchon.

Of Luther's *Addition to the foresaid* Melanchon's *writing.*

AND I, my Loving *Brentius*, to the end I may the better understand this case, do use to think in this manner, namely, as if in my heart were no Qualitie or Virtue at all, which is called Faith, and Love, (as the Sophists do speak and dream thereof) but I set all on Christ, and saie, My *Formalis Justitia*, that is, my sure, my constant and Compleat Righteousnes (in which is no want nor failing, but is, as before God it ought to bee) is Christ my Lord and Saviour. To the end in such sort I may make my self free, and may work my self out of the sight of the Law and of works, yea, also, out of the sight of that Christ, who seemeth and by mee is understood to bee (as it were) either a Teacher, or a Giver, I saie, I will not know such a Christ, but I will have, that Christ himself is my Gift and Doctrine, and that in him I have all, as hee saith, *I am the Waie, the Truth, and the Life.* Hee saith not, I shew or give the Waie, the Truth, and the Life, as if hee wrought in mee, and nevertheles were out of me otherwhere: No, I will none of that, but hee shall bee in mee, in mee hee shall remain, speak, &c. To the end there bee in him (in Christ) the Righteousnes which is acceptable before God. Farewel. Christ. 2 *Cor.* 5.

Martin Luther.

Of the Nature of Faith.

IT is unposible (said *Luther*) that a Papist should understand this Article, *I believ the forgiveness of sins.* For the Papists are drowned in their Cogitations (as I also was among them) of the cleaving to, or adherent Righteousnes.

For great Pride and Humilitie.

The Scripture nameth the faithful, a people of God's Saints. It is ſin and ſhame (ſaid *Luther*) that wee ſhould forget this glorious and comfortable Name and Title. From hence it is, that the Papiſts are ſuch upright ſinners, they will not bee ſinners; and again, they will neither bee holie, nor held ſo to bee. And in this ſort it goeth on both ſides with them untoward and croſslie; inſomuch that they neither believ the Goſpel which comforteth, nor the Law which puniſheth.

But here one may ſaie, The ſins which daily wee commit, do offend and anger God; How then can wee bee holie? *Anſw.* A mother's Love to her Childe is much ſtronger then are the Excrements and ſcurff thereof. Even ſo, God's Love towards us is far ſtronger then our filthineſs and uncleanneſs. Therefore although wee bee ſinners, yet wee loſe not thereby the Childe-hood, neither do wee fall from Grace by reaſon of our ſins.

Yea, may one ſaie again, Wee ſin without ceaſing, and where ſin is, there the holie Spirit is not: therefore wee are not holie, becauſ the holie Spirit is not in us, who maketh holie. *Anſwer.* The Text ſaith plainly, *The holie Ghoſt ſhall glorifie mee*, &c. Now where Chriſt is, there is the holie Spirit. Now Chriſt is in the faithful (although they have and feel ſins, do confeſs the ſame, and with ſorrow of heart do complain thereover) therefore ſins do not ſeparate Chriſt from thoſe that believ.

Joh. 16.

Helpleſs idolatrie.

The God of the Turks helpeth no longer nor further, (as they think) then when they bee good and godlie people (in like manner alſo the God of the Papiſts.) But when Turk and Papiſt begin to feel their ſins and unworthineſs (as in times of trials and temptations is don, or in death's need) then they tremble and deſpair. This is the Faith of the Pope and of the Turk.

But a true Chriſtian faith, *I believ in Jeſus Chriſt my Lord and Saviour*, who gave Himſelf for my ſins, and is at God's right hand, and intercedeth for mee: Fall I into ſin (as alas! oftentimes I do) ſo am I ſorrie for it, I riſe again and am an enemie unto ſin, &c.

Inſomuch now that wee plainly ſee, that the true Chriſtian Faith is far different from the faith and religion of the Pope and Turk.

Humane ſtrength and nature is not able to accompliſh this true Chriſtian Faith without the Holie Spirit. It can nor will no further then to foot and take its refuge to own deſerts and good works.

But hee that can ſaie, I am a Childe of God through Chriſt who is my Righteouſneſs, and deſpaireth not, although hee bee deſtitute of good works, (as it alwaies faileth us thereon) hee believeth rightly. But Grace is ſo great, that it amazeth an humane Creature, and is very difficult to bee believed. Inſomuch that Faith giveth the honor to God, that Hee can and will perform what Hee promiſeth, namely, that Hee maketh ſinners righteous. *Rom.* 4.

Againſt unexperienced and Epicures.

It is an exceeding hard matter to believ, that God is merciful unto us for the ſake of Chriſt. O! mans heart is too ſtraight and narrow to entertein the ſame, neither can it eaſily take hold thereof.

As I was a young man (ſaid *Luther*) at *Eiſleben*, I went with the reſt in Proceſſion on the Daie of *Corpus Chriſti*, and had on mee my Prieſts Attire, it happened, that I was in ſuch ſort affrighted before the Sacrament which Doctor *Staupitz* carried, that my ſweat brake out, beeing in ſo great an Anguiſh that I thought I ſhould have fallen down ſtark dead. Now when the Proceſſion was ended, I confeſſed and opened my grief to Doctor *Staupitz*, hee ſaid, O, your thoughts are not Chriſts. Theſe words I received with joy, and they were very comfortable unto mee.

F. W.

But is it not to bee lamented, that wee are ſo wavering and weak in Faith? Chriſt giveth Himſelf unto us with all that Hee is and hath; Hee offereth unto us His celeſtial everlaſting wealth, as His Grace, Remiſſion of ſins, Eternal Righteouſneſs, Life and Salvation: Hee nameth us His Brethren and Co-heirs; yet nevertheleſs wee are in time of neceſſitie affrighted and do flie from Him, when wee have moſt need of His help and comfort.

This putteth mee in minde (ſaid *Luther*) of a paſſage that happened in my youth time, namely, In the time of Shrovetide, (as was uſual) my ſelf and another Boie went about

about to sing before people's doors for Puddings. a certain Townsman merrily disposed, came towards us (one daie) crying aloud, What will these whoreson Boies? and with such words hee ran towards us, having in his hand two Puddings, which hee offered unto us. But wee, beeing scared at his first feigned Gesture in running and calling, ran and flew from him, who, in truth, meant us no harm, but intended to do us good. And in that hee might not fail of his good purpose, hee called with a milde voice unto us, insomuch that at last, wee turned unto him and received his Puddings.

Even thus do wee carrie our selvs towards our loving Lord God, who spared not his onely Son, but gave Him for us, and with him hath given us all things; yet notwithstanding, wee flie from him and think, Hee is not our gracious God, but a severe and stern Judg.

Of the Children's Faith.

THe little Children (said *Luther*) do stand in the best Terms with God Almightie concerning their Lives and Faith. Wee old doting fools do torment our selvs and have sorrow of heart with our disputings touching the Word, whether it bee true or not: How can it bee possible? &c. But the Children with simple pure faith do hold the same to bee certain and true, without all doubting.

Now if wee intend to bee saved, wee must according to their Example give our selvs onely to the Word. But the wicked and craftie spirit, before wee bee aware, can master-like draw the same away from us, by presenting new dealings and business to keep us in Action. Therefore best it were for us soon to die, and to bee covered over with shovels.

The loving Children do live innocently, they know of no sins, they are without malice, wrath, covetousnes, misbelief, &c. Therefore they are merrie and possess a good Conscience, they fear no danger, whether wars, pestilence, or death. They will take an Apple rather then a Crown: What they hear concerning Christ, of the life to com, &c, the same do they believ simply and plainly, and prattle merrily thereof. From whence Christ speaketh unto us old ones earnestly to follow their Examples, where hee saith, *Whosoever shall not receiv the Kingdom of God as a little Childe shall in no wise enter therein.* For the Children believ aright, and Christ loveth them with their childish sports. On the contrarie, Hee is an enemie to the wisdom of the world, *Matth.* 11.

Children beloved of God.

Mark 10.

Of the Nature of a right Faith.

THe Nature of an upright and true Faith (which holdeth it self onely to Christ) is, not much to dispute, Whether thou hast don many good works whereby thou mightest bee saved? Or, whether thou hast committed many sins whereby thou maist bee damned? But it concludeth in most simple and plain sort for certain; that although thou hast don many good works, yet therby thou art not righteous before God. And again, although thou hast committed great sins, yet that thereby thou art not damned.

But (said *Luther*) I will herewith not dishonor nor blaspheme good works, much less will I applaud sin. But this, I saie, Hee that will stand before the Judgment seat of God, and will bee found a Childe of Grace, hee shall and must onely and diligently have regard, how hee may keep and take hold on Christ through faith, lest Christ bee made unprofitable unto him, in that hee relieth upon the Law, to bee justified and saved thereby.

Against the imputations of the Papists, and others.

Who are the upright Saints?

UPright and true Saints are all the Servants of the Church, temporal Princes and Magistrates, Parents, Children, Masters and Mistresses of Families, hous-servants, and what state and calling elsf, which of God is instituted and ordained, who first of all do hold and believ, that Christ is their wisdom, their Righteousnes, Sanctification and

and Redemption, and who afterwards do perform in their Vocations, what God commandeth and laieth upon them, and do abſtein from the luſts and ſins of the fleſh.

But inaſmuch as all are not alike ſtrong, and that in ſom ſtill manie faults, weakneſſes and offenſes are ſeen and found, the ſame doth neither hurt nor hinder them of their Sanctification, ſo far forth, as they ſin not of evil purpoſe and premeditation, but onely out of weakneſs. For a Chriſtian indeed doth feel the luſts of the fleſh, but hee reſiſteth them from beeing accompliſhed; and although now and then hee doth overſee, ſtumble and fall into ſin, yet it is forgiven him, when hee riſeth again, and holdeth himſelf on Chriſt, who will not, *That the loſt ſheep bee hunted away, but muſt bee ſought after.* Luke 15. Ezek. 34.

Of Queſtions anſwered by LUTHER.

WHy do Chriſtians make uſe of their natural wiſdom and underſtanding, ſeeing the ſame muſt bee ſhut up and don aſide in matters concerning Faith, as beeing ſuch, which not onely underſtandeth not the ſame, but alſo is and ſtriveth againſt it; therefore it is in an upright, good and godlie Chriſtian nothing worth; nay, it rather hindereth.

Anſw. The natural wiſdom of an humane creature (ſaid *Luther*) in matter of Faith (until hee bee regenerated and born anew) is altogether darkneſs, it knoweth and underſtandeth nothing in divine cauſes. But in a faithful perſon (which is regenerate and enlightned by the holie Spirit through the Word) it is a fair and glorious inſtrument and workmanſhip of God: For even as all God's gifts, natural inſtruments and expert faculties are hurtful to the ungodlie; even ſo are they wholſom and ſaving to the good and godlie. Natural wiſdom, eloquence, languages, &c. do further and ſerv Faith, when as before they hindered Faith.

The enlightned natural underſtanding, through Faith, receiveth life from Faith; for it was dead, and now is made alive again: Like as our bodies in the light of the daie when it is clear and bright, are better diſpoſed and more ſafe, alſo do riſe more readily, do move, go, ſtir, &c. then they do in the dark night; even ſo it is with natural humane reaſon and underſtanding, which now reſiſteth and ſtriveth no more ſo hardly againſt Faith, as before it was enlightned it did, but now it rather furthereth and advanceth Faith.

Regenerated Creatures by God.

Likewiſe alſo the Tongue, which before blaſphemed God, now laudeth, extolleth and praiſeth GOD and his Grace: Like as my Tongue (ſaid *Luther*) is now another manner of Tongue then it was before in Popedom, now it is enlightned. This is the Regeneration which is don by the Holie Ghoſt through the Word, onely in that it is now of another minde.

Rom. 8.

Natural reaſon and underſtanding is ſubject to vanitie, as alſo other creatures of God are, namely, to foolerie; but Faith ſeparateth vanitie from the eſſence or ſubſtance.

David made uſe of bows, ſwords and other weapons, and ſaith, *I relie not upon my Bow*, &c. yet hee caſteth them not away.

A ſanctified and an upright Chriſtian likewiſe ſaith, My Wife, my Children, my Art, Wiſdom, my Monie and Wealth do help and avail mee nothing in Heaven; yet I caſt them not away nor reject them, vvhen God beſtovveth ſuch benefits upon mee, but I part and ſeparate the ſubſtance from the vanitie and foolerie which cleaveth thereunto. Gold (ſaid *Luther*) is and remaineth Gold as well when a whore carrieth it about her as an honeſt, good and godlie woman. The bodie of a ſtrumpet is even as well God's Creature, as the bodie of an honeſt Matron, &c. In this manner ought wee to part, to put away and to ſeparate vanitie and foolerie from the thing and ſubſtance, or from the Creature given and of God creâted.

Job 2.

Job knew how to make this ſeparation, when hee onely did reprove his wife. *Thou* (ſaid hee) *ſpeakeſt like one of the fooliſh women*, &c. He ſaith not, Thou ſpeakeſt as a woman which uſeth to fool. Hee ſpared the kinde or the Generation. But this the common people and greateſt ſort cannot do; for they finde fault with and reject the ſubſtance of the Creature, together with the abuſe or vanitie thereof, wherein they do

not

not well; for if the good were not (saie they) then neither would the evil bee. Of this *Aristotle* the heathen speaketh and saith, What is evil cannot bee abused, becaus God hath forbidden to do the same; but that which is good is abused to sin and wickedness against God's Will and Command, who created it good and to bee used.

The Nature of true Faith.

UPright and faithful Christians do alwaies think, they are not faithful nor do believ; and therefore they strive, wrastle, and are diligent without ceasing to keep and to encreas faith. Like as good and artificial workmen do alwaies see and mark, that somthing (yea much) is failing and wanting in their workmanship. But the Paiterers and Botchers do mean and think, that nothing is wanting in what they do and make, but that every thing is well and compleat. Like as the Jews think, they have the Ten Commandements at their fingers End, when as, in truth, they neither learn nor regard them.

That Faith in Christ is a Christian's onely Comfort.

GOd permitteth us (said *Luther*) to dallie and plaie with Apples, Pears, with Nuts, &c. Also Hee giveth us leav to sport with our Children, Wives, and with all his Creatures. But wee must not use to do so with God and with His Majestie, (as wee use to saie) *It is not good dallying with Edg tools.* Our onely Comfort is, I believ in Christ, let us keep but onely that, so shall wee bee and remain well secured against all enemies. *Non paitur ludum, &c.*

Of God's Justice and Righteousnes.

THese words (said *Luther*) God's Justice and Righteousnes heretofore were like horrible Thunder-claps in my Conscience; I was sorely affrighted at hearing of them, and thought, If God bee Just, then surely Hee will punish, &c. But when I began more diligently to consider of those words, then came in my minde this sentence of *Habac. 2. The just liveth by his faith.* Also, *The Righteousnes which is acceptable before God, is revealed without adding of the Law.* Then I was of another minde, and presently thought, If the just shall live by faith, and that the Righteousnes which is acceptable before God shall save all those that believ, then surely those words will not terrifie poor sinners and sorrowful Consciences, but rather will comfort them. In such wise was I refreshed and strengthened, and was assured, that God's Righteousnes is not that wherewith Hee punisheth as a stern Judg, but wherewith Hee justifieth and saveth sinners which do repent. This Art I received onely of the holie Ghost. To encreas in God's Word.

That no man can teach purely and rightly of faith, nor can undervalue or reject the Righteousnes of works, except hee bee well experienced, and hath run through the Pikes.

TRuly (said *Luther*) it is a great and a bold presumption in an humane Creature, that hee dareth to boast and brag of his own proper Righteousnes of faith: It is a very hard matter, that a man should dare to saie, I am the Childe of God, and am comforted and solaced through the unmeasurable Grace and Mercie of my heavenlie Father. I saie (said *Luther*) to do this from the heart, is not in everie man's power. Therefore no man is able to teach pure and rightly touching Faith, nor can vilifie or reject the Righteousnes of works, without sound practice and experience. S^t *Paul* was well exercised in this Art; hee speaketh more basely and vilely of the Law, then any archheretick can speak of the Sacrament of the Altar, of Baptism, or then the Jews have spoken thereof; For hee nameth the Law, an Office of death, of sin and of damnation; yea, hee holdeth all the works of the Law (and what the Law requireth, without Christ) to bee mischievous and base, which *Moses* (if hee had then lived) would doubtless have taken very ill at *Paul*'s hands. It was spoken (according to humane and natural reason, wisdom and understanding) too too scornfully and basely. The boasting of an upright Christian, *Gal. 6.* *Phil. 3.*

That

That Faith is understood only in Trials and Temptations.

1 Pet. 4.5. WIthout Trials and Temptations (ſaid *Luther*) no man knoweth what Faith and the ſtrength thereof is; it is underſtood only in times of trouble and adverſitie. But I mean and ſpeak not here of carnal ſins, which according to their nature do trie and vex the ſanctified, but I mean the ſpiritual Trials and Temptations, which onely ſuch underſtand as have found and felt them.

Of a Chriſtian's Righteouſneſs.

THe Righteouſneſs of a true Chriſtian (which compleatly and fully juſtifieth before God) is only faith in Chriſt. Like as the white Color whiteth a wall, and Fire or Heat maketh water hot.

That Faith ſcorneth Adverſities.

This is now alſo pleaſing to few of ſuch. GOd contemneth and ſcorneth the angrie Princes, as is written in the ſecond *Pſalm.* In like manner, (ſaid *Luther*) ſtout and couragious Chriſtian Preachers, which have Faith, regard nothing at all the anger and raging of the world; For where faith is, there is alſo contemning and deriding (although Satan alſo mocked and derided, when hee ſaid to Chriſt, *Art thou the Son of God?* ſo *command that theſe ſtones bee made bread,* &c. And as the Jews ſaid, *Hee calleth for Elias,* &c.) The flouting and ſcorning of a true and an upright Chriſtian muſt exceed the ſcorning and flouting of the Divel and the Jews, and in deſpight of them muſt keep the Field. Therefore as the Divel hath ſworn our deaths and to caſt us down to hell, even ſo again in ſtead thereof, muſt wee climb over him up into Heaven, and with our feet muſt ſpurn him into hell.

That Faith is tried by the Croſs.

THe Faith of the Croſs (ſaid *Luther*) doth the deed; for faith cannot ſubſiſt without the Croſs. But when the water (as wee uſe to ſaie) runneth above the chin, as then wee ſee what faith's ſtrength is, and what it is able to do. It is not a ſpeculation or an imagined cogitation, but a ſure and certain confidence of the heart in God, and a work of the holie Ghoſt.

Of the ſtrength of Faith.

IF I (ſaid *Luther*) had ſo much Faith as I ſhould have; I would long ſince have beaten and overcom the great Turk, and made other Tyrants to crowch; I have Matth. 21. been well plagued with them, but it faileth mee of Faith; yet, a weak faith is alſo a faith; for God ſaith, *My Grace is ſufficient for thee; in weakneſs I am ſtrong.*

Of what Joſeph *of* Arimathea *did believ touching Chriſt.*

Matth. 17. *Joſeph* of *Arimathea* (ſaid *Luther*) at Jeruſalem, had a faith in Chriſt like as the Apoſtles had, they thought Chriſt would have been a worldlie and temporal Potentate, therefore hee (*Joſeph*) took care of Him as of a good Friend, and buried Him honorably; Hee believed not that Chriſt ſhould riſe again from death, and becom a ſpiritual everlaſting King. The ſame faith had alſo the Apoſtles.

Of Abraham's *faith.*

The advantage and heavineſs of faith. WHen *Abraham* (ſaid *Luther*) ſhall riſe again at the laſt daie, then hee will chide us by reaſon of our unbelief, and will ſaie, I had not the hundreth part of the Promiſſes which yee have, and yet I believed. This Example of *Abraham* exceedeth all humane natural reaſon, wit, wiſdom and underſtanding; in that hee overcame the Paternal Love which hee bare towards his onely Son *Iſaac*, (in whom the Promiſſes were, that his ſeed ſhould multiplie as the ſtars of Heaven, and as the Sand on the Sea-ſhore) and diſregarding all, was more obedient to God, and againſt the Law of nature would

would have sacrificed and slaughtered his Son. How at that time for the space of three daies hee felt himself in his Brest; how (doubtless) his heart yerned and panted, what pauses and trials hee had, the same is not to bee expressed.

Likewise the Example of *Jacob* is remarkable, when in his old Age hee had lost his deareſt beloved Son *Joseph*, knew not otherwise, but that hee had been slain and devoured of wilde beasts. *I will now* (said hee) *go down to my Son into the Grave*; which sheweth how great the sorrow of his heart was.

In such sort God exercised them with trials and temptations through their Children.

Of the certaintie of Faith in the Word through the holie Ghost.

WEe do not separate faith from the holie Ghost, which is the certaintie it self in the Word, and not without the Word, but is given through the Word, and not without it.

I certainly do believ, (said *Luther*) that *John* Prince Elector of Saxon (a good and godlie Prince) was indued with the holie Ghost at *Ausburge*, where (at the imperial Diet) hee would not suffer the Preaching of the Gospel to bee neglected nor intermitted, notwithstanding the Emperor's straight Command to the contrarie. For his Highness told the Emperor plainly, that hee could no less want God's Word, then his meat and drink. And, when at the last, the Emperor *Charls* by force caused the Preaching of the Gospel to bee silenced, then the Prince Elector rather would have departed from the Diet, then that hee would want the hearing of God's Word. Insomuch as I held it then fitting to write unto his Highness, humbly entreating him (for a time) to yield in that behalf to the Emperor's pleasure, and to remain by the Diet, specially seeing that Citie pertained to the Emperor, upon the reading of which my Letter, his Highness said, I know not, whether I, or my *Martin* plaieth the Fool. His Highness took my advice and remained by the Diet. This my Letter is printed in the fifth Jewish Tome.

Of the Holiness and Sanctitie of Friers.

IN Popedom (said *Luther*) I was also a presumptuous worker of seeming Holiness; when I celebrated that abominable Idol the Mass, then I presumptuously trusted and relied thereupon. But at that time I saw not the Knave which thereunder laie hid, I did not put my confidence in God, but in my own Righteousness and good works; I rendred no thanks for the Sacrament, but God must bee glad to give mee thanks, in that I would vouchsafe to sacrifice and offer up His Son unto Him. This may rightly bee said, to blaspheme and to scorn, and deride God. And when one went to saie Mass, hee used this Proverb, *I will go, and will lift up a Childe to a Virgin.* *Luther's Friers Holiness.*

How Faith and Hope are distinguished.

FAith and Hope (said *Luther*) are divers waies distinguished; First, in regard of the *Subject*, wherein every thing consisteth. For Faith is, and consisteth in a Persons understanding, but Hope consisteth in the Will; these two cannot bee separated, they are like the two Cherubims over the Throne of Grace. *1. Ratione Subjecti.*

Secondly, in regard of the *Office*, for Faith inditeth, distinguisheth and teacheth, and it is the knowledg and acknowledgment. But Hope admonisheth, awakeneth, heareth, exspecteth and suffereth. *2. Officii.*

Thirdly, in regard of the *Object*, Faith looketh to the Word or Promiss, which is Truth; but Hope looketh on that which the Word promisseth, that is, to the good, or benefits. *3. Objecti.*

Fourthly, in regard of *Order* in degree; Faith is first, and before all Adversities and troubles, and is life's beginning, *Hebr.* 11. But Hope followeth after and proceedeth of trouble. *Rom.* 5. *4. Ordinis.*

Fifthly,

5 Contrarietatis. Fifthly, *ex contrariis*, by reaſon of the *Contrarietie*; for Faith fighteth againſt Errors and Hereſies; It proveth, cenſureth and judgeth the ſpirits and doctrines. But Hope ſtriveth againſt troubles and vexations, and among the evil it exſpecteth good.

Therefore (ſaid *Luther*) Faith in Divinitie is the wiſdom and providence, and belongeth to the Doctrine. But Hope is the Courage and Joifulneſs in Divinitie, and pertaineth to Admonition. Faith is the *Dialectica*, for it is altogether wit and wiſdom. But Hope is the *Rhetorica*, for it is altogether a joyful heart which is comforted and raiſed up.

Courage and underſtanding. Now like as wiſdom or underſtanding is unprofitable and atchieveth nothing without Courage and Joifulneſs; Even ſo, Faith without Hope is nothing worth; for Hope endureth and overcometh misfortune and evil. And like as a joiful heart (without underſtanding and providence) is unskilful boldneſs and inſolence; even ſo, Hope without Faith is preſumption in the ſpirit. Faith is the Key to the ſacred Scriptures, *Cabala.* and is the right *Cabala*, or expounding, which one receiveth and learneth of another; like as the Prophets delivered the Doctrine to their Diſciples, and alwaies inherited the ſame one upon another. In like manner (ſaid *Luther*) do wee teach and ſpeak touching Faith and other Articles of Faith far otherwiſe then externally, inſomuch (as it may bee rightly ſaid) that it is ſuch a Doctrine which is reached and given over into the hands from one to another, and remaineth continually in one School. Faith is not Faith. a Qualitie (as the School-men ſaie) but it is a Gift of God.

The Articles of the Chriſtian Faith by humane reaſon and underſtanding are held to bee meer fooliſhneſs, it taketh them to bee ſuch things, as would go about to make one believ that, which in truth is nothing ſo. Therefore it is neceſſarie to hold ſtedfaſt by the Word, what God therein meweth and ſaith unto us, the ſame cannot lie nor deceiv, let humane wit and wiſdom ſaie what it pleaſeth.

Morian Friers. Three years paſt (ſaid *Luther*) a Frier out of the *Morians* Countrie was here with us at *Wittemberg*; wee diſputed with him by an Interpreter, and when hee was ſatiſfied in the Articles of Faith by God's Word, hee then ſaid, This is a good *Credo*, meaning a good Faith.

Every thing that is don in the world (ſaid *Luther*) is don in Hope. No Husbandman would ſow one Grain of Corn if hee hoped not that it would grow up and becom ſeed. No Batchellor would marrie a wife, if hee hoped not to have Children. No Merchant or Tradeſman would labor and take pains, if hee did not hope and exſpect to reap benefit thereby, &c.

How much more then doth Hope advance and further us to everlaſting Life and Salvation?

Of the weakneſs of Faith.

Doctrine of proof. 2 *Tim.* 4. *PHilip Melanthon* lately diſcourſing with mee (ſaid *Luther*) told mee, that the ſame daie hee had read the ſentence of S^t *Paul*, (where hee ſaith, *Repoſita eſt mihi Corona Juſtitiæ,*) and ſaid, I am not able to believ ſo ſtedfaſtly. I told him again (ſaid *Luther*), That I am verily perſuaded S^t *Paul* himſelf neither did nor could believ ſo ſtrongly, as hee ſpake thereof. Neither can I believ ſo ſtrong and ſtedfaſtly, as I can preach, and as other people do think I can believ. Truly it were not good (in a manner) that wee accompliſhed every thing according as God commandeth, for then, God thereby would loſe his Godhead and would becom a lier, neither could hee then remain upright and true. The ſentence of S^t *Paul* to the *Romans* would alſo be overthrown, if in every point wee fulfilled God's Command; where hee ſaith, *God hath ſhut up all under ſin, to the end hee may have mercie on all*; The Lord's Praier, the Articles of Faith, (ſpecially of the Remiſſion of ſins) were altogether needleſs, and Faith would bee idle and in vain.

Of Faith, and the cauſ thereof.

Faith's adherencie. FAith's ſubſtance is our will (ſaid *Luther*), the manner or kinde thereof is, that wee take hold on Chriſt by divine Inſtinct. But the final cauſ and fruit of Faith is, that

it

it purifieth the heart, maketh Children of God, and bringeth with it the Remission of sins.

The definition of Faith proceedeth from hence, namely, Faith is a Gift and a Present of God in our hearts, that thereby wee fasten and take hold on Christ, for whose sake wee obtein remission of sins, everlasting Life and Salvation, by meer Grace without any of our deserts or worthiness.

Now forasmuch as this upright Faith in Christ produceth Remission of sins, therefore it followeth undeniably, that neither our works, our hoods, devotion or vows do make us to bee saved.

When *Dialectica* hath finished her Office, and briefly described Faith, then cometh *Rhetorica* thereunto, adorneth and enlargeth it with words, and sheweth that Faith produceth Remission of sins, and maketh God's Children. Those that are God's Children have the sweet and loving Angels to their friends and servants; they are Lords over the Divel, over Death, and Hell.

That Faith onely justifieth and saveth.

ADam (said *Luther*) received the Promis's of the woman's seed ere and before hee had don any work or sacrifice, to the end that God's Truth might stand fast, namely, that wee are justified before God altogether without works, and do obtain forgiveness of sins meerly by Grace. Ah! (said *Luther*) whoso were able to believ this well and stedfastly, the same were a Doctor above all the Doctors in the whole world. *Adam's* Justification.

That Faith must bee in every particular.

FAith is not onely necessarie, that thereby the ungodly do becom justified and saved before God, and that through the same their hearts are settled in peace, but also it is necessarie in every respect; to the end S^t *Paul's* sentence may stand firm and true, where hee saith, *Now that wee are justified by Faith, wee have peace with God through our Lord Jesus Christ.* For if a man hath a Son, and believeth not that the same is his own and true begotten Childe, what restless cogitations then will his heart both have and feel? And soon after this discours, *Luther* said, I did not think that my Expositions (and what elss I wrote upon the Epistle of S^t *Paul* to the *Galathians*) had been so weak as my Adversaries esteem them; Oh, they are naught for this world, my first Fight and Combate was against the confidence in works, (of which the world so stifly braggeth and boasteth) as should the same bee necessarie to Salvation. The necessitie of Faith. *Rom.* 5.

How wee may becom upright, good and godlie.

WHen wee abstain from Lying, from deceiving, from stealing, murthering and from Adulterie, as then (said *Luther*) wee shall bee upright, good and honest; that is, when wee are covered and shoveled over with Earth; for S^t *Paul* saith, *Hee that is dead is freed from sin.* The sentence of S. *Paul*, where hee saith, *So then it is not of him that willeth, nor of him that runneth, &c.* sheweth no less then that *Paul* herein dealt with Predestination, but hee in that place speaketh onely against the Jews and the Righteousness of the Law. For hee will saie thus much, Yee Jews and all true Christians must despair of your own righteousness, or of the works of the Law, and must give the honor onely to God, and saie, Wee have not begun our Justification, but God is the right worker and Master-builder of the same, Hee hath laid the first stone, Hee is the Beginning, the Middle, and the End of our Salvation through his Word and Sacraments. *Psal.* 90. *Rom.* 6. *Rom.* 9. Declaring of S. *Paul's* sentence, *Rom* 9.

In this manner (said *Luther*) when I was in my Monkerie and Monasterie at *Erffurt*, was I also a Woulder and a Runner, but I ran the longer the further from the true Righteousness which availeth before God. Therefore what I now have was not gotten by that Race which then I ran, but of God. In such sort S. *Paul* in that place

ſpeaketh altogether againſt Preſumption, to the end wee may learn to ſaie, Lord, what goodneſs ſoëver is in and on us, the ſame is onely and alone thy Grace and Mercie.

S^t *Paul* in that ſort bringeth in this ſpeech, *Hee hath mercie on whom hee will have mercie,* &c. That is, No man is able to accompliſh any thing without my Remiſſion of ſins. To conclude, all this is ſpoken againſt the proud and haughtie ſpirits; as if God would ſaie, To whom I give it, the ſame ſhall have it; yee ſhall not overcom nor win it with your Holineſs. How (ſaid *Luther*) could God do more for us? Hee ſaith, Yee ſhall have my Grace freely given unto you, but if yee ſeek and will have it by your own works and deſerts, or for the ſake of your virtues, the ſame I neither can nor will endure; I will rather tear and rend it all in pieces, and will deſtroie Prieſthood, Kingdom, and my Law. But if yee exſpect of mee Grace and Mercie, then ſurely yee ſhall have it.

That without Faith, God himſelf is unprofitable.

WHen God ſpeaketh a Word, then wee ought to believ it; for neither God himſelf, nor the holie Spirit is any waie profitable, but onely in and by the Word. What availeth it the Divel (ſaid *Luther*) that acknowledgeth God to bee his Lord, whenas hee believeth not that God is gracious unto him?

That the Article of the Juſtification which is acceptable before God, preſerveth us from all Errors.

Erroneous underſtanding.

ALl hereticks (ſaid *Luther*) continually have failed onely in this one point, that they not rightly underſtand nor know the Article of Juſtification, how wee are juſtified before God. For if that were loſt, then manifold errors of neceſſitie muſt enſue. If wee had not this Article certainly and uprightly, then (ſaid *Luther*) were it unpoſſible that wee could cenſure and judg the Popes falſ doctrine of Indulgences and other abominable errors, much leſs ſhould wee bee able to overcom greater ſpiritual errors and vexations. If wee permit onely Chriſt to bee our Saviour, then wee have won, for hee is the onely Girdle which claſpeth the whole bodie together, as S^t *Paul* excellently teacheth, and ſaith, That hee might gather together in one all things in Chriſt, both which are in Heaven, and which are on Earth, even in Him. *Epheſ.* 1.

If (ſaid *Luther*) wee intend to look and to have regard to the ſpiritual Birth and ſubſtance of a true Chriſtian, then wee ſhall ſoon extinguiſh all deſerts of good works; for they ſerv us to no uſe, neither to purchaſe Sanctification, nor to deliver us from ſin, death, divel or hell.

Children's Juſtification.

Little Children are ſaved onely by Faith without any good works; therefore Faith onely juſtifieth. If God's power bee able to effect that in one, then Hee is alſo able to accompliſh it in all; for the power of the Childe effecteth it not, but the power of Faith; neither is it don through the Childe's weakneſs or diſabilitie: For then, *eſſet impotentia illa per ſe meritum vel æquipollens merito:* for then that weakneſs would bee merit by it ſelf, or equipollent to merit. It is a miſchievous thing (ſaid *Luther*) that wee miſerable ſinful wretches will upbraid God, and hit him in the teeth with our works, and think thereby to bee juſtified before God; but God will not allow thereof: My own Conſcience telleth mee (ſaid *Luther*) that I cannot bee juſtified by works, yet the Papiſts will not believ it. Wee ought (with *Pſal.* 51.) to ſaie, *Tibi ſoli peccavi, & malum coram te feci, ut juſtificeris in ſermonibus tuis,* i. e. *Againſt Thee onely have I ſinned, and don this evil in thy ſight, that thou mighteſt bee juſtified in Thy ſaying:* Wee ſhould alwaies carrie in minde, that it is ſaid, *Demitte nobis debita noſtra:* i. e. *Forgive us our debts:* Wee ought directly to ſaie, Wee neither will nor deſire to bee Righteous before the Judgment ſeat of God, but much rather willingly to confeſs our ſelvs to bee ſinners. What could wee more eaſily ſaie, then this, Wee poor Creatures are ſinners, but Thou (O God) art Righteous! As then (ſaid *Luther*) the Caſe with us were clear. But wee are our own hang-men, and tormentors of our ſelvs. The Spirit ought indeed to ſaie, I am Righteous and Juſt; but the fleſh muſt ſaie, I am a ſinner, Thou (O God) art Righteous, *ut juſtificeris in ſermonibus tuis.*

That

That wee are more apt and readie to fear the Divel, then to believ in Chriſt who comforteth us. And of the difference of ſins.

WEe are better prepared and more inclined to Deſpair, then to Hope; for Hope proceedeth from the holie Spirit, and is his work; but Deſpair cometh of our ſpirit, and is our ſtrength, our work and Act; therefore God hath forbidden it under higheſt pain and puniſhment. Now in that wee ſooner and more do believ God's threatnings and puniſhments, then his Promiſſes and rewards; the ſame is called, Our natural reaſon, wiſdom and underſtanding, or the ſpirit of Mankinde; for to hope and believ is far another thing then to cogitate and ſpeculate. How wee are qualified. *Nota bene.*

All ſectaries and ſeducers (ſaid *Luther*) have failed of this Article of the Remiſſion of ſins; I am verily perſuaded they have evil Conſciences, which I prove thus, When miſhaps fall out before their eies, ſo that they bee in danger and diſtreſs, then they deſpair; As *Arrius* and *Muntzer* did. Therefore I hold, they know that they do unjuſtly, and make a ſport of God's Word: As *Adam* did in Paradiſe, and as humane reaſon and underſtanding alwaies uſeth to do, when although they ſin, yet they think, all is ſafe and well. In ſuch ſort doth God ſuffer them to fall from ſin into ſinning againſt the holy Ghoſt, inſomuch that they ſin wittingly and wilfully. Sea-faring Chriſtians. *Matt.* 8.

George Prince of Saxon and the Biſhop of *Mentz* are plunged into that ſin, wherein they ſee and know themſelvs to do unjuſtly, yet they ceaſ not therefrom; they do not onely perſiſt in that ſin, but alſo they crave no remiſſion for the ſame. This is a ſin againſt the holy Ghoſt. For when one feeleth that hee doth unjuſtly, and maketh an evil Conſcience thereof, then it is not a ſin againſt the holie Ghoſt. But when one ſinneth, and yet maketh a good Conſcience thereof, then it is a ſin againſt the holie Ghoſt, wherein hee wittingly and wilfully giveth God the lie; when one knoweth himſelf to bee in the wrong, and yet will defend and maintain it, that is moſt fearful.

Wee ought not to doubt (ſaid *Luther*) nor to deſpair of ſuch a ſinner that repenteth, and is ſorrie for his ſins; confeſſeth the ſame, and deſireth forgiveneſs, although hee fall continually into ſin again. But wee muſt have regard to this, That if ſuch an one dieth in his ſins, then it is very dangerous and doubtful.

I hold (ſaid *Luther*) that many Kings of Iſraël were preſerved and ſaved; as *Ahab*: I will not doubt of *Solomon*. Wee ſee alſo that Hiſtories do preſs upon the Remiſſion of ſins, all conſiſteth in that little point and prick which Chriſt calleth, *Circled.*

That the chiefeſt Article of Chriſtian Doctrine is touching the Soul's Salvation.

THis Article (how wee are ſaved) is the chiefeſt of the whole Chriſtian Doctrine. All divine Diſputations muſt have regard and bee directed thereunto. All the Prophets chiefly agitated the ſame, and thereabout turmoiled themſelvs. For when this Article (concerning the Salvation of our Souls) is kept faſt and ſure by a conſtant Faith, as then all other Articles do draw on ſoftly after, as that of the holie Trinitie, &c. God (ſaid *Luther*) hath declared no Article ſo plainly and openly as this, namely, that only by Chriſt wee are ſaved; And although hee ſpake much of the holie Trinitie, yet Hee reſteth continually upon this Article of the Salvation of our Souls; other Articles are of great weight, but this ſurpaſſeth all. For by reaſon of this, all the works of the Papiſts are inſtituted and ſet forward, that thereby they might obtain everlaſting Salvation. But they are deceived, for without Chriſt there is no Salvation. Divine Cyclopedia.

Where this Article is and remaineth pure and clean, there remaineth alſo the Church pure; but if the ſame bee falſified, then the Church is made a whore, and is gon, as wee have well ſeen in Popedom.

How wee are made good before God.

Humane opinions of goodneſs.

A Capuchin Frier ſaith, Wear a Gray Coat and a Hood, wear a Halter about thee, and put Clogs on thy Feet. A preaching Frier ſaith, Put on a black hood. A Papiſt ſaith, Do this or that work, hear Maſs, praie, faſt, give Alms, &c. But a true Chriſtian ſaith, I am made good, righteous, and ſaved onely by faith in Chriſt without any of my works or deſerts. Now (ſaid *Luther*) compare theſe together, and judg, which may bee the true Righteouſneſs.

Of the preſuming of Faith.

Expounding of S. *Paul*'s ſpeech, 1 *Cor.* 13.

WHere S^t *Paul* ſpeaketh of Love, 1 *Cor.* 13. and highly extolleth the ſame; hee thereby reproveth the falſ and mouth-Chriſtians, which began well, and boaſted of Faith, whenas none at all was in them, but by meer preſumption was extinguiſhed. As in like ſort, *Matth.* 7. *The hypocrites will ſaie unto mee at that daie, Lord, Lord, have wee not propheſied in thy Name?* &c. In this manner *Balaam* bleſſed and confeſſed the God of Iſraël with a true faith and ſpirit, and with outward work and action, but (ſaid *Luther*) hee fell again, and became preſumptuous. Alſo, *Thomas Muntzer*, when once hee had denied the Faith, then afterwards hee became preſumptuous and inſolently bold.

Pretended color of Faith.

And in ſuch manner all preſumptuous perſons do carrie themſelvs, and dream, that under the Color of Faith, they may do what they pleaſ. As *Ananias* and *Sapphira*, *Act.* 5. *Saul* alſo at the firſt was a man admired, but afterwards hee was preſumptuous, thought all was good and right which hee did or took in hand, and was pleaſing to God. The like was alſo don, *Act.* 15. when they held a Council, Whether they ſhould impoſe upon the Chriſtian's *Moſes* Law, or, Whether good works were neceſſarie to Salvation?

Therefore S^t *Paul* ſaith, *Love believeth all things, hopeth all things, endureth all things*, &c. yet many times the wickedneſs of people do overcom and make her faint; therefore hee ſaith, *Hee that ſtandeth, let him take heed leſt hee fall*; Hee requireth ſuch a faith which is not feigned and falſ; Hee ſheweth thereby and giveth to underſtand, that, out of an upright faith, a feigned faith uſeth to proceed, if wee live not in God's fear, if wee watch and praie not.

Of the weakneſs of Faith.

The ſtriſe between the Spirit and the fleſh.

CHriſt ſaith, *The ſpirit is willing, but the fleſh is weak*: Chriſt ſpeaketh there of Himſelf. S^t *Paul* alſo ſaith, The ſpirit willingly would give himſelf wholly unto God, would truſt in him, and bee obedient; but natural reaſon and underſtanding, fleſh and bloud reſiſteth, it neither will nor can go forward. Therefore our Lord God muſt needs have patience and bear with us. God will not put out the glimmering Flax, the Faithful have as yet but onely the firſt-Fruits of the Spirit, they have not the fulfilling, or the Tenth.

Of S^t Paul's weakneſs in Faith.

Faith's ſtroak.

NOw (ſaid *Luther*) do I well underſtand, that S^t *Paul* was alſo weak in Faith; From whence hee boaſted, and ſaid, *I am a Servant of God, and an Apoſtle of Jeſus Chriſt.* An Angel ſtood by him at Sea, and comforted him, and when hee came to *Rome*, hee was comforted as hee ſaw the Brethren came out to meet him. Hereby wee ſee (ſaid *Luther*) what the Communion and Companie doth of ſuch as fear God. And the Lord commanded the Diſciples to remain together in one place, before they received the holie Ghoſt, and ſhould comfort one another among themſelvs; for Chriſt well knew, that Adverſaries would aſſault them.

Of an Example of Faith in the time of Dearth.

AT *Eiſsleben* (ſaid *Luther*) I was well acquainted with a godly Matron, who in the time of the laſt dearth with two Children, had ſuffered extream want and need. Now when ſhee had ſpent all her proviſion, and had nothing more to live upon, ſhee trimmed her ſelf with her Children, and went towards a freſh Well or Fountain to drink, in her going ſhee praied that God would bee pleaſed to preſerv and keep her in that fierce time of dearth. Upon the waie a man met her, queſtioned

and

and disputed with her, Whether shee thought to get somthing to eat also at the Fountain? shee said, Yea, why not? for all things are possible to God and easie to bee don; Hee that fed the great multitude of the people of Israël fourtie years with *Manna* in the wilderness; Hee can also preserv mee and mine with drinking of water. Now as shee remained so stedfast in that minde, the man said unto her, (Doubtless an Angel), Behold, seeing thou art in belief so confident, go home, and thou shalt finde three Bushels of Meal,&c. And according to the man's words, shee found it so. Christian *Dialectica*, *Matth.* 4.

That a man must bee certain of his Faith.

HEe that is not certain of his Faith (said *Luther*) cannot subsist; but Faith's foundation whereupon it buildeth, is the true understanding of God's Word; whoso hath the same pure and unfalsified, hee is able to stand stedfast, and to get the victorie in the Combate against all the Gates of Hell. But whoso is not certain of his Doctrine and Faith, and yet will dispute thereof, the same hath lost.

A Preacher (yea, every Christian) should and must bee certain and sure of his Religion and Doctrine, and not build upon a weening, or go about with humane thinkings, but must bee sure of the Cause. S^t *Paul* calleth the same *Plerophoria*, to the end it may out-stand all trials and vexations, and may also bee able to answer the Divel and all his angels (yea, also God Himself) without wavering; for in divine Causes wee must not go upon uncertainties, but upon sure Grounds. *Plerophoria.*

A Christian must bee well armed, grounded and furnished with Sentences out of God's Word, that so hee may withstand and defend himself against the Divel, if in Case hee should bee enticed to embrace another Doctrine, and in that manner must help to defend and maintein Religion. Christian-like Providence.

That Peace and Unitie will never bee in the Church in matters of Religion.

THere will never bee a general Council (said *Luther*) where people will agree together without the holie Ghost. God permitteth the same to bee don even for this Cause: That Hee Himself will bee Judg, and not endure that men shall judg. Therefore hee commandeth every one to know certain what hee believeth; It will not help, that thou saist, Thou hast heard it so and so preached, the Divel careth nothing for that. But when thou hast God's Word, then thou maist saie, Here I have the Word, what need I enquire any further or care what the Council saith? Herewith the Divel is beaten back. Cause of division.

Now seeing God will have, that his Word shall endure no Judg but Himself; therefore no man must presume in this Case to decide; therefore wee can expect no rest, peace nor unitie.

And (said *Luther*) if in case (as God forbid) there should bee rest and quietness? then the Gospel had an End: for whersoëver that cometh, it raiseth Tumults; and if not, then it is no upright Gospel. Therefore Christ saith, *I am com to kindle a Fire on Earth, what would I rather, then that it were alreadie kindled? Do you think that I am com to make peace? I tell you, Nay, but rather division.* This Divinitie and Doctrine touching Faith, is no where more and richly declared, then out of S^t *Paul* and *John*. *Luke* 12.

That wee ought justly to bewail our weakness in Faith.

WHen at the last daie wee shall live again (said *Luther*) wee shall then spew and spit at our selvs, and saie, Fie on thee, in that thou hast not been more courageous, bold and strong to believ in Christ, and to have endured all manner of adversities, crosses, and persecutions, seeing the glorie is so great. If I were now in the world, I would not stick to suffer ten thousand times more. *Rom.* 8.

Of a Chriſtian's greateſt Art.

A Chriſtian's title.

ALthough a man knew and were able to do as much as the Angels in Heaven, yet all this would not make him a Chriſtian, unleſs hee knew Chriſt and believed in him. Therefore God ſaith, *Let not the wiſe man glorie in his wiſdom, neither let the mightie man glorie in might; let not the rich man glorie in his riches: but let him that glorieth, glorie in this, that hee underſtandeth and knoweth mee, that I am the Lord, which doth exerciſe loving Kindeneſs, Judgment, and Righteouſneſs*, &c.

Jer. 9.

That Faith is the moſt acceptable ſervice of God.

Faith's Celſitude.

FAith is a ſervice of God which pleaſeth him above all ſervices; therefore Chriſt extolleth highly the Canaanitiſh woman, Hee calleth her no more a dog, as where Hee ſaith, *It is not good to take the Children's bread, and throw it to the dogs*; For that which followeth after, ſheweth clearly, that Chriſt did not mean from his heart what hee ſaid, but onely therewith to exerciſe the woman's faith.

That Faith is the onely Rule in Divinitie.

Compendium Theologiæ.

THere is but onely one Rule and Article in Divinitie, hee that hath and knoweth not the ſame well, is no Divine; namely, upright faith and confidence in Chriſt, in this Article all the other do flow and iſſue forth again, and without this Article the other are nothing. The Divel (ſaid *Luther*) hath oppoſed this Article from the beginning of the world, and would long ſince willingly have rooted it out, and inſtead thereof have foiſted in his Craft. Sorrowful, broken, tormented and vexed hearts (ſaid *Luther*) do well relliſh this Article, and they onely underſtand the ſame.

That the Juſtification of Faith and Works ought not to bee ſeparated.

WEe muſt not ſuffer nor permit (ſaid *Luther*) the ſeparating and dividing of the Juſtification of Faith and Works, as if they were two divided ſorts of Juſtifications, as the Sophiſts teach, but in true Chriſtians is onely one Juſtification of Faith and Works. Like as God and man is one perſon, bodie and ſoul one man; for ſo ſoon as they bee divided, then Faith is gon, and works remain, which produceth a double Hypocriſie. For if good works bee don, then ſurely they are don by Faith, otherwiſe they cannot bee good; if an upright Faith bee preſent, then the ſame beſtirreth it ſelf, and will bee ſeen to do good works, otherwiſe it is but onely a feigned faith; as Chriſt ſaith, *The branch that remaineth in the vine bringeth forth fruit.*

Joh. 15.

Good heed in ſearching of Scriptures.

I was long in Error under Popedom (ſaid *Luther*); I knew not how I was therein, I ſmelt ſomthing, but knew not what it was, but when I read of the Love of God, what that ſignified *paſsivè*, namely, that it is called ſuch a Love, wherewith wee are loved of God, then I began to alter my minde, before that time I underſtood that love *Activè*, wherewith wee loved God; I ſaw perfectly that it was of the ſame Love which oftentimes in the Scripture is named ſuch a Love, wherewith God loveth us; but in the Hebrew tongue the *Genitives* of Love are hard, yet other Sentences afterwards do explain them.

That Regeneration onely maketh God's Children.

THe Article of our Juſtification before God (ſaid *Luther*) is, as it uſeth to bee with a Son which is born an Heir of all his Father's goods, and cometh not thereunto by deſerts; hee ſucceedeth (without any works or deſets) in his Father's wealth. But yet in the mean time, his Father admoniſheth him to do ſuch and ſuch buſineſs with diligence, promiſeth him alſo a Gift to make his Son the more willing to effect it with good Courage. As when hee ſaith to his Son, If thou wilt bee good, follow mee, and bee obedient, and ſtudie diligently; then I will buy thee a fine Coat, &c. Or, Com hither to mee, and I will give thee an Apple, &c. In ſuch ſort doth hee teach his Son to go by the Bench, whenas nevertheleſs the whole Inheritance belongeth unto him by nature, yet the Father will make the Childe pliable and willing by Promiſes, to do that which his Father pleaſeth to have don.

Even

Even so (said *Luther*) goeth God about with us, Hee is loving unto us with friendly sweet words, promiseth unto us spiritual, everlasting, corporal and temporal goods, whenas notwithstanding everlasting life is given and presented unto those that believ in Christ by meer Grace and Mercie, for nothing, without any deserts, works or worthinesses, as *Filiis Adoptionis*, which com thereunto through water and the holy Ghost.

And in this wise ought wee to teach in the Chuch and in the Assemblie of God; namely, that God will have upright and good works, which hee hath commanded, not such as wee our selvs do and take in hand, out of our own choice and devotion, or good meaning, (as the Friers and Priests teach in Popedom) for such works are not pleasing to God, as Christ saith, *In vain do they serv mee, teaching for doctrines the commandements of men*, &c. Wee must teach of good works (said *Luther*) yet alwaies, that the Article of Justification remain pure and unfalsified, namely, that Faith onely in Christ justifieth and saveth. For Christ neither can nor will endure any beside Himselt, Hee will have the Bride alone, Hee is full of Jealousie. *Matth.15.*

If wee should teach thus, and saie, If thou believest, thou shalt bee saved, whatsoëver thou doest; That (said *Luther*) were stark naught; For Faith is either falsf and faigned, or although it bee upright, yet it is extinguished, when people witting and wilfully do against God's Command. And the holy Spirit which is given to the faithful departeth and is lost through evil works don against the Conscience, as the Example of *David* sufficiently witnesseth, 1 *Reg.*12. & *Psalm* 51. Hurtful opinions in som people.

Therefore wee must know, that such Promisses and Rewards, are but onely *Pedagogiæ*, or nurtring of Children, whereby God draweth and enticeth us, (like an honest and godlie Father) maketh us willing and prompt to do good, and to serv our Neighbors, not thereby to deserv everlasting life; for Hee giveth and presenteth the same unto us onely and alone out of meer Grace and Mercie.

Of Objections against this, That Faith onely justifieth.

DOctor *Carlestad* (said *Luther*) argueth thus: True it is, that Faith justifieth, but Faith is a work of the First Commandement, therefore it justifieth as a work. Moreover, All that the Law commandeth, the same is a work of the Law. Now Faith is commanded, therefore Faith is a work of the Law. Again, what God will have, the same is commanded; God will have Faith, therefore Faith is commanded.

Luther's *Answer.*

St *Paul* (said *Luther*) speaketh in such sort of the Law, that hee separateth it from the Promiss, which is far another thing then the Law. The Law is terrestrial, but the Promiss is celestial; God giveth the Law, to the end thereby wee may bee rouzed up and made pliant; for the Commandements do go and proceed against the proud and haughtie, which contemn God's Gifts, now a Gift or a Present cannot bee a Commandement. The ground of all proofs.

Therefore wee must answer according to this Rule, *Verba sunt accipienda secundùm subjectam materiam*, Words must bee taken and understood according to the matter and businesss touching which they speak. Or, as the Lawyer saith, *In Casu & Exemplis*, according to the Case and Examples words must bee understood and censured, that is, wee must stand fast and remain upon the chief cauf, and take the words no otherwise then whereto they are spoken, and concerning the businesss present in hand, not to run out, to wrest and construe them after another sens and meaning. St *Paul* calleth that the work of the Law, which is don and acted through the knowledg of the Law by a constrained will without the holy Spirit, so that the same is a work of the Law, which the Law earnestly requireth and strictly will have don; it is not a voluntarie work, but a forced work of the rod; *Non est voluntatis opus, sed virgæ*. Against supposed Freedom.

In such manner must that sentence bee understood, (Apoc.14. *And their works do follow them*), *secundùm subjectam materiam*, according to the Case as the words do sound, not that wee should do somthing in imitation of them, but that their works shall stand, and remain against the Divel; for they are dead, and do sleep in the Lord.

From

From whence wee are juſtified from the beginning.

THe beginning of our Juſtification (how wee are juſtified before God and ſaved) proceedeth meerly through God's Grace and Promiſs, from hence, *Abraham* (notwithſtanding hee was idolatrous) was juſtified, and *Moſes* alſo, who was a murtherer, to them fell and happened Sanctification and Salvation ſuddenly and unawares.

Of the Principal and Chiefeſt Article of Chriſtian Doctrine.

The Word's Abilitie.

THe Article of Juſtification and of the Remiſſion of ſins is the moſt principal and precious Article, very comfortable, and to which Satan is an utter enemie. Therefore S^t *Paul* very valiantly graceth himſelf; hee continually graceth, Grace upon Grace, therewith to ſpight the Divel; For the Divel by no means would ſuffer Chriſt to rule and govern; But Chriſt will rule and govern (ſaid *Luther*) maugre the Divel in Hell, and all his inſtruments on earth; as S^t *John* in his Epiſtle ſaith, *Hee that is in you is greater then hee which is in the world.*

The nature of people's hearts

The Majeſtie of the glorie of the Article of Juſtification (ſaid *Luther*) is altogether unknown to humane wit and wiſdom, ſeeing that by nature wee are inclined more diligently to attain to the righteouſneſs of works, then to the bare mercie of God, which for nothing is given and preſented unto us by Grace for the ſake of Chriſt. Therefore that ſimilitude of the Laborers which the Husbandman hired into his Vineyard, is a powerful thunder-clap againſt ſuch carnal cogitations of humane wiſdom.

Of a Hiſtorie related by Luther *ex vitis Patrum.*

Hiſtorie of an old Father.

WEe read in that Hiſtorie (ſaid *Luther*) of an old Hermite that had lead a very ſtrict kinde of life, and was reputed to bee a living Saint, who fell deadly ſick. Now as another old Father (with a young Brother) came to viſit him in his Cell, there came running towards them a Murtherer, who went with them to the ſick Hermite, but remained without at the door, and hearing of the holineſs and of the ſtrict kinde of life which the old ſick man had led and performed, hee was much thereat aſtonied, and ſaid, Ah! in ſuch manner ſhould I alſo have lived: the old ſick man hearing him ſpeak, ſaid, Yea, thou ſhouldeſt indeed have don, and lived as I have, if thou hadſt intended to bee ſaved, at the uttering of which words, hee preſently departed this life.

God's wonderful Providence.

But the young Brother ſaw, that the ſoul of the old Hermite was carried by the Divil in the aër, at the ſight whereof hee wept bitterly. Now when the other old Father and the young Brother went away, the Murtherer followed after them, had ſorrow and grief for his ſins committed, and intended to make his Confeſſion, and to receiv Abſolution of his ſins through faith in Chriſt, haſted and ran ſo faſt, that hee fell ſwiftly, brake his neck and died, the young Brother ſaw that the Angels came and took his ſoul, at the ſight of which, hee joyfully laughed.

Now when the old Father ſaw that the young brother behaved himſelf ſo ſtrangely, in weeping bitterly at the death of the holie man, and now laughed for Joy at the miſhap and death of the murtherer: Hee asked him the Reaſon? The young brother anſwered and ſaid, I have carried my ſelf therein like a true Chriſtian; for as I ſaw that the proud holie old man was damned, the ſame moved mee to weep and lament; but as I beheld this poor ſinner converted and was ſaved, I had juſt cauſ thereat to laugh and rejoice. And even ſo likewiſe (ſaid *Luther*) goeth it in the Kingdom of Chriſt, *The laſt ſhall bee firſt, and the firſt ſhall bee laſt.* For God can endure no ſins leſs then the Pride and Preſumption of our own righteouſneſs.

Of the Conſequences of Faith.

A Chriſtian's Ornament.

BElieveſt thou? then thou wilt ſpeak boldly. Speakeſt thou boldly? then thou muſt ſuffer. Suffereſt thou? then thou ſhalt bee comforted. For (ſaid *Luther*) Faith, the Confeſſion thereof, and the Croſs, do follow one after another.

That

That the Enemies of the Gospel must bear Witness touching the Doctrine of the Righteousness of Faith, that thereby onely Wee are justified before God.

John Frederick, Prince Elector of Saxon, told mee himself, (said *Luther*) That, as Prince *John* (the eldest Son of Prince *George*) was near the time of his death, hee desired to receiv the Communion under both kindes. But when his Father was advertised thereof, hee caused an *Austine* Frier to bee called to his Son, to give him good instructions for his souls health. And to advise him to receiv the Sacrament *sub una specie*, or under one kinde, and that hee should tell his Son, Hee was the same Frier which was inwardly acquainted with *Martin Luther*, and was very conversant with him, and the better to make the Prince believ him, the Frier said, That *Luther* himself lately had advised certain persons to receiv the Communion under one kinde. Now when this good and godlie Prince was thus pitifully induced to give credit to the said Friers false information, hee then received the Communion under one kinde.

But when the Prince his Father saw that his Son drew near to his last Gasp, and needs must die, then hee comforted his Son with the Article of Justification by Faith in Christ, and did put him in minde, onely to have regard to the Saviour of the world, and utterly to forget all his own works and deserts; and also that hee should banish out of heart the Invocating of the Saints.

Now when the Son in his Conscience felt a great solace and comfort by these his Father's admonishions; hee asked his Father, Why hee did not cause the same comfortable Doctrine to bee preached openly through all his Countries? His Father answered and said, Loving Childe, wee must saie thus onely to those that are dying, and not to the sound and healthful.

Whereupon, (said *Luther*) I told the Prince Elector, that his Highness might perfectly discern, how wilfully our Adversaries do oppose the acknowledged truth. *Albert* Bishop of *Mentz* and Prince *George* do know and confess, That our Doctrine is God's Word; and yet, becaus it proceedeth not from the Pope, they refuse it; but their own Consciences do strike them down to ground, therefore (said *Luther*) I fear them not.

CHAP. XIIII.

OF GOOD WORKS.

De Justitia Activa & Passiva.

THe Divel (said *Luther*) will have in us onely *Activam Justitiam*, Righteousness which wee our selvs do act and accomplish; whenas wee have but onely *Justitiam Passivam*, a suffering, or a strange Righteousness, but this the Divel will not afford us; and in *Justitia activa* wee are lost, no Humane Creature can subsist therein. But when wee give the Divel his dispatch, and saie, Satan, I live in Christ's Righteousness, and not in mine own. Have I sinned? Let Christ answer for it, &c. Then the Divel must bee packing and gon. The Divel's assault.

The Righteous (which are justified and saved before God onely by faith in Christ) do willingly good works of themselvs: As S^t *Paul* saith, *Yee are saved by Grace through faith, and that not of your selvs, it is the Gift of God: not of works, lest any man should boast; for wee are His workmanship created in Christ Jesus unto good works, &c.* Ephes. 2.

But

But in that wee do not what wee ought, according to the first Creation, when *Adam* and *Eve* were created, the reason thereof is, wee have utterly lost that Image, and wee are now becom the Vizards of the Divel, spoiled through Original sin.

Of the Love towards the Neighbor.

The nature of upright Love.

THe Love towards the Neighbor (said *Luther*) must bee like a pure and chaste Love between Bride and Bridegroom, where all faults are connived, covered and born with, and onely the virtues regarded.

Nota bene.

In Cerimonies and Ordinances the Kingdom of Love must have the precedencie and govern, and not Tyrannie. It must bee a willing Love, not a halter Love; it must altogether bee directed and construed for the good and profit of the Neighbor; and the greater hee bee that doth govern, the more (said *Luther*) hee ought to serve according to love.

Of the Works of Christians.

The cauſ of this ſpeech, *Sola fides.*

EVen the good Works of the Saints and upright Christians are unpure and foul, when wee behold them onely in themselvs separated from Faith, which is don, when wee trust and relie thereupon; therefore it is necessarie that they bee damned and made sinful (as they shall and must bee) when they are separated from faith, and will bee made as a waie to Righteousnes.

But forasmuch as Faith by nature is and must bee before works; therefore (said *Luther*) wee saie rightly, that wee are justified onely by faith, in that wee believ Justification is not don by works; becaus as yet they are not presen nor effected, but by the Word, which promisseth Grace, which calleth and saith plainly, That the faithful do pleas God, they are saved, and have remission of sins.

Then afterwards wee do good works by Faith, thus is Faith known and ingrossed; yea, almost it is even felt by the works. Like as Christ onely and the Godhead is also Lord, whom wee can neither see nor comprehend. But after Hee was made Man, then Hee was both visible and comprehensible; as St *John* saith, *The Word which our hands have handled*, &c. for so soon as wee separate and divide them, then there is no where any God, and flesh sustaineth a double hurt.

If (said *Luther*) wee should bee justified for the work's sake which follow after Faith; then wee should not bee justified neither by Faith, nor for Christ's sake; but through our selvs, as those which do accomplish works according to Faith, which were to denie Christ; for Christ is not fastned, nor taken hold on by works, but by Faith in the heart. Therefore it doth and must of necessitie follow, that wee are justified onely by Faith without either fore-going or succeeding works. But the works are praised for Faith's sake, they are held for good and pleasing to God; insomuch that the Righteousnes of works is also of Faith, from whence they flow and proceed, and not Faith out of Works.

Againſt the defending of works.

Now so fals and unright as it is, to saie, That the Just are ordained to Salvation through works in future to bee don, so fals is also that which they allege, Wee are justified and saved through the works of Faith which formerly are don and accomplished. Faith is not acceptable for the work's sake, but works are don for Faith's sake. Neither doth Faith wait and attend upon works, thereby to bee justified; but works do attend upon Faith, that they through the same are acceptable and good; insomuch now that faith is *Activa justitia operum, & opera sunt passiva justitia fidei*, that is, Faith as the operative Righteousnes worketh and produceth good works; but works are the passive or suffering Righteousnes, Effects and Fruits. Otherwise, and without this, the works would bee the operative cauſ of Righteousnes, as without which the Effects and Fruits of Righteousnes could not subsist nor bee; yea also notwithstanding Faith were present (as a cauſ) yet without any Effect and Fruit of Righteousnes; in a word, Faith were nothing worth, it were feigned and lost.

To do good Works.

MAny there are (ſaid *Luther*) which are not worthie to do ſo much as one good work; and truly, it is a great matter, that a humane creature ſhould bee eſteemed worthie to do a good work. 1 *Tim.* 3.

What people they are, whoſe works are pleaſing to God.

TRue it is (ſaid *Luther*) good works are well pleaſing to God, of thoſe which have Remiſſion of their ſins through faith in Chriſt, the ſame alſo have their reward. But when the heart dependeth and truſteth thereupon, and thinketh thereby to have a gracious God, as then, in ſtead of good works, they are in the ſight of God ſtark naught; for confidence and truſting muſt look onely on God's mercie in Chriſt. Wee muſt not ballance our works with Grace, O no! but they muſt bee don, as in obedience; for wee are bound to make this Confeſſion to God, (who is ſo good, ſo gracious, and ſo merciful a Father): *When wee have don all that wee ought to do, yet wee are unprofitable ſervants.* Acceptable works. *Luke* 17.

Of that Sentence, Give, ſo ſhall bee given unto you.

THis is a true ſpeech (ſaid *Luther*) which maketh people poor and rich, it is that which maintaineth my houſ; I ought not to boaſt (ſaid *Luther*), but I well know what I give in the year: If my gracious Lord and Maſter (the Prince Elector) ſhould give a Gentleman two thouſand Gilders, yet hee ſhould hardly maintain my houſkeeping one year; and I have but three hundred Gilders Penſion *per Annum*; yet God giveth ſufficient and bleſſeth it. Povertie maketh rich.

There is in *Auſtria* a Monaſterie, which in former time was very rich, and remained rich ſo long as it willingly gave to the poor, but when it ceaſed in giving, then it became poor, as it is ſtill to this daie. It fell out, that not long ſince, a poor man came thither and deſired Alms, which was denied; the poor man demanded the cauſ, why they refuſed to give for God's ſake? The Porter belonging to the Monaſterie anſwered and ſaid, Wee are becom poor: whereupon the poor man ſaid, The cauſ of your povertie is this, Yee have had in this Monaſterie two Brethren, the one yee have thruſt out, and the other is gon ſecretly away of himſelf. For after the one Brother (*Date*) was put out and caſhiered, ſo hath the other Brother (*Dabitur*) alſo loſt himſelf. Liberalitie's Reward.

And indeed (ſaid *Luther*) it is true, the world is bound to help the Neighbor three manner of waies, with giving, lending, and with ſelling. But no man giveth, but robbeth, ſcrapeth, and draweth all to himſelf, would willingly take and ſteal, but give nothing; neither will any man lend, but practiſe uſurie, wring, rend, and tear. No man ſelleth, but over-reacheth and deceiveth his Neighbor, therefore *Dabitur* is gon, and our Lord God will bleſs no more ſo richly. Beloved, (ſaid *Luther*): Hee that intendeth to have any thing, the ſame muſt alſo give, a Liberal hand was never in want nor emptie. The muſtering of the world.

Of Merit.

DEſert (ſaid *Luther*) is a work, for the ſake of which Chriſt rewardeth: but ſuch a work is no where to bee found, for Chriſt giveth it by reaſon of the Promiſs. Like as when the Prince Elector ſhould ſaie to mee, Com to the Court, and I will give thee one hundred Gilders, &c. Now I perform a work in going to the Court; yet I receiv not that Gift by reaſon of my work in going thither, but by reaſon of the promiſs which the Prince made unto mee. God's Gifts.

That wee ought highly to regard the works of our Vocation and Calling.

I Much admire (ſaid *Luther*) the madneſs and bitterneſs of *Witzell*, in undertaking to write much againſt the Proteſtants, whenas hee neither had cauſ nor matter; but (as wee uſe to ſaie) brake a Cauſ from the Hedg, and ſought occaſion; as hee did in defaming and blaſpheming this our ſpeech, where wee ſaie, The works and labors of a Farmer *Witzell's* blaſphemie.

Farmer or Husbandman, or of any other good and godlie Christian (if they bee don in Faith,) are far better in the sight of God, then the works of all Monks, Friers and Nuns, &c. Therefore this poor, simple, and ignorant fellow (said *Luther*) maketh himself very angrie and busie against us; hee looketh not upon the works which God hath commanded, and imposed upon every one in his Vocation, State and Calling, the same hee regardeth not, but gapeth onely after superstitious, prancing and shining works, which God neither commandeth nor regardeth.

The works of one's Calling.

S^t *Paul* in his Epistles wrote more richly and naturally of good works and virtues, then all the Philosophers; For hee extolleth highly, and gloriously praiseth the works of good and godlie Christians in their Vocations and Callings. Let *Witzell* know, (said *Luther*) that *David*'s wars and battles, which hee fought, were more pleasing to God, then the fastings and prayings of the best, of the honestest, and of the holiest Monks and Friers; much more then the works of our now ridiculous and superstitious Friers.

That Giving must bee don with a free heart, and simply, without expecting requital.

Greedie of recompens.

IN an Evening, *Luther* (walking abroad to take the aër) gave Alms to the poor; Doctor *Jonas* beeing with him, gave also somthing, and said, Who knoweth whether God will give it mee again, or no: Whereat *Luther* smiling, answered him, and said, You speak as if God had not given you this, which now you have given to the poor. Wee must give freely and willingly, said *Luther*.

God's requital

Anno 1539. the 21. of *Januarie*, an English Doctor, named *Anthonie Barnes*, asked *Luther*, If an upright Christian and Fearer of God (who alreadie was justified by faith in Christ) deserved or merited any thing by reason of his works following after his Justification? For (said hee) this Question is very frequent in *England*. *Luther* answered him and said, First, wee must know, that wee are still sinners, yea also, even after wee bee alreadie justified, as wee believ and praie for the Remission of our sins in this life, *Forgive us our trespasses*, &c. And, *Therefore all the Saints shall praie unto thee*, &c. Also, *Enter not into judgment with thy servants*, &c. This meaning and sentence is sure, that wee are all sinners and do all live under Grace, and the forgivenes of sins.

Psal. 143.

Secondly, God promiseth recompens and reward to those that do good; therefore (may you saie) wee deserv and merit then somthing. Well, (said *Luther*) bee it so, that God recompenseth and rewardeth people's good works; but notwithstanding, severally, as one star differeth from another. And the same is altogether don under the forgivenes of sins; for, seeing Heaven, that is, seeing Righteousnes is under Grace; How much more are the stars under Grace? For like as the stars make not Heaven, but onely do trim and adorn it; even so, the works do not merit Heaven, but do adorn and trim Faith which justifieth.

Wee ought simply and plainly to believ the Word; and when wee are justified, and do such works as God hath commanded, as then wee are like the stars.

Christus est Factotum.

This one onely Argument, (*I believ in Jesus Christ, suffered under Pontius Pilate*, &c.) solveth all, is all in all, our works are nothing.

To conclude, the Article of Justification in Christ solveth all; for if Christ hath merited my Justification by His Passion and Death, (which is most sure and certain); then (said *Luther*) can I never merit it; in Christ are Gifts, not deserts. Now seeing that the Head and principal Righteousnes is nothing, therefore the Accidental Righteousnes can bee nothing. *Justitia substantialis*, is the Righteousnes of Faith. *Accidentalis Justitia*, are the Gifts; but God crowneth no Gifts but onely those which are His Gifts.

Of this word Merit or Desert.

True divine signification.

THis word (*Merit* or *Desert*) is well explained and declared by S^t *Austine*, against the fallacies and deceits of the Sophists and School-debaters, that saie, The Virgin

Marie,

Marie, with her Virginitie, deſerved to bee the mother of Chriſt the Son of God, that is, ſhee was fit and apt to bear in her Virgin Bodie: O, (ſaid *Luther*) what a daintie merit was that? a fine deſert! Juſt as if I ſhould ſaie, This, or that Tree deſerveth to bear fruit.

S. *Auſtine* with diligence looked upon this word, Deſert, and concluded out of the Virgin *Marie*'s words, (Behold, the Hand-maid of the Lord! *Hee hath regarded the Lowlineſs of his Handmaiden*) that it ſtood not upon our deſerts, but altogether upon God's Grace; for our works or deſerts are nothing at all. But the deſert of our Juſtification (in beeing held juſtified before God) is meerly Grace; otherwiſe, Chriſt died in vain, without Chriſt wee are *non facientes, ſed patientes*; wee onely ſuffer, and not work; for in Gifts muſt bee a difference. This error (ſaid *Luther*) proceedeth from confuſing and mingling together the Law and Goſpel; for when each doctrine remaineth not in his Circle, as God hath ordeined it, as then wee make of Heaven a Hell, and again of Hell a Heaven.

Of Hoſpitals.

IN *Italie* (ſaid *Luther*) the Hoſpitals are very well provided, fair buildings, good meat and drink, they have diligent attendance, and Learned Phyſicians, the Bedding and furniture are clean and neat, the dwelling places fairly painted. So ſoon as a ſick perſon is brought in, they take off his Cloths in the preſence of a publique Notarie, who truly taketh notice thereof in writing, they are well and warily laid up, and they put upon him a white Coat, and lay him in a well prepared Bed. Soon after, they bring two Phyſicians, and the ſervants bring meat and drink in pure Glaſs veſſels and Cups, which they touch onely with one Finger. Then alſo certain married Matrones and women (whoſe faces are covered) do com and miniſter to the poor, as unknown, and afterwards go home again. Order of the *Italians* for the poor.

Now (ſaid *Luther*) theſe works are good and laudable, onely, the miſchief is, that thereby they think to merit Heaven, and to bee juſtified and ſaved by reaſon of ſuch their works, which ſpoileth all.

Of the Doctrine of the Sophiſts, touching good works.

THe Sophiſts (ſaid *Luther*) which are ſeen and learned in Philoſophie, ſo often as they finde in God's Word a ſentence that commandeth good works to bee don, or, *Verbum Subjunctivi modi*, words of wiſhing, then they conſtrue them in ſuch manner, that the ſame good work muſt bee ſuch as proceedeth from man's natural reaſon and underſtanding, and out of a good will. For without this no work can bee good *moraliter*. Sophiſtrie.

But wee teach not out of *Ariſtotle*'s Philoſophie, but out of the Philoſophie and Word of our Lord and Saviour Chriſt, that humane natural will and underſtanding is not juſtified but onely by Faith, which the holy Ghoſt worketh in the Word, ſo that in ſuch ſort good works do flow and are don out of Faith. The Prophet *Jeremie* ſaith, *Lord, thou beholdeſt the truth.* And, *I did not command it them on the day when I led them out*, &c. Alſo, *I will not reprove thee, becauſ of thy ſacrifices*, &c. *Jer.* 5. *Jer.* 3. *Pſal.* 50.

Whereto Anger and Jealouſie is good.

I Have no better work (ſaid *Luther*) then Anger and Jealouſie; for when I am angrie, I can indite well, I can praie and preach, as then my whole diſpoſition is quickned, my underſtanding ſharpned, and all unpleaſant cogitations and vexations do depart.

Doctor *Juſtus Jonas* asked mee, (ſaid *Luther*) if the cogitations and words of the Prophet *Jeremie* were Chriſtian-like, where hee curſeth the daie of his Birth, *Jer.* 20. I anſwered him, and ſaid, Wee muſt now and then wake up our Lord God with ſuch words. It was indeed a right murmuring in *Jeremie*. Our Saviour Chriſt ſpake alſo in that ſort, *O faithleſs and perverſ generation! How long ſhall I bee with you, and ſuffer you?* Words of paſſion, *Luke* 9.

Moſes alſo in ſuch manner ſet God the ſtool before the door (as wee ſaie) where hee ſaid, *Have I begotten this multitude of people? I am not their Father*, &c.

It is not poſſible, but a man muſt griev very much, when from his heart hee meaneth good, and yet is not regarded. I (ſaid *Luther*) can never bee rid of theſe cogitations, in wiſhing I had never begun this buſineſs with the Pope. Likewiſe, I wiſh my ſelf rather dead, then to hear or ſee God's Word and his Servants contemned, this is our Natures frailtie.

Thoſe that condemn ſuch paſſions are *Theologi in arte ſpeculativa*, who plaie with thoughts and deal with ſpeculations; but when they themſelvs com into that Caſe, then they will well finde it, and bee ſenſible thereof. Such Hiſtories are very great, wee ought not to diſpute of them with cogitations and ſpeculations.

Of Patience.

Suſtine & abſtine.

PAtience (ſaid *Luther*) is the beſt virtue, which in holie Writ is highly praiſed and extolled by the holie Ghoſt. And howſoëver the Philoſophers and learned Heathen do alſo much exalt and applaud it; yet they cannot place the ſame nor ſettle it before the will and aſſurance of God; for they neither know nor underſtand any thing certainly thereof. *Epictetus* the ſage and underſtanding Grecian Heathen ſaid very well, *Suffer and abſtain*, as alſo the Hebrews ſaie with good words,

Believ not all thou hearest,
Speak not all thou knowest,
Do not all thou canſt.

Of the expounding the Prophet Iſaiah's *ſpeech*, In beeing ſtill and in hope, yee are made ſtrong.

Suffer, *Paul* to *Tim.*

THis ſentence was expounded by *Luther* in this ſort, If thou intendeſt to vanquiſh the greateſt, the moſt abominable and wickedſt Enemie, (who is able otherwiſe, not beeing vanquiſhed, to devour thee; yea, to miſchiev thee both in bodie and ſoul, againſt whom thou ſhouldſt buy and prepare thy ſelf with all ſorts of weapons, and ſhouldeſt give all thy wealth to learn this Art:) Then know, that there is a ſweet and loving Phyſical Herb which ſerveth for the ſame, and that Herb is named *Patientia*.

But thou wilt ſaie, How may I attain to this Phyſick? *Anſw.* Take unto thee Faith, who ſaith, No Creature can do mee miſchief without the will of God. Now in caſe thou receiveſt by thine Enemie hurt and miſchief, ſo is the ſame don by the ſweet and gracious will of God, in ſuch ſort, that the Enemie hurteth and miſchieveth himſelf a thouſand times more. From hence floweth unto mee (a Chriſtian) the Love, which ſaith, I will (in ſtead of the evil which mine enemie doth unto mee) do him all the good I can, I will heap Coals of Fire upon his head. This (ſaid *Luther*) is the Armor and Harniſh of a Chriſtian, therewith to beat and overcom thoſe enemies that ſeem to bee like huge Mountains. To conclude in a word, Love teacheth to ſuffer and endure all things.

Rom. 13.

Of the Comfort againſt the Envie of many.

Pſal. 119. 120.

A Certain honeſt and God-fearing man at *Wittemberg*, lately told mee (ſaid *Luther*), hee lived peaceably with every one, hurted no man, but was ſtill and quiet; yet notwithſtanding (ſaid hee) many people were enemies unto him; I comforted him (ſaid *Luther*) in this manner, and ſaid, Arm your ſelf with patience, and give them no cauſ of Envie. I praie, What cauſ do wee give the Divel? what aileth him to bee ſo great an enemie unto us? but onely, becauſ hee hath not that which God hath; I know none other cauſ of his vehement hatred towards us. Therefore when God giveth thee to eat, then eat; when Hee cauſeth thee to faſt, have patience; giveth Hee Honor, take it; hurt or ſhame, endure it; caſteth Hee thee into priſon, murmure not; will Hee make thee a Lord, follow him; caſteth Hee thee down again, ſo care thou not for it, nor regard it.

That

That Patience is neceſſarie in every particular.

I (ſaid *Luther*) muſt have Patience with the Pope; I muſt have Patience with Hereticks and Seducers; I muſt have Patience with with the roaring Courtiers; I muſt have Patience with my ſervants; I muſt have Patience with *Kate* my wife; to conclude, the Patiences are ſo many, that my whole life is nothing but Patience. The Prophet *Iſaiah* ſaith, *In beeing ſilent and hoping, conſiſteth our ſtrength*, that is, Have Patience, ſuffer, hope, and deſpair not in your Conſciences. Thoſe that ſuffer evil. 2 *Tim.* 2.

Of one of Luther's *ſayings.*

IN luctu gaudium: In mourning Joie.
In gaudio luctus: In Joie mourning.
Gaudendum in Domino: Joiful in the Lord.
Lugendum in nobis: Mourning in our ſelvs.

That the Death of the Saints bringeth more good then their Life.

I Could wiſh (ſaid *Luther*) that the Adverſaries ſlew mee, for my death would bee more profitable to the Church, then my life. *Sampſon* at his death ſlew more of the Philiſtines then when hee lived. Therefore would I with a willing heart go to the wars with my Lord and Maſter (the Prince Elector) againſt the Turk and Pope. *Judg.* 16.

What Works are pleaſing to God, or not.

IN all our works (ſaid *Luther*) wee muſt have regard to God's Command and Word: Thoſe works which are don by God's Command, the ſame are not works of our wills and chuſing; but wee are onely God's Inſtruments and work-tools wherewith Hee worketh, they are not our, but God's works. Like as the works of the Law, are called ſuch works as are don by command of the Law, not free-willingly. Therefore all works which are not don out of God's Command, are works of our hands, don without God's Word, they are works of ungodlineſs and are damned, ſpecially when people think thereby to bee juſtified before God. A righteous Perſon doth good works unforced and free-willingly to God's Honor, who hath commanded them to bee don, and to the good and profit of the Neighbor; for ſuch a perſon cannot chuſe, but muſt do good works voluntarily; like as a good Tree which by nature bringeth forth good fruit. Therefore (ſaid *Luther*) the two Kingdoms of the Turk and Pope are in the laſt end of the world; they are the two abominations, the one is of the Prieſts government, the other, the government of Lies. Therefore the world's end is neer. The Virtues, and vices of works.

Of three ſorts of giving Alms.

THere are three ſorts (ſaid *Luther*) of giving Alms: Firſt, that wee give towards the maintainance of Preaching. Secondly, that wee give to our poor friends which are of our kindred, as to Parents, to Children, &c. Thirdly, that wee give alſo to other poor people and ſtrangers which dwell among us, and cannot live without the help of other people.

Of four chief and principal Virtues.

THe Antient (ſaid *Luther*), have deſcribed four principal Virtues: Moderation, which preſerveth the bodie: Juſtice, which maintaineth the State and Commonwealth: Courage or Manlineſs, which reſiſteth and defendeth: And Wiſdom, which governeth all. Proof of Virtues.

That the Church-Cerimonies muſt bee voluntarie and free.

This is called *Adiaphoron.*

IT was the Cuſtom ſomtimes, (ſaid *Luther*) in burying of the dead, that they laid their Faces or Heads towards the Sun-riſing, by reaſon of a ſpiritual Myſterie and ſignification which thereby was ſhewed; but the ſame was freely obſerved without Law and ſuperſtition. Even ſo all Laws and Cerimonies ſhould bee free in the Church, and not bee don by compulſion, as ſuch things which neither juſtifie nor condemn in the ſight of God, but to bee obſerved for the ſake of honeſt and civil Diſcipline.

Of the Righteouſneſs of works.

THe Righteouſneſs of works and hypocriſie are the moſt miſchievous diſeaſes, born upon us, and not eaſily expelled, ſpecially when they are confirmed and ſettled upon us by uſe and practice; for all mankinde will have dealings with Almightie God, and diſpute with him according to their humane natural underſtanding, and will make ſatisfaction to God for their ſins with their own ſtrength and ſelf choſen works. Therefore (ſaid *Luther*) for my part, I have ſo often deceived our Lord God by promiſing to bee upright and good, that I will promiſs no more, but will onely praie for a happie hour, when it ſhall pleaſ God to make mee good.

That good works juſtifie not before God.

This furthereth the Operators.

NOt long ſince (ſaid *Luther*) a popiſh Doctor argued with mee in this manner, Evil works are damned, therefore good works do juſtifie. I anſwered, and ſaid, This your Argument is nothing worth, it concludeth not *Ratione contrariorum*, they are not placed aright the one againſt the other; for evil works are evil in a compleat meaſure, becauſ they proceed from a heart that altogether is ſpoiled and evil. But good works, yea, even in an upright Chriſtian, which is regenerated through the Word by the holie Ghoſt, are uncompleatly good; for they proceed out of a weak obedience which but a little is recovered and reſtored. Whoſo can ſaie from his heart, I am a ſinner, but God is righteous; And whoſo at the point of death from his heart can ſaie, Lord Jeſus Chriſt, I commit my ſpirit into thy hands, the ſame may aſſure himſelf of true righteouſneſs, and that hee is not in the number of thoſe that blaſpheme God, in relying upon their own works and righteouſneſs.

Final Praier.

That works deſerv not Grace, Life, and Salvation, the ſame is plain and apparent alſo by this; Works are not of the ſpiritual Birth, but they are onely the Fruits thereof; wee are not God's Children and Heirs by works. But when wee are creäted, made, and in ſuch ſort regenerated, as then, firſt, wee do good works. Therefore ere and before wee can do good works, wee muſt have Grace, Life, and Salvation.

Matt. 12.

Now wee are creäted, begotten, and born righteous by the Word, and are not ſcrewed nor prepared to the ſame by the Law, or by works.

Of Cerimonies uſed in the Advent.

TOuching the Cerimonies uſed in the Feaſt of Advent, the ſame (ſaid *Luther*) were inſtituted and ordered in the beſt Chriſtian meaning; namely, to render thanks unto God, for the humanitie of his dearly beloved Son and our bleſſed Saviour Chriſt, which goodneſs and mercie of God towards us His people, is ſo unſpeakable, that no humane Creature can ſufficiently comprehend the ſame with all his cogitations, nor ſeriouſly contemplate thereof. But this and other Cerimonies at laſt were uſed and practiſed to abominable Idolatrie. Then the *Rorate* became alſo a lamentable external great laſcivious and a whoring Cerimonie, inſomuch that in the time of the *Rorate* Maſs ſuch horrible bawderie and lecherie was driven and practiſed, that a man is ſcarce able to expreſs the ſame.

Rorate Maſs in Advent.

Of

Of this word Merit.

THis word, *Merit*, is a high, a great, and a dangerous word: For (ſaid *Luther*) when a man heareth or readeth the ſentence, where Chriſt ſaith, *(Wilt thou live, then keep God's Commandements.* Alſo, *Do this, and thou ſhalt live.* And, *If thou wilt bee perfect, go, and ſell all thou haſt, and give to the poor)* then they conclude out of natural reaſon and humane underſtanding, therefore it is a Merit. Therefore, wee muſt alwaies extenuate that word, *Merit*, wee muſt altogether ſlight and diſ-regard it. To conclude, the true preaching of *(Merit)* is this, In Grace wee are all alike, but in Gifts and Deſerts, merits or in works, wee are unalike and different. *Luke* 10. *Matth.* 19.

As on a time, *Luther* intended to preach touching Merits, (would ſhew what Merit is, would define and divide it, how manifold different, what was the operative cauſ, why in one place it is a Merit, and again in another it is not, &c.) in the time of his Praier, the Conception, which hee had collected in his minde concerning the ſame, fell from his memorie, the like to which in no former time happened unto him; whereby God ſhewed him, that Hee onely would bee Preacher of that point and ſubject, and not man. *Luther* at the ſame time ſaid, I was not worthy (nor yee my Hearers) that I ſhould explain this Article, nor ſpeak thereof.

Of the glorious boaſtings and precious virtues of the works of our own Righteouſneſs and of the Law, taken out of the Epiſtle of S^t^ Paul *to the* Galatians.

HEe (ſaid *Luther*) that will bee juſtified before God by the Law and by his own works, the ſame, firſt,

1. Turneth himſelf from Chriſt's Grace, whereunto hee is called.
2. Hee departeth from the true Goſpel, and receiveth another.
3. Hee confuſeth the hearts of the faithful.
4. Hee perverteth the Goſpel of Chriſt.
5. Hee is accurſed.
6. His preaching tendeth to pleaſ men.
7. Hee ſeeketh the praiſ of men, not of God.
8. Hee is not the Servant of Chriſt.
9. Hee preacheth humane things, not by Jeſus Chriſt's Revelation.
10. Hee is nothing profited by the higheſt and beſt Righteouſneſs of the Law.
11. Hee diſturbeth God's Aſſemblie, and the Chriſtian Church.
12. Hee undertaketh to bee juſtified by unpoſſible means, namely, by the Law.
13. Hee maketh again them to bee ſinners, which are juſtified in Chriſt.
14. Hee maketh Chriſt again an offering for ſins.
15. Hee buildeth up ſin again, which before was broken down.
16. Hee maketh himſelf a Malefactor.
17. Hee rejecteth the Grace of God.
18. Hee holdeth that Chriſt died in vain.
19. Hee is a fooliſh Galathian.
20. Hee is bewitched.
21. Hee hearkneth not to the Truth.
22. Hee crucifieth Chriſt.
23. Hee holdeth the holie Ghoſt is received by Works.
24. Hee forſaketh the Spirit, and cleaveth to the fleſh.
25. Hee is under the Curſ.
26. Hee maketh an Addition to God's Teſtament, and rejecteth God's Ordinances.
27. Hee maketh ſins greater.
28. Hee remaineth included under ſin.
29. Hee ſerveth the weak Laws.
30. The Goſpel to him is preached in vain.

31. His Actions and Sufferings are all in vain.
32. Hee is a ſervant, and a ſon of the bond-woman.
33. Hee is thruſt out with the bond-woman from the inheritance.
34. Hee maketh Chriſt unprofitable unto him.
35. Hee is bound to fulfill the whole Law.
36. Hee hath forſaken Chriſt.
37. Hee is fallen from Grace.
38. Hee ſuffereth himſelf to bee ſeduced from the Truth.
39. Hee is induced to believ that which is not divine and godlie.
40. Hee permitteth himſelf to bee leavened with the leaven of deſtruction.
41. Hee is damned in teaching the ſame.
42. Hee biteth himſelf with others, and with them will bee utterly devoured.
43. His doings are altogether works of the fleſh.
44. Hee valueth Himſelf much, whenas there is nothing in him.
45. Hee boaſteth himſelf without God.
46. Hee maketh himſelf acceptable according to the fleſh, by thoſe which are carnally minded.
47. Hee is an Enemie to the Croſs of Chriſt, and to perſecution.
48. Hee fulfilleth nothing leſs, then the Law.
49. Hee onely extolleth the Doctrine of the Fleſh.
50. All is loſt in and on him, what hee is, hath, knoweth or can is nothing worth, &c.

CHAP. XV.

OF PRAIER.

What Power Praier hath.

NO humane Creature can believ (ſaid *Luther*) how powerful Praier is, and what it is able to effect, but onely thoſe that by experience have learned it.

Luther's Experience of Praier.

It is a great matter when in extreme need one as then can take hold on Praier. I know, ſo often as I have earneſtly praied, that I have been richly heard, and have obtained more then I praied for; indeed, God ſomtimes deferred, but notwithſtanding Hee came.

Eccleſiaſticus ſaith, *The Praier of a good and godlie Chriſtian availeth more to health, then the Phyſitians Phyſick.*

James 5. O, (ſaid *Luther*) how great an upright and godlie Chriſtian's Praier is! how powerful with God, that a poor humane Creature ſhould ſpeak with God's high Majeſtie in Heaven, and not bee affrighted? but, on the contrarie, knoweth that God friendly ſmileth upon him for Chriſt's ſake His dearly beloved Son and our Saviour. The Heart and Conſcience (in this act of praying) muſt not flie and recoil backwards by reaſon of the ſins and unworthineſs, and muſt not ſtand in doubt, nor bee ſcared away.

Hiſtorie of a *Bavarian.* Wee muſt not do (ſaid *Luther*) as the *Bavarian* did, who with great Devotion called upon S^t *Leonard*, an Idol, ſet up in a Church in *Bavaria*, behinde which Idol ſtood one who anſwered the *Bavarian* and ſaid, Fie on thee, *Bavarian*; and in that ſort oftentimes was repulſed and could not bee heard: at laſt, the *Bavarian* went away, and ſaid, Fie on thee, *Leonard.*

But (ſaid *Luther*) when wee praie, wee muſt not let it com to, Fie upon thee; but muſt certainly hold, conclude, and believ, that wee alreadie are heard in that for which wee

wee praie with Faith in Christ. Therefore the Ancient finely described Praier, namely, that it is, *Ascensus mentis ad Deum*, a climbing up of the heart unto God, that is, lifteth it self up, crieth and sigheth to God: Neither I my self (said *Luther*) nor none other that I know have rightly understood the definition of this *Ascensus*. Indeed wee have boasted and talked much of the climbing up of the heart; but wee failed in *Syntaxi*, wee could not bring thereunto the word *Deum*; nay, wee flew from God, wee were afraid to draw near unto Him, and to praie through Christ, in whom Praier's strength wholly consisteth; wee alwaies praied in Popedom *Conditionaliter*, with Condition, uncertainly and at hap hazard.

But let us praie in heart, somtimes also with our lips; for Praier (by our loving God) supporteth the world, otherwise, without Praier it would stand in a far more lamentable state.

Of the power of Praier, and of the Lord's Praier.

OUr Saviour Christ (said *Luther*) in most excellent manner and briefly with very few words, comprehended, in the Lord's Praier, all needs and necessities; but, without trouble, trials, and vexations, Praier cannot rightly bee made. Therefore *David* saith well, *Call on mee in the time of need*, &c. without need it is onely a cold prattling, and goeth not from the heart, the common saying is, *Need teacheth to praie*. And although the Papists saie, that God well understandeth all the words of those that praie, yet S^t *Bernard* is far of another opinion, where hee saith, God heareth not the words of one that praieth, unless hee that praieth heareth them first himself. The Pope (said *Luther*) is a meer Tormentor and a Hangman of the Conscience. The Assemblie of his greased and Religious crew in praying was altogether like the croaking of Frogs, which edified nothing at all. It was meer Sophistrie and deceiving, fruitless and unprofitable.

Inducement to Praier.

Good speech of S. *Bernard*.

Praier is a strong Wall and a Fort of the Church, it is a godlie Christian's Weapon, which no man knoweth nor findeth, but onely a true and faithful Christian, who hath the Spirit of Grace and of Praier. O, what an excelling Master was Hee that penned these words in the Lord's Praier, wherein is fastned an endless *Rhetorica* and Art of speech, and in which all necessities and dealings are conteined.

The Churches defens.

The First three Petitions do comprehend so great and celestial things, that no heart is able to search them out. The fourth Petition conteineth the whole Policie and Oeconomie, or the temporal and Houf-government, and all things necessarie for this life. The fifth Praier striveth and fighteth against our own Divel of an evil Conscience, that is, aswell against Original as also against sins committed, which trouble the Conscience, &c. Truly (said *Luther*) they were penned by a man of wisdom indeed, which no earthly humane Creature could have don.

The Contents of the Lord's Praier.

Wee cannot praie without Faith in Christ the Mediator. The Turks, the Jews, and the ungodlie may or can rehearf and speak the words of Praier after one, but they cannot praie. And although the Apostles were taught this Praier by Christ, and praied often, yet they praied not as they should have praied: For Christ saith, *Hitherto yee have not praied in My Name*; whenas (doubtless) they had praied much, and spoken the words. But when the holie Ghost came, as then first, they praied aright in the Name of Christ. If praying and reading of Praier bee but onely a bare work (as the Papists hold it to bee) then the Righteousness of the Law is nothing worth. The upright Praier of a godlie Christian is a strong Hedg, as God Himself saith, *And I sought for a man among them, that should make up the Hedg, and stand in the Gap before mee for the Land, that I should not destroie it, but I found none*, &c. Therefore (said *Luther*) when others do blaspheme, let us praie. *David* saith, *Hee doth the will of them that fear Him, and heareth their Praiers*.

What belongeth to Praier.

Joh. 16.

Ezek. 22.

Psal. 145.

That wee must daily go on in Praying.

I (said *Luther*) have every daie enough to do, to praie. And when I laie mee to rest and to sleep, and praie the Lord's Praier, and afterwards take hold on two or three Sentences out of the Bible, and so take my sleep, then am I well satisfied.

A Christian's going to rest.

of

Of the Praiers of a certain Frier.

I Knew (ſaid *Luther*) a Frier ſitting *ſuper latrinam*, reading the *Horas Canonicas*; the Divel appeared unto him, and ſaid, *Monachus ſuper latrinam, non debet legere primam.* Whereupon the Frier made the Divel this Anſwer:

Purgo meum ventrem,
Et colo Deum Omnipotentem,
Tibi quæ infra,
Deo Omnipotenti quod ſupra eſt.

That Preachers ought to join their Praiers together.

DOctor *Aepinus*, Superintendent of Hamborough, coming to *Wittemberg* to ſpeak with *Luther*, who (after his diſpatch, and at his taking leav) ſaid, I commend my ſelf and our Church at *Hamborough* to your Praiers; *Luther* anſwered him, and ſaid, Loving *Aepine*, the Cauſ is not ours, but God's: Let us join our Praiers together, as then the cauſ will bee holpen. I will praie againſt the Pope and the Turk ſo long as I live: And I like it well, that you take ſuch courſ at *Hamborough*, earneſtly to praie againſt *Mahomet* and the Pope.

Quaſi manu facta, as *Ter.* ſaith in *Apol.*

Of the Cauſ of Praier.

THe Operative Cauſ of Praier (or *Efficiens Cauſſa*) is onely Faith for it ſelf; *per accidens*, is Neceſſitie. *Forma*, is Grace, which (without deſert) taketh hold on, meerly for nothing and without any works. *Materia circa quam*, is God's Command and Promiſs. *Finis*, is the Hearing and the Deliverance.

God (ſaid *Luther*) giveth unto us the Lord's Praier, that wee may praie for Faith; for the Ten Commandements are too high for us, and out of our reach.

Of the Poiver of Praier.

Followeth alſo unacknowledged liberalitie.

GOd alwaies giveth more then wee praie for; when wee (truly) praie for a piece of Bread, ſo giveth God a whole Acre of Land. When my wife (ſaid *Luther*) was ſick, I praied to God, that ſhee might live, ſo hee not onely granted that Requeſt, but alſo therewith hee hath given us a goodlie Farm at *Zolsdorf*, and thereto hath bleſſed us with a fruitful year. At that time my wife ſaid unto mee, Sir! how is it, that in Popedom they praie ſo often with great vehemencie, but wee are very cold and careleſs in praying? I anſwered her, The Divel driveth on his ſervants continually, they are diligent and take great pains in their falſ-worſhipping, but wee, indeed, are Ice cold therein and negligent.

Of Luther's Praier for a gracious Rain.

IN the year 1532 in all *Germanie* was a great Drought, the Corn in the Fields in lamentable ſort began to wither. On the ninth of *June* the ſame year, *Luther* called together the whole Aſſemblie into the Church, directed his Praier (with deep ſighs) to God in manner following:

Praiers hinderances.

O Lord, behold our Praiers for thy Promiſs ſake, wee have praied and our hearts have ſighed, but the covetouſneſs of the Rich Farmers doth hinder and hem in thy bleſſing; For ſeeing that through thy Goſpel they are unbridled, they think it free for them to live and do what they pleaſ; They now fear neither Hell nor Purgatorie, but ſaie, I believ, therefore I ſhall bee ſaved; they becom haughtie ſpightful Mammoniſts, and accurſed covetous cut-throats, that ſuck out Land and people. Moreover, alſo the Uſurers among the Gentrie in every place deal wickedly, inſomuch (as it ſeemeth) thou, O God, wilt now viſite us (together with them) with the rod; yet nevertheleſs, thou haſt ſtill means whereby to maintain thoſe that are thine, although thou ſuffereſt no rain to fall among the ungodlie.

And

And as hee had ſaid thus, Hee lifted his eies up towards Heaven, praied, and ſaid, Lord God, thou haſt alwaies through the mouth of Thy Servant *David* ſaid, *The Lord is nigh unto all that call upon Him faithfully; Hee doth the will of thoſe that fear Him, and heareth their praiers, and helpeth them out of need.* How is it (Lord) that thou giveſt no rain, ſeeing wee have cried and praied ſo long unto Thee? *Thy will bee don,* (O Lord!) wee know that although thou giveſt not Rain; yet notwithſtanding thou wilt give us ſomthing better, a ſtill, a quiet, and a peaceable life. Now wee praie (O Lord) from the bottom of our hearts. If thou (O Lord) wilt not bee pleaſed to hear and give us Rain, then the ungodlie will ſaie, Chriſt thy onely Son is a Lier. For Hee ſaith, *Verily, verily, I ſaie unto you, whatſoever yee praie the Father in My Name, the ſame Hee will give unto you,* &c. Inſomuch that they will give Thy Son the lie. I know, O Lord, that wee do crie unto Thee from our hearts, with yerning and ſighing, why then doſt Thou not hear us? Now, even the ſame daie, and within the ſpace of half an hour after the people went from Church, it began to rain ſo ſweet and mildly (and continued in that moderate temper a whole fortnight) that the grounds thereby were changed and refreſhed in moſt miraculous manner. This happened *June* 9. 1532.

Of Papiſtical Praiers.

Praiers of Papiſts.

THe praying in Popedom (ſaid *Luther*) is a meer tormenting of the Conſciences, onely a prating and tongue-threſhing, no praying, but a work of obedience. From thence proceeded a confuſed Sea-full of *Horas canonicas*, the howling and babbling in Cells and Monaſteries, where they read and ſang the Pſalms and Collects without all ſpiritual Devotion, inſomuch that they neither underſtood the words, ſentences, nor the meaning.

Luther's torment with *Horis Canonicis.*

In what manner, and how I tormented my ſelf (ſaid *Luther*) with thoſe *Horis Canonicis* before the Goſpel came, (which by reaſon of many buſineſſes I often intermitted) I am not able to expreſs. On the Saturdaies, I uſed to lock my ſelf up in my Cell, and accompliſhed what the whole week I intermitted and neglected. But at laſt I was troubled with ſo many affairs, that I was fain oftentimes to omit alſo my Saturdaies Devotions. At length, when I ſaw that *Amsdorff*, and others flouted and derided ſuch manner of Devotion, then I left it quite off.

It was a great torment, from which wee are now delivered by the Goſpel. Although (ſaid *Luther*) I had don no more but onely this, namely, Freed people from that torment, yet they might well give mee thanks for it. Many innumerable laws and works were taught and impoſed upon people without the ſpirit, as in the Book *Rationale divinorum* many abominable things are written.

Rationale divinorum.

Of Luther's *Admonition to praie.*

ANno 1539, the 6th of *Januarie*, on the twelf daie, *Luther* admoniſhed the people earneſtly to praie againſt the raging and ſwelling of the Divel in thoſe blinde Papiſts, which inſtigated the Emperor, and other Kings and Potentates, againſt the Goſpel. They are altogether mad and fooliſh with their blaſpheming, and yet will maintain and defend the ſame in moſt wilful and wicked ſort. And wee alſo our ſelvs do ſtir up God's wrath with our ſinful life and unthankfulneſs. Therefore let us repent, amend our ſelvs, and praie that God would direct, turn and preſerv the Emperors heart (which is in His hand) to planting and maintaining of the Goſpel, that hee would not raiſ wars againſt the revealed Truth, and in ſtead thereof maintain the miſchievous horrors and errors of Popedom, and of thoſe Vermine. For wee (through God's Grace) have the upright and pure Word of God, the Sacraments, and (together with his divine Ordinances) do know how to live a Chriſtian kinde of life; and hee concluded in this manner following:

Earneſt admonition to Praier, as it is now very neceſſarie.

Loving Lord God, govern mee, that with ſpiritual Eies I maie ſee, know, and acknowledg my Original diſeaſ and weakneſs, and bee led to the true knowledg of Chriſt, and through the holie Spirit may bee governed, cleanſed, and ſanctified, *Amen.*

To

To praie for Peace.

Melanct. Letter.

Luther receiving a Letter written unto him (from the Imperial Aſſemblie) by *Philip Melanchthon*, after the reading of which, hee ſaid, What *Philip Melanchthon* writeth hath hands and feet, hath Autoritie and Gravitie, it is of weight, conteined in few words, as alwaies I have found by his Letters. But, I perceiv, wee muſt have wars; for the Papiſts would willingly go on, but they want a good ſtomack, neither may wee endure the caſe to ſtand in theſe Terms. Let it therefore proceed *in nomine Domini*, (ſaid *Luther*) I will commit all things to God, and will bee *Crito* in the plaie. I will praie, that God would convert our Adverſaries, wee have a good Cauſ on our ſide, who would not fight, and venture bodie and bloud *pro Sacris*, for the Holidom, which is God's Word? And beſides, the temporal Laws and ſtatutes of Policie do alſo concur and agree with our proceedings; for wee alwaies have deſired and called for peace, but our Princes are provoked and drawn to defend themſelvs and their Subjects, and of neceſſitie muſt reſiſt wrongful power, our Adverſaries will not ſuffer us to live in peace. This Letter (ſaid *Luther*) was written ten daies ſince, by this time, it is concluded, what ſhall bee don. The everlaſting merciful God give his Grace thereunto: Let us watch and praie, for Satan ſleepeth not.

Extream cauſ of defenſ.

Bloud-thirſtineſs of Chriſt's enemies.

The 11th of *March* 1539. *Luther* admoniſhed the people to give thanks to God, for preſerving them that year in peace; For (ſaid hee) wee ſee apparently, that God watcheth and reſiſteth the bloud-thirſtie Papiſts, who out of a Diabolical hate do rage and ſwell againſt us, and everie year do thirſt after our bloud, but God oftentimes hath put them to ſhame, and will, as in wonderful wiſe God this year hath afforded us peace, in taking away that ungodly man, Prince *George*, who lately was ſlain. Therefore wee ought juſtly to give God thanks for the ſame, praie and repent; For there is no hope of peace, ſeeing the Pope governeth and the Goſpel ſhineth; God preſerv us from bloudſhed: Let us praie.

I (ſaid *Luther*) cannot imagine, how there can be peace between us and the Papiſts; for neither part will yield to the other; and there is an everlaſting war between the woman's ſeed and the old ſerpent, they never are wearie of wars. Temporal Kings and Potentates (when they are wearie of warring) do agree upon Ceſſation of Arms; but in this caſe, there can bee no ſuch conditions and means hoped for; For wee neither can nor will depart from the Confeſſion of true Chriſtian Religion and God's Word, neither on the other ſide will they deſiſt from their idolatrie and blaſpheming, the Divel will not ſuffer his feet to bee chopt off, neither will Chriſt have hindered the preaching of His Word; therefore I cannot ſee how any peace or truce may bee between Chriſt and *Belial*.

Of Temporal Peace.

Luther's Propheſie.

WOrldlie and outward Peace, is one of the higheſt Gifts of God, but wee abuſe it too much, every one liveth after his own will and pleaſure againſt God and the Magiſtrate. O, how ſoundly will our Gentrie and Farmers in *Germanie* paie for this before one hundred and fiftie years com to an end, (as alreadie they have don in *Hungaria* and in *Auſtria*) but afterwards God will reſtore them again, and beat down Popedom. Let us not ceaſ to praie.

Of Unitie and Concord.

School-debate.

THrough Concord ſmall things and wealth do encreaſ, (as the Heathen ſaid) but diſſention is dangerous and hurtful, ſpecially in Schools, in Profeſſions, high Arts, and in the Profeſſors thereof, wherein the one ought to reach the hand to the other, ſhould kiſs and embrace each other. But when wee bite and devour one another, then let us take heed leſt wee bee ſwallowed up together. Therefore (ſaid *Luther*) let us praie and ſtrive; for the Word of Faith and the Praiers of the Juſt are the moſt powerful weapons; moreover, God Himſelf ſendeth His holie Angels round about them

Gal 6.

Pſal. 34.

them that fear Him. Wee ought valiantly to fight, for wee are under a Lord of Hosts, and a Prince of war; therefore with one hand wee must build, and in the other hand take the sword, that is, wee must both teach, and resist. It was, doubtless, an earnest proceeding of the Jews, when they had the Hammer in one hand and walled, and presently again drew their swords and fought; wee may well praie against the old serpent (said *Luther*) that bruiseth Christ in the heel.

It is now time to watch, for wee are the Mark they shoot at, our Adversaries intend to make a Confederacie against us with the Turk; they aim at us, wee must venture it; for Antichrist will war and get the victorie against the Saints of God, as *Daniel* saith. Wee (said *Luther*) stand outwardly in the greatest danger by reason of Treacherie and Treason; the Papists endeavour with monie to greas and corrupt our Captains and Officers. An Ass loaden with monie may do any thing, as *Cornelius Tacitus* writeth of us Germans; wee have taught them to take monie, there is neither Fidelitie nor Truth more on earth. The *Italians* and *Spaniards* combine against us onely for their profit sake. This was accomplished *Ann.* 1547. *April* 24.

Of Discord among the Officers of the Church.

A Minister of the Church at the same time exhibited a Petition to *Luther*, therein complaining of the disobedience of his Curate, whereat *Luther* sighed and said, Ah Lord God, what an enemie is the Divel unto us, in sowing discord among the servants of the Word? Hee kindleth alwaies one Fire after another, O let us quench them by Praier, by Reconciliation, and by forbearing one another; seeing God hath made an union among us, touching the pure and upright doctrine, therefore wee must not suffer nor permit the least mite of uncleanness, but all must bee gathered pure and unfalsified: Therein wee must abandon all Patience, connivancie and Love; *for a little leaven* (saith S^t *Paul*) *leaveneth the whole Lump.*

Of Praiers powerful Abilitie.

TO praie from the heart, (said *Luther*) and the sighs of the poor oppressed people, do make such an Alarum, and crie in Heaven, that God and all the Angels must hear the same. O, (said *Luther*) our Lord God hath a sharp listning Ear. *Eccles.* 35.

Of Luther's *Admonition to praie against the Divel and the Pope.*

ON the 25^th of *December*, being *Luther*'s Birth-daie hee preached, and earnestly admonished the people to praie, that God would alwaies preserv his Word pure and unfalsified among us, that the cours thereof might not bee hindered, but have prosperous fruit and success against the raging and assaults of Satan, specially against the bloud-thirstie Papists, who are the most bitter enemies to God's Word: for from them wee have nothing elss to expect, then that without intermission they take Counsel against the Word of the Gospel, and to prepare for us (that profess the same) a Bath of bloud. Therefore, loving Christian Brethren, (said *Luther*) let our Praiers bee poured out from our hearts, and let us repent; Let us bee not onely Hearers of the Word, but live according thereunto; And seeing the whole world, Papists, Sectaries, Epicures, &c. have raised so great a stink in the Nostrils of God; let us therefore by heartie Praier kindle before Him an Incens of sweet Franckincens.

That Praier is certainly heard.

WHen wee praie to God in an upright faith earnestly from the heart, then (said *Luther*) most certainly wee shall bee heard; and shall receiv what wee have praied for and desired; Although, sometimes, not so suddenly at that instant, at that time, in that measure, or even the self-same for which wee praie; yet wee obtein far better, greater, and more glorious gifts then wee hoped for: as S^t *Paul* witnesseth, and saith, *Wee know not what wee should praie for as wee ought*; &c. Like as, when I (said *Luther*) The certaintie of a godlie Praier. *Rom.* 8.

thet) praie, that Prince *George* might die, and therein am not heard; I muſt not therefore think, that my praier is in vain: For, it may it, it is better, that one ungodlie Prince ſhould live, then if hee were dead, that in ſtead of him there ſhould com ſix, ſeaven, or more ungodlie Rulers. God moſt certainly heareth them that praie in Faith, and granteth when and how hee pleaſeth, and knoweth moſt profitable for them. Wee muſt alſo know, that when our praiers tend to the ſanctifying of his Name, and to the encreaſ and honor of his Kingdom (alſo that wee praie according to his will) then moſt certainly hee heareth. But when wee praie contrarie to theſe points, then wee are not heard; for God doth nothing againſt His Name, His Kingdom, and His Will.

Of the ſighing of the heart.

WHen *Moſes*, with the Children of Iſrael, came to the Red Sea, then hee cried with trembling and quaking, yet hee opened not his mouth, neither was his voice heard on earth by the people: Doubtleſs (ſaid *Luther*) hee cried and ſighed in his heart, and ſaid, Ah, Lord God, what courſ ſhall I now take? which waie ſhall I now turn my ſelf? How am I com to this ſtreight? No help or counſel can ſave us: Before us is the Sea; Behinde us are our Enemies the Egyptians; On both ſides, high and huge Mountains, I am the cauſ that all this people ſhall now bee deſtroied, &c. Then anſwered God, and ſaid, *Wherefore crieſt thou unto Mee?* As if God ſhould ſaie, What an Alarum, a ſhreeking and a loud crying doſt thou make, that the whole heavens muſt ring therewith, &c? But, alas, (ſaid *Luther*) wee read ſuch Examples, as dead Letters, humane reaſon, wiſdom and underſtanding is not able to ſearch this paſſage out. The waie through the red Sea is full as broad, and far wide (if not further) as *Wittemberg* lieth from *Coburgk*, that is, thirtie Dutch miles, (Engliſh 120. at leaſt): The people were alſo conſtrained in the night ſeaſon to reſt, to bait and eat (doubtleſs) therein; For ſix hundred thouſand men (beſides women and children, ſaid *Luther*) would require a good time to paſs through, although they went one hundred and fiftie in rank and file: It was a paſſage beyond all humane conceit, the ſhreeking of *Moſes* was but low and ſtill in the hearing of the people, but it filled both the great ears of God in Heaven, inſomuch that God ſaid, *Wherefore crieſt thou unto Mee?*

Exod. 14.

The breadth of the Red Sea.

Ita fides in infirmitate & miraculis proceſit.

Of the popiſh Praiers, Horæ Canonicæ.

CErtain Students at *Bononia* ſought of the Pope a Diſpenſation touching praying the *Horas Canonicas*: The Pope thereupon wrote unto them thus, *Surge maniùs, & ora citiùs*, i. e. *Riſe earlier, and praie ſooner*; Which Rule was followed by *Mercurinus*, Chancellor to the Emperor *Charls* the Fifth, who on a time aroſe early up in haſte to praie; the Divel appeared unto him in the likeneſs of a poor Soul, and ſaid unto him, *Tu non juſta hora oras*; i. e. *Thou praieſt not a full hour.* In ſuch ſort (ſaid *Luther*) could the Divel ſcoff and flout them. In my time, there was a Brother in the Monaſterie at *Erffurt*, who by reaſon of many buſineſſes neglected divers hours in praying, and whereas hee could obtein no diſpenſation, therefore hee was forced to hire one to praie for him, that ſo hee might have time to read twice in the daie. It is unpoſſible that God ſhould not hear the Praiers which with faith are made in Chriſt, although God giveth not according to the meaſure, manner, and time, which wee deſcribe unto him, hee will not bee tied. In ſuch ſort dealt God with the mother of S^t *Auſtine*, ſhee praied to God that her Son (*Auſtine*) might bee converted, but, as yet, it would not bee, then ſhee ran to the Learned, intreating them to perſuade and adviſe him thereunto. At laſt, ſhee propounded unto him a Marriage with a Chriſtian Virgin, that thereby hee might bee drawn back, and brought to the Chriſtian Faith, but all would not do as yet. But when our Lord God came thereto, Hee came to the purpoſe, and made of him ſuch an *Auſtine*, that hee became a great light to the Church. S^t *James* ſaith, *Praie one for another, for the Praier of the Righteous is heard*, &c. The ſame is the beſt ſentence in that Epiſtl. Praier (ſaid *Luther*) is a powerful thing; for God hath

Mercurinus.

Mother's Love

hath bound and tied Himself thereunto. Christ penned the Lord's Praier according to the manner of the Jews, that is, Hee directed it onely to the Father; whenas notwithstanding, they that praie in the same manner, are heard for the Son's sake. This was don (said *Luther*) becaus Christ would not bee praised before his death.

Of the Praiers of Children.

Luther (hearing his Children praie against the Turk and Pope) said, Although they understand not what they praie, yet the Praiers of Children are good; for their voices as yet are pure, and they have no Opposites. Childrens Praiers.

Of certain Sentences in Scripture.

Justus Jonas asked *Luther*, if these Sentences in Scripture did not contradict the one the other; where God saith to *Abraham*, *If I finde ten*, (in Sodom) *I will not destroie it*, And where *Ezekiel* saith, *Though these three men, Noah, Daniel, and Job were in it, yet would I not hear*, &c. And where *Jeremie* saith, *Therefore praie not thou for this people*, &c? *Luther* answered him, and said, No, they are not against one another; for in *Ezekiel* it was forbidden them that they should not praie, but it was not so with *Abraham*. Therefore wee must have regard to the Word, when God saith, Thou shalt not praie, then wee may well ceas. Gen. 18. Ezek. 14. Jer. 7.

That wee must in praying commit all things to God.

GOd saith, *Hearken unto mee, O house of Jacob, and all the remnant of the House of Israel, which are born by mee, from the bellie, which are carried from the womb; and even to your old age I am hee, and even to hoarie hairs will I carrie and will deliver you*, &c. Therefore (said *Luther*) laie it upon him, commit it onely to him. S^t *Peter* also saith, *Cast all your care upon Him.* And *Psal.* 55. *O cast thy burthen upon the Lord, and Hee shall nourish thee, and shall not suffer the righteous to fall for ever.* O, (said *Luther*) these are comfortable Sentences: But wee will do and accomplish all our selvs, and thereby forget God, and make evil worse. Yea (maie one saie) I have truly committed my praier unto God, but Hee will not com, Hee delaieth too long. O, (said *Luther*,) *Wait upon the Lord*; wee must attend and hold out, for Hee cometh most certainly at last. It is far better, that wee wait upon the Lord, then to betake our selvs to the Pope's side, or to the Bishop of *Mentz*, by whom notwithstanding wee have no hope; for they cannot help themselvs, they are poor worm-sacks. I hear (said *Luther*) that *Eck* is dead, I am sorrie for that unworthie man, I well hoped, hee would have acknowledged his blaspheming of God, but hee did not; hee used boasting, bragging, lecherie, whoring, &c. wherein hee grew old, and by continual practice they became natural unto him, insomuch that hee is now dead and lost. Isai. 46. 1 Pet. 5. Psal. 130.

Of the Power of Praier.

AS the King of *Persia* (said *Luther*) laid siege to the Citie *Nasili*, the bishop that was therein, saw that hee was too weak (by man's help) to defend the Citie against so mightie a King: Wherefore hee went upon the wall, lifted up his hands to heaven, and praied, making a Cross over the enemies. Whereupon immediately the Eies of the Horses in the whole Armie in such sort were pestered with an innumerable multitude of flies stinging them, that with their Riders they ran away, and so raised the siege, whereby the Citie was preserved. In such manner could God divert the wicked enterprises of the Papists against us, if wee would diligently praie. Praier of a godly Bishop.

Of Luther's *earnest Praier for the coming of the last Daie of Judgment.*

AH, Lord God, grant that the Joiful Daie of thy sanctified appearance may soon approach, that wee may bee delivered out of this offensive wicked world, the

kingdom of the Divel, and may bee freed from the horrible Plagues which outwardly and inwardly wee muſt ſuffer, as well of wicked people as of our own Conſciences. Deſtroie in us (O Lord) the old *Adam*, that is, our bodie full of ſin, and inclined to all wicked luſt, may bee changed and delivered from all miſhaps corporal and ſpiritual, ſweet Saviour, that ſo wee may com at laſt to our glorious deliverance.

That God in Praying requireth the heart.

A Frier that lived with mee in the Monaſterie (ſaid *Luther*) uſed daily to convey himſelf into a private Corner to praie. Now as hee became wearied and tired therewith, hee asked God, if ſuch his continual praying and devotion ſo long a time, might not now ſuffice? whereupon hee heard a voice, that ſaid, *Redde mihi mediam Lunam, Solem, & Canis iram*, Give mee the half-Moon, the Sun, and the anger of the Dog, *id eſt, COR*. And true it is, (ſaid *Luther*) God will not have onely external Geſtures and behaviours, but Hee will have the Calling of the heart. It is not to bee imagined, how difficult a heartie Praier is. Therefore to an upright Praier belongeth, *Dimidium Sphæræ, Sphæram, cum principe Romam exigit à nobis Summi Creator Olympi*, that is, *COR*, the Heart; for Praier muſt proceed from the Heart.

That a true Chriſtian praieth alwaies.

The Longing of the heart.

THe Praiers of upright Chriſtians are without ceaſing, though they praie not alwaies with their mouth, yet their hearts do praie continually ſleeping and waking; for the ſigh of a true Chriſtian is a Praier. As the *Pſalm* ſaith, *Pſal.* 12. *Becauſ of the deep ſighing of the poor, I will up, ſaith the Lord*, &c. In like manner, a true Chriſtian carrieth alwaies the Croſs, though hee feeleth it not alwaies.

Of the ſtrength of the Lord's Praier.

Praiers of an Aſſemblie.

THe Lord's Praier (ſaid *Luther*) bindeth the People together, and knitteth them one in another; inſomuch that one praieth for another and together one with another; and it is ſo ſtrong and powerful, that it driveth even death away.

That wee muſt hold on in Praier.

PRaier preſerveth the Church, and hitherto it hath don the beſt for the Church; therefore (ſaid *Luther*) wee muſt continually praie. From whence Chriſt ſaith, *Ask, and ye ſhall have; ſeek, and yee ſhall finde; knock, and it ſhall bee opened unto you.*

The Geſtures which Chriſt requireth in praying.

Firſt, when wee are in trouble, Hee will have us to praie; for God oftentimes (as it were) hideth Himſelf, and will not hear; yea, Hee will not ſuffer Himſelf many times to bee found. Then wee muſt ſeek Him, that is, wee muſt continue in Praier. When wee ſeek Him, then Hee oftentimes locketh up Himſelf (as it were) into a private Chamber; Now, if wee intend to com in upto Him, then wee muſt Knock, and when wee have knockt once or twice, then Hee beginneth a little to hear.

At laſt, when wee make too much knocking, then Hee openeth, and ſaith, What will yee have? Lord (ſaie wee) wee would have this or that, then, ſaith Hee, Take it unto you. In ſuch ſort muſt wee perſiſt in praying and waken God up. I am perſuaded (ſaid *Luther*) that many good and godly people are ſtill among us, which praie diligently. This ſentence, or word, *Praie*, will have nothing elſ but Praie, Call, Crie, Knock, Rap, &c. And this wee muſt do continually without ceaſing.

CHAP.

CHAP. XVI.

OF THE CONFESSION AND CONSTANCIE OF THE DOCTRINE.

THE Word and Article of Juſtification (how wee are juſtified and ſaved before God) expelleth and overcometh all ſorrow, all perplexities, misfortunes and adverſities; And without this Article there is neither help nor advice.

Wee read in the Hiſtories of the Church, (ſaid *Luther*) that *Julian* the Emperor forced his ſervants and ſouldiers to denie Chriſt, but when many of them refuſed to do the ſame, hee cauſed them to bee executed with the ſword, and they went joifully to their deaths. Among them was a proper young youth, for whom earneſt interceſſion was made, that hee might bee the firſt to die. But *Julian* commanded to releaſ him, and therewith to trie, whether hee would remain conſtant or no? Now when hee kneeled down and offered his Neck to the block and ſtroak, the Executioner was charged, not to ſtrike, but to let him riſe again. Then the youth ſtood up, and ſaid, Ah, ſweet Jeſu, Am not I worthy to ſuffer for Thy ſake? Theſe were words of a great faith, (ſaid *Luther*) which overcometh the fear of death. In this ſort the Divel ſeeketh now after us, therefore wee muſt earneſtly encounter and reſiſt him. *Julian's* Government.

When Governors and Rulers are enemies to God's Word, then our dutie is to depart, to ſell and forſake all wee have, to flie from one place to another, as Chriſt commandeth. Wee muſt make and prepare no uproars nor tumults, by reaſon of the Goſpel, but wee muſt ſuffer all things. Ungodlie Rulers.

What Chriſt requireth of us.

CHriſt requireth of us nothing more, then that wee ſhould confeſs him, and ſpeak freely and undauntedly of Him. But here thou wilt ſaie, Yea, if I do ſo, then I ſhall bee ſtruck on the Lips? Chriſt anſwereth thereunto, and ſaith, *Call upon Mee in the time of trouble, ſo will I hear thee, and thou ſhalt praiſ Mee.* And, *Hee ſhall call upon Mee, and I will hear him, yea, I am with him in trouble, I will deliver him, and bring him to honor*, &c. *Pſal. 50.* *Pſal. 91.*

No lighter nor more eaſie work is on earth then the upright and true ſervice of God, to do what God commandeth in his Word; wee ſhould onely believ and ſpeak, but then certain it is, that wee ſhall ſuffer and bee humbled with perſecutions, ſo hath Chriſt promiſſed to bee as then with us, and to help us.

That every Chriſtian is tied to confeſs Chriſt.

EVery Chriſtian, ſpecially thoſe in Offices, ſhould alwaies bee ready (when need requireth) boldly to ſtand up and confeſs his Saviour Chriſt, to maintain his Faith, and alwaies bee armed againſt the World, the Divel, Sectaries, and what elſ the Divel were able to produce. But no man will do this, except hee bee ſo ſure of his Doctrine and Religion, as that, although I my ſelf ſhould plaie the fool, and ſhould recant and denie this my Doctrine and Religion (which God forbid) hee notwithſtanding therefore would not yield, but ſaie, If *Luther*, or an Angel from Heaven, ſhould teach otherwiſe; *Let him bee accurſed.* *Gal. 1.*

Of the Constancie of Johannes Prince Elector of Saxon, touching the Confession of the Gospel.

IN the year 1530. Emperor *Charls* the Fifth summoned a Diet at *Ausburg*, intending to bring the differences in Causses of Religion to an agreement; Hee practised at that time by all craftie means to draw the said Prince Elector from the Confession of the Gospel; but the Prince (dis-regarding all flattering friendships, malice and threatnings) would not yield, no, not the breadth of an hair, from the true Religion and Word of God, though hee was compassed with many eminent dangers, but on the contrarie, hee cheered up and comforted his Learned Divines (which hee brought with him to the Diet) as *Philip Melanchthon*, *Justus Jonas*, *George Spalatine*, and *John Agricola*, and charged those of his Council to tell His Divines, That they should deal uprightly to the honor and praise of God, and that they should regard neither his person, his Countries, nor people.

Princelie Courage.

Therefore (said *Luther*) this Prince Elector held constantly over God's Word, with an excelling Princely courage; For, if hee had wavered, then all his Council would have let go hands, and feet, and have forsaken the Gospel: For, even at that time, to appease the Emperor's wrath, his Counsellors were readie to mediate, to temper and to qualifie *Gratiam Dei & hominum*. But the Prince Elector sent them word, and charged them once again, not to look after his welfare in this world, but to speak, and write that which is upright and just in the sight of God. And hee sent for one of his chiefest Privie Counsellors, named Lord *John von Minkwitz*, and said unto him, You have heard my Father say, (running with him at Tilt) that to sit upright on horse back maketh a good Tilter. If therefore it bee good, and laudable in temporal Tilting to sit upright: How much more is it now praise-worthie in God's Cause, to sit, to stand, and to go uprightly and just? But the same (said *Luther*) is a work of the Holie Ghost.

The picture of a laudable Prince.

Of the constant Confession of Henrie Prince of Saxon of the Gospel.

WHen God had laid hold (said *Luther*) on Prince *Henrie*'s Elder Brother, *George*, and punished him; insomuch that all his Sons died before himself; then hee sent to his brother Prince *Henrie*, (beeing at *Fryberg*) and shewed him, that if hee would forsake the Gospel, hee would as then make him heir of his Countries, and people: Otherwise, hee intended (by his will) to convey them over to the Emperor, and others. Whereupon Prince *Henrie* answered and said, By *Marie*, (which was his usual word) rather then I will do so, and denie my Saviour Christ, I and my *Kate*, (each of us with a staff in our hands) will beg our bread out of his Countries. In such sort did hee constantly remain by God's Word, and not long after by the sudden death of his brother, hee became a great and powerful Prince. For most certain it is, (said *Luther*) God honoreth them that love, and honor Him and His Word.

That God careth for the Confessors of the Gospel.

IN the year 1539, (said *Luther*) the Papists secretly practised by warlike provision utterly to destroie the Protestant state in *Germanie*. For *Charls* the Emperor (under color to treat upon Articles of Peace) ordered an Assemblie to meet at *Frankfurt* on the *Main*. To which assemblie came *John Frederick* Prince Elector Saxon, *Frederick* Prince Elector Palatine, *Joachim* Prince Elector Brandenburg, *Philip Landgrave* of Hessen, and other Princes more. The Emperor sent thither his Counsellors, to lead the Protestants by the Noses: for under hand a Leavie was made of twentie nine thousand choice and pickt out souldiers about *Breme*, and *Luneburg*, which on a sudden should have fallen upon the Protestants. But the Elector of Saxon, and Landgrave *Philip* (by God's Care and Providence) drew that Armie to their side, insomuch, that even those, which should have been imploied for the rooting out of the Gospel, were sent by God to fight for maintaining and establishing of the same.

At

At that time (ſaid *Luther*) died at *Frankfurt* that Arch-enemie to the Goſpel, *George* Prince of Saxon, which great Link beeing by God torn from the chain, all preparations of war did ceaſ. Thanks bee to Thee, Everlaſting God, (ſaid *Luther*) in that Thou wakeſt, when wee do ſleep. Let us therefore praie, and ſaie, *Domine, diſſipa Gentes, quæ bella volunt.* I make no doubt (ſaid hee) but God will ſend them wars their fill.

CHAP. XVII.

OF HOLIE BAPTISM.

Of the Holie Sacraments.

GOd oftentimes (ſaid *Luther*) hath altered His Sacraments and Signs in the world; for from *Adam*'s time to *Abraham*'s, the Church for Sacraments had Offerings and Sacrifices, inſomuch that Fire came down from Heaven, kindled and burned their Sacrifices, which was a far more glorious ſign, then thoſe which wee have. Afterwards, *Noah* had for a ſign the Rain-bow. *Abraham* thereupon had the Circumciſion. The Circumciſion ſtood and remained until Chriſt came. From the time of Chriſt, to this preſent daie, Baptiſm hath continued. *Signa ſunt ſubinde facta minora, Res autem & facta ſubinde creverunt.*

Affixed ſigns for ſecuritie.

But (ſaid *Luther*) wee ſhould faſten and binde together the ſign and the promiſs, and not tear and rend them aſunder. It were a great Error, for a man to leav and forſake the ſign, and to ſaie, God is a God of the Gentiles, therefore I will not bee baptized. Or, that a Jew ſhould ſaie, I am the Son of *Abraham*, therefore I will not bee circumciſed. For the Promiſs alwaies ſtandeth ſo, as Letters, or Covenants and Seals ought to ſtand and bee joined together; for the Seal, which is ſet unto the Letter or Covenant, confirmeth, ſtrengthneth, and ſecureth the Covenant. *Neutrum ſine altero valet.* No Credit is to bee given to a Seal that is ſet to a Blank paper, whereon nothing is written; and again, A bare writing without a Seal is of no force.

Som have ſnatcht up Circumciſion without the Promiſs.

Vide Joſeph. contra Appionem.

Even ſo is it likewiſe with the Sacraments, therefore wee ought to trace and ſeek after Baptiſm: For *Verba & Signa ſunt conjuncta:* Haſt thou the Covenant? Then look alſo that it bee ſealed, *Promiſſio addita Aqua, facit Baptiſmum.* *Abraham* had God's Word, and therewith alſo hee had the Circumciſion: Even ſo, Baptiſm is a water faſtned in God's Word; Baptiſm giveth now ſo much to us, as Circumciſion then gave to them. *Abraham* was circumciſed, and in that Circumciſion Chriſt was promiſed unto him; The ſame promiſs have wee alſo in the New Teſtament, where God ſaith, I will bee your God, therefore bee yee baptized.

To adde to God's Word.

But (ſaid *Luther*) when the Promiſs, or the Word, is gon, then Circumciſion is nothing worth; for it availeth the Turks nothing at all, that they are circumciſed, to this daie; for the Promiſs is gon. And if the ſame were gon alſo from Baptiſm: Then would I (ſaid *Luther*) nothing regard the water. From hence the Fathers, which received the Promiſs, ſaid, That God would bee their God. After which, then they were circumciſed. It is the Promiſs that doth the deed.

Whether a Childe, that is but half born, ought to bee baptiſed?

A Childe (ſaid *Luther*) that is not fully born, and hath but onely one hand, one foot, &c. ought not to bee baptiſed; it muſt bee fully born before it bee baptiſed: As Chriſt ſaith, *Except a man bee born*, &c. Touching this an error proceeded from *Ariſtotle*, who wrote, That the ſoul is in every piece or joint of an humane Creature.

John 3.

Whether a Childe might not bee baptiſed with Milk or Beer, in caſe of neceſſitie, when Water could not bee had?

Neceſſitie in baptizing.

THe ſame (ſaid *Luther*) muſt bee committed to God's Judgment; yet notwithſtanding, every thing that may bee called bathing, or to bathe withall, the ſame ſerveth, and is fit alſo for baptizing.

Of Baptiſms power and operation.

Poſſeſſed weenings.

Luther, on a time, asked his wife, If ſhee believed, that ſhee was ſanctified? Shee much wondring thereat, ſaid, How can I bee ſanctified, that am a great ſinner? whereupon *Luther* ſaid, Behold, the popiſh horrors, in what ſort they wound the hearts, they have taken poſſeſſion of Marrow and Bone, inſomuch that they are able to ſee, but onely the outward ſhew of godlineſs and ſanctitie, which an humane Creature doth of himſelf.

The power of Baptiſm in the Saints.

And turning unto her, hee ſaid, If thou believeſt, that thou art baptized a Chriſtian, ſo muſt thou alſo believ, that thou art ſanctified: For holie Baptiſm hath ſuch power, that it altereth and changeth ſins; not, that they are no more preſent in us, but that they do not condemn us. The operation and power of Baptiſm is ſo great, that it taketh away all troubles and vexations. Whereupon his wife replied, and ſaid, I am ſanctified, in that I do believ; but I am a ſinner, in beeing an humane Creature. *Luther* ſaid, No; A Chriſtian is wholy and altogether ſanctified; for, if the Divel ſhould fetch away the ſinner, where would then the ſanctified believing Chriſtian bee? Therefore this difference and anſwer of thine is nothing worth. Wee muſt take ſure hold on Baptiſm by faith, as then wee ſhall bee, yea, alreadie are ſanctified. In this ſort *David* nameth himſelf holie.

Chriſt's Sanctification.

The witneſs of our Saviour Chriſt concerning Children.

WEe muſt not gaze nor look at that ſentence, (*Mark* 10.) with Calvs eies, (ſaid *Luther*) or, as a Cow gazeth at a new gate, but wee muſt deal therewith, as they uſe to ſaie at Court, Princes Letters ought to bee read thrice over, that is, muſt bee often read and reviewed; for, they are written ſeriouſly; ſo likewiſe, wee muſt diligently weigh and conſider this ſentence; for therein is contained a fair Promiſs, That the Kingdom of Heaven ſhall bee the Children's. Therefore they muſt bee baptized. They that are old do commonly fall from the Childhood of God, and becom Children of the Divel. God ſaid to the Children in the old Teſtament, *I will bee your God*, in ſign whereof, I circumciſe you, *Et ſic circumciſi ſunt populus Dei.* The Children received the Circumciſion in the Law upon this Word and Promiſs, *I will bee thy God*, the ſame bringeth the Covenant upon the promiſſed ſeed, *Meſſias.*

Searching of Scripture. *Joh. 5.*

Of the End of Circumciſion.

CIrcumciſion now is no more of value, (ſaid *Luther*) for it was to continue onely until Chriſt. But whereas it is objected, that the daie of Circumciſing was appointed directly in the Law on the eighth daie, on which daie the Children were to bee Circumciſed; but in baptizing there is no certain daie appointed. I anſwer thereunto (ſaid *Luther*), I regard nothing at all the ſign or offering, but I look to the Word. The

eighth

eighth daie doth nothing thereunto, neither is the Commandement nor the ſign any waie pertinent. For *Abraham* was juſtified before hee was circumciſed; wee ought highly to regard the Word and Promiſs. True it is, circumciſing was commanded and appointed on the eighth daie, but (ſaid *Luther*) daie here, daie there, Command here, command there, it is not the chiefeſt point, but the main buſineſs is this, *I will bee thy God, and the God of thy ſeed*, upon this, *Abraham* was to bee circumciſed. Neither is it of any Conſequence, whether they bee old or young which are baptized, but this is to bee regarded which God the heavenly Father ſaith, *I am the God of all the Gentiles*, and have given for them my Son, thereupon bee yee baptized; otherwiſe, wee that are Gentiles could not ſaie, *God is our God*, except before wee had heard the divine Word; for hee that hath not the Word, the ſame hath not God.

Of three ſorts of Babtizing.

THe Antient Teachers (ſaid *Luther*) ordained three ſorts of baptizing; Firſt, of Water; ſecond, of the Spirit; and thirdly, of Bloud; theſe were obſerved in the Church. The *Catechumenes* were baptized in water; others, that could not get ſuch water-bathing (and nevertheleſs did believ) were ſaved in and through the holie Spirit, as *Cornelius* was ſaved, before hee was baptized. The third ſort were baptized in Bloud, that is, in Martyrdom. *Act.* 10.

The Papiſts (ſaid *Luther*) alledge a Fable, that *Conſtantine* the Emperor was baptized by Pope *Melchyades*, whenas the Hiſtories do plainly ſhew, that hee was baptized at *Nicomedia* by *Euſebius* Biſhop of that place, in the 65. year of his Age, and in the 31 year of his reign, five years after Pope *Sylveſter*. Popiſh Fable of the baptizing of *Conſtantine*.

That upon Baptiſm the Croſs followeth.

FOraſmuch (ſaid *Luther*) as wee are baptized, and do confeſs Chriſt; therefore wee muſt ſtand as a mark, to bee ſhot at by the world and the Divel.

Of LUTHER'S *Arguments concerning baptizing of Children.*

CHildren ſhould ſoon bee baptized, (ſaid *Luther*) and not lie ſo long unchriſtned; ſpecially, ſeeing Chriſt ſaith, *Suffer little Children to com unto Mee, and hinder them not*, &c. For they muſt bee baptized upon God's Word, they entertain the Word, their childiſh ſimplicitie or ignorance hindereth them nothing at all; neither in the Circumciſion was the ſame regarded; *John* the *Baptiſt* heard the Salutation of *Marie* in his mother's womb. Wee read no where (ſaid *Luther*) that hee was baptized, but that hee firſt began to baptize. Hee that contemneth God's Word, muſt of neceſſitie contemn alſo all God's Ordinances; hee cannot ſee the glorie of Baptiſm. The cauſſes or reaſons why Children muſt bee baptized, are theſe; Firſt, God giveth to Children the holie Ghoſt, therefore they ought to bee baptized: For if God had not pleaſure in their baptizing, then hee would not give the holy Spirit unto them. But whereas God hath given to many people (which were young baptized) the holie Spirit, and the gift of expounding the holie Scriptures. Therewith Hee hath confirmed the baptizing of Children; otherwiſe, and without the ſame, hee would not have given to ſuch men the underſtanding to expound the Holy Scriptures, as S^t *Bernard*, *Auſtine*, and others more, by whom God hath don great things in the Church. From whence it is evident, that God is well pleaſed with the baptizing of Children. Haſtning of Children's Baptiſm. *Luke* 1. Proof of the ſame. 1.

Secondly, Chriſt ſaith, *Go into the whole world, and teach all Nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghoſt*. Now, (ſaid *Luther*) ſeeing that Chriſt commandeth all Nations and Gentiles to bee baptized, Hee thereby includeth alſo the Children; for no mention therein is made of any age, whether young or old, but plainly commandeth all Nations to bee baptized. Theſe Arguments and grounds are ſufficient ſtrong to approve the baptizing of Children. Hereunto alſo belongeth the circumciſing of Children in the Old Teſtament, which had even the ſame Promiſs that Baptiſm hath. 2.

of

Of the profit in baptizing of Children.

MOreover, the profit of baptizing of children, is that it sheweth, that Children have also the Remission of sins, and the Promis of Grace; For all that are baptized do obtein the forgivenes of sins. Children are baptized, therefore they have forgivenes of sins. And, like as the Circumcision was a sign of Christ to com; Even so, Baptism is a sign that Christ is alreadie com, both which are signs of Grace, and of the promised seed.

But (said *Luther*) a man might allege, and saie, If the Kingdom of Heaven bee the Children's, what need then have they of Baptism? *Answ.* Yea, the Kingdom of Heaven is the Children's, yet they take and receiv it not until they bee baptized.

Objections of the Anabaptists, and the same confuted.

The Anabaptists dispute against this, and saie: No humane Creature ought to bee baptized before hee make Confession of his Faith; For, *Cornelius* the Captain confessed his faith before hee was baptized. The same was answered by *Luther* thus, *Anabaptistæ argumentantur à particulari ad universale, unde nihil sequitur.* As if I should saie, This Lawyer is a Knave, therefore all Lawyers are Knaves, which neither would follow nor conclude. Moreover, *Peter* baptized *Cornelius*, not by reason of the Confession of his faith, but by reason of God's Word and Command, which saith, *Baptize all Nations*, &c. For, (said *Luther*) if wee should baptize none, before wee were certain of their Faith, then wee neither could nor dared to baptize any at all. Further, it would follow thereout, that our Faith made and caused Baptism more then God's Word, if in case our Faith were not also thereby. This is directly to measure and regard the strength of God's Word, not out of God Himself onely, but out of our weakness, strength, and actions, which is the greatest blaspheming of God.

The Anabaptists further saie, That Children have no reason nor understanding, &c. Therefore they ought not to bee baptized. *Luther* answered, Natural reason, wit, and understanding availeth nothing to Faith; therefore, and even for that caus, Children so much the more and rather ought to bee baptized, in wanting natural wit, reason and understanding; and by reason thereof, they are best fitted and prepared to receiv Baptism; for natural reason, wisdom, sens and understanding is the greatest hinderance to Faith, neither hath it any thing to do in spiritual causses, by reason it holdeth every thing that is of God, to bee altogether fooliſh and ridiculous, and alwaies taketh offens at God's Word, and at what the same saith unto us. To conclude, if God can give the Holie Spirit to old people which are grown in years, much more is Hee able to give it also to the Children. Besides, Faith proceedeth out of God's Word beeing heard. Now (said *Luther*) the Children do hear God's Word, when they are baptized, therefore they obtein faith in Baptism, as the example of *John* the Baptist witnesseth; for so soon as hee heard the salutation of *Marie* the mother of God, directed to *Elisabeth*, hee lept immediatly in his mother's womb, and felt by the same salutation, that Christ was present.

Of an Argument touching the Baptizing of Children.

IF hitherto, (said *Luther*) since the time of Christ there hath been no Christian Church: Then Baptism hath been unnecessarie and of no value. But it is impossible, that in the space of these fourteen hundred years, there should not have been a Christian Church; therefore the baptizing of Children must needs bee powerful.

Of Luther's *Admonition concerning the Sacraments, well to keep the same.*

Possession of the celestial inheritance.

HEaven (said *Luther*) is given unto mee freely, and for nothing; I have assurance thereof confirmed unto mee by sealed Covenants, that is, I am baptized, and do frequent the Sacrament of the Lord's Supper. Therefore I keep the bond safe and sure, lest the Divel should tear it in pieces, that is, I live and remain in God's fear, and I praie the Lord's Praier. God could not have given mee better securitie of my Salvation,

tion and of the Goſpel, then by the death and paſſion of His onely Son: When I believ, that Hee hath overcom death, and died for mee, and therewith do behold the Promiſs of the Father, as then I have the Bond compleat. And when I have the Seal of Baptiſm and the Sacrament of the Altar hanging thereon, as then am I well provided for. *Nota bene.*

Of Luther's *opinion concerning the baptizing of Children by women in time of neceſsitie.*

IF in caſe (ſaid *Luther*) it happened with a woman, that her Childe might not com from her wholie, but onely one arm, or other member cometh forth, then the ſame member ſhall not bee baptized, thinking that the whole Childe thereby were baptized; much leſs ſhall a Childe bee baptized which ſticketh yet in the mother's bodie, in manner, as ſhould they pour water over the mother's bellie, &c. For that the ſame is not right nor agreeable to holie Scripture, appeareth plainly by the words of Chriſt, where Hee ſaith, touching Baptiſm, *Except a man bee born again into the world, &c.* Therefore if a Childe ſhall bee baptized, it is firſt requiſite, that it bee born into the world, which is not, ſo long as but onely one member cometh forth. But thoſe that are preſent muſt kneel down, and praie to God, that the ſame Childe may bee made partaker of His Death and Paſſion, and as then not to doubt, but that God will direct all well according to His Divine Grace, and Mercie.

Now, foraſmuch as that Childe by our Praiers is brought to Chriſt, (ſuch Praiers beeing ſpoken in faith) therefore they are certainly heard by God, inſomuch that Hee willingly receiveth the Childe, as Hee ſaith, *Suffer the Children to com unto Mee, for theirs is the Kingdom of Heaven, &c.* And thus wee may bee well aſſured, that the ſame Childe is not loſt, although it hath not obteined the Baptiſm aright. Praiers of the faithful.

In like manner, if in caſe the Childe fell ſuddenly extreme ſick and weak, ſo ſoon as it cometh to the world, and that the death thereof bee feared before it could bee brought to publick Baptiſm, as then, *the women that are preſent are permitted to baptize it*, with the words pertaining thereunto, namely, *I baptize thee in the Name of the Father, of the Son, and of the holie Ghoſt.* Neceſſitie of baptizing.

In this Caſe (ſaid *Luther*) wee muſt diligently mark theſe differences; namely, that the mother of the Childe alwaies ſhall invite and call thereunto three, or, at the leaſt two women or perſons in the time of ſuch Neceſſitie, which may bear witneſs that the Childe is baptized: According as the Scripture ſaith, *In the mouth of two or three witneſſes*, &c. But afterwards, if the Childe remaineth living, then they ſhall bring it to the Church, and ſhall ſhew unto the Miniſter, that the ſame Childe in the time of neceſſitie was by them baptized, and ſhall deſire him, by laying his hand on the Childe's head, to ſtrengthen and confirm their conſtrained baptizing of the ſame. And this to bee don, not, as were their firſt baptizing, not upright and powerful (for no doubt thereof is to bee made) but to th'end there may bee publick witneſs produced concerning the ſame, if afterwards need ſhould require. Chriſtian conſideration.

Therefore if a Childe by chance (ſaid *Luther*) bee found lying in the ſtreet, and not known to whom it belongeth, nor whether it bee baptized or no? And although the ſame bee baptized; yet, for the ſake of publick witneſs, it ſhall bee brought again to Church, and bee baptized, and ſuch baptizing ſhall not bee taken and held for Anabaptiſm; for, the Anabaptiſts do oppoſe the publick baptizing of Children. Proceeding with children that are found unawares.

But in Caſe a woman bee ſuddenly overtaken in bearing, and that the Childe bee very weak, and like to die, before any people can bee called: In ſuch extremitie (ſaid *Luther*) the mother may baptize the Childe her ſelf, and if the Childe die, ſo is it well and ſafely departed, and hath received the Baptiſm aright, of which the mother ſhall make no doubt. Self-baptizing

But if the Infant liveth, then the mother ſhall conceal her baptizing thereof, and ſhall open the ſame to no man; And afterwards, the Childe (according to Chriſt's Command) ſhall bee brought to publike Baptiſm, and no Anabaptiſm ſhall bee imputed thereunto, becauſ the mother (as one onely perſon) was conſtreined to do

do it in ſuch extremitie, whereon *depended no leſs then the ſaving of a ſoul*, and by reaſon ſhee had no publick witneſs, it was therefore very neceſſarie to have it baptized in publick.

Of the uncertaintie of beeing baptized.

WHen there is no certaintie, whether one bee baptized or not; if as then, the ſame perſon may bee baptized *ſub conditione*, under a Condition; as namely, If thou beeſt not baptized, then I baptize thee, &c? *Anſwer.* Wee muſt (ſaid *Luther*) utterly exclude ſuch baptizing out of the Church, and no waie endure it. And although doubt bee made of the baptizing of any perſon, yet notwithſtanding the ſame ſhall bee baptized without any Condition or difference, as if that perſon never had been baptized.

Of the Confirmation touching baptizing of Children.

Speech of defenſ for Children.

THe Church (ſaid *Luther*) hath continued the baptizing of Children, now above one thouſand years hitherto, and God hath given the holie Ghoſt unto them, which in ſuch manner are baptized in Childhood, &c. This concluding ſpeech hath place, and is of value and force, *A poſteriori*, by reaſon of that which followeth; For S^t *Peter* concludeth thus, (when hee preached Chriſt in the houſ of *Cornelius*) and ſaith, *Act.* 10. *Of a truth, I perceiv, that God is no reſpecter of perſons*, &c. for God witneſſeth, that Hee giveth the holie Ghoſt to the Gentiles, &c. This Argument and proof is taken from the Act, or from that which followeth (conſequence) *A facto vel à poſteriori*, namely thus, God was pleaſed with the believing Gentiles without Law or deſerts, therefore the works of the Law juſtifie not before God. *A priori*, of that which goeth before, thus, The Church hath baptized Children above one thouſand years; but ſeeing that the Church is no where, but among thoſe which are baptized, and that the Church hath alwaies been and remained. Therefore the baptizing of Children is an upright Baptiſm, and pleaſing to God.

Now (ſaid *Luther*) I argue and conclude *à priori*, thus, Chriſt hath commanded, *to* *Matt.* 28. *teach and baptize all Nations*, among whom (doubtleſs) Children muſt bee reckoned. Secondly, the perſon of the Miniſter of the Church baptizeth not, but Chriſt the Son of God Himſelf baptizeth. Now ſeeing a Childe is baptized by Chriſt Himſelf, How then (ſaid *Luther*) ſhould I, or any other, dare to take it from Him, and ſaie, The baptizing of Children is not right?

The Anabaptiſts and Waldenſers in Bohemia, do ground the Sacrament of Baptiſm upon the perſons faith, and for that reaſon they annihilate the baptizing of Children; For they ſaie, Children muſt bee taught, before they bee baptized. *Anſwer.* Chriſt in that place ſpeaketh not of the inſtitution of Baptiſm, but of the effect, of the profit and operation, or fruit of Baptiſm. But put in caſe that the baptizing of Children were unprofitable and in vain, yet it followeth not thereout, that they ſhould bee baptized again when they are grown to underſtanding, and do believ the Law. If one believed afterwards, ſhould therefore a Law bee given and erected anew again? It is far another thing to have the operation, the profit or fruit of Baptiſm, then to have the Act or work it ſelf, all dependeth on this, that wee make a difference between the works of God and of men, and diſtinguiſh that which God worketh from that which a man doth. God's works are immutable and remain ſtedfaſt.

If God did not accept of the baptizing of Children, then (ſaid *Luther*) Hee would not give unto them ſo much as a piece of the holy Ghoſt. To conclude, there could not bee one Chriſtian Creature upon the face of the Earth in ſo long a time heretofore to this preſent daie.

But foraſmuch as God confirmeth Baptiſm (ſaid *Luther*) by giving and preſenting of the holie Ghoſt (as wee certainly finde in many Fathers, as *Bernard, Gerſon, Huſſe*, and others; and that the holie Chriſtian Church continueth ſo long as the world endureth. Therefore all Anabaptiſts and Seducers muſt confeſs, that Childrens Baptiſm

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is well pleaſing to God; for Hee can never bee againſt Himſelf, nor uphold Knaverie and Lying, neither will Hee give His Grace and holie Spirit thereunto.

This (ſaid *Luther*) is the beſt and ſtrongeſt proof for the ſimple and unlearned: for, no humane Creature ſhall bee able to take from us, or to overthrow this Article, *I believ in the holie Christian Church, the Communion of Saints*, &c.

Whether Baptiſm bee right, although one believed not?

THe main point (ſaid *Luther*) reſteth not thereon, whether the perſon that is baptized believeth or not? But it wholy dependeth on God's Word; It conſiſteth altogether on this, that Baptiſm is nothing elſ, then Water and God's Word both together, that is, when the Word is with and by the water, then Baptiſm is upright, although faith cometh not unto it; for, my faith maketh not Baptiſm, but it receiveth Baptiſm. Now Baptiſm is not therefore unright, although it bee not rightly received or uſed; it is not grounded on our Faith, but on God's Word. Baptiſms ground.

And although a Jew (in knaverie, and of evil purpoſe) ſhould com to us, and wee earneſtly baptized him; yet wee muſt ſaie nevertheleſs, that the baptizing of him is right; for it is the water together with God's Word, although hee receiveth it not as hee ſhould. Like as they which go unworthily to the holy Sacrament, do receiv the right Sacrament, though they believ not. God's Word and Ordinances are not therefore unright, becauſ wee unrightly do uſe them.

What is to bee conſidered in Baptiſm, and what is againſt it.

FIrſt, wee muſt hold for certain, that Baptiſm is God's Ordinance, which Hee hath inſtituted, to th'end, wee may certainly know where to finde Him. Hee ſeeketh us, Hee cometh unto us, wee of our ſelvs cannot com to Him. Therefore when thy Conſcience troubleth thee, and will make thee to deſpair, then thou haſt the Word, thou haſt Baptiſm, the Abſolution, the Lord's Supper, hold thee faſt thereunto, and ſeek comfort. But take heed thou runneſt not to S^t *James* at *Compoſtell* in *Spain*, or to other Saints, nor into a Monaſterie to ſeek Him; for after that manner God will not bee found nor known. Safe keeping of Faith.

Secondly, wee muſt conſider the operation and power of Baptiſm, the ſame is alſo of God, who hath inſtituted and ordained it. Like as the Sea and ponds do ſomtimes bring fiſh, though they bee not bred therein, through the ſtrength of the Word Creation. Moreover, wee muſt not regard the perſon of the Baptizer; for his manner of life giveth neither ſtrength nor operation to Baptiſm. Like as the Sun that ſhineth in the Mire, keepeth his ſubſtance and operation as God hath creâted him. And as the command of a Prince is powerful, whether it bee accepted of or not.

Thirdly, wee muſt weigh alſo, what Baptiſm is, namely, God's Word, Water, and the ſtrength thereof, *Mark 16. Joh. 3. Tit. 3. Epheſ. 5.* And here (ſaid *Luther*) wee muſt conſider the Errors of the Pope: For the Capuchine Friers, out of their *Scoto*, ſaie, It is a right Baptiſm, and that God ſtandeth and baptizeth ſpiritually, which is darkly ſpoken. But wee ſaie, God baptizeth Himſelf. Alſo other Friers have named, in their Orders, a new Baptiſm, and do adviſe thoſe that are dying, to cauſ themſelvs to bee buried in Friers Hoods, (alledging, that thereby they merit a third part of the forgiveneſs of their ſins) and to beſtow ſom certain yearly ſumme of monie on the Monaſteries for God's ſervice, for Vigils and Maſſes for their ſouls. In like manner S^t *Hierome* ſaith, That the falling from faith is, as when one ſuffereth ſhipwrack, falleth out of the ſhip, taketh hold on Baptiſm, (as on a ſpare board) and ſwimmeth to Land. And this the Papiſts do call, Repentance and own ſatisfaction, whenas it is like, that *Hierom* never meant any ſuch matter. From hence proceed in Popedom, own ſatisfactions, Pilgrimages, Purgatorie, Calling upon the Saints, &c. Errors againſt Baptiſm.

Therefore (ſaid *Luther*) it is dangerous to utter other and ſtrange words of Scripture, and not their own propper words. But Baptiſm is water affixed to and with God's Word, and bound therewith, and is don and acted by God the Father, Son, and holie Ghoſt Himſelf. From hence it was the cuſtom, that the baptized (eight daies after) went Mark, againſt thoſe that uſe ſtrange kindes of ſpeeches, as new, and in former time.

went in white Waſte-Coats, when as yet they were not all Chriſtians, but for the moſt part, Gentiles. And in *Eaſter* time, they went alſo white apparelled, from whence the firſt Sundaie after *Eaſter* was called *Dominica in Albis*, or white Sundaie, as if they ſhould ſaie, and openly confeſs that, in the Act and work they were baptized and cleanſed by Chriſt. But forasmuch as wee are now all baptized, therefore that cuſtom is gon down, which for my part (ſaid *Luther*) I will not renew nor bring up again.

Dominica Albis.

The ſtrength of Baptiſm is exceeding great; for it ſanctifieth and maketh us upright Chriſtians through the righteouſneſs and merits of our Saviour Chriſt, whom wee put on in Baptiſm. Therefore Baptiſm driveth away all vexations, deſpair, and other temptations of the Divel, and maketh us altogether Saints in Chriſt.

Heavenlie Waſte-coat.

That Baptiſm ought not to bee delaied nor contemned.

IN former times (ſaid *Luther*) many deferred and ſpared the baptizing of their Children, until they were well grown, conſidering, that ſomtimes it happened, the baptized children fell again from their Chriſtendom, and lived ungodlie and diſſolute lives in the world, whereby (they thought) Baptiſm was fouled with ſins. But good and godlie Chriſtians held Baptiſm in high honor. *Videbatur quidem pius error, ſed occaſio militiæ erat.* For as S^t *Auſtin* and others were ſo long kept from beeing baptized, they thereby contemned Baptiſm altogether, and afterwards would not bee baptized.

Delaying of Baptiſm.

I have read a ſtorie (ſaid *Luther*) *ex confeſſione Auſtini*, that hee had a Countrie-man and Plaie-fellow, who was not baptized. Now as the ſame laie deadly ſick, readie to die, his parents ſpeedily cauſed him to bee baptized. When *Auſtine* (who as yet was young) came to viſit him, and underſtood that hee was baptized, hee mocked and derided him; but the ſick youth ſaid unto him, Loving *Auſtine*, forbear, and do not wrong holie Baptiſm in ſuch ſort, which is the Covenant of God: I am baptized, and thereupon will I die. With which ſpeech hee ſo affrighted *Auſtine*, that hee deſiſted afterwards from blaſpheming and contemning of Baptiſm.

Youths follie.

The beſt and ſafeſt courſ is, to baptize Children when they are young.

Luther adviſed *Juſtus Menius* (who asked his Counſel concerning the baptizing of a Jew) to fill a great Tub with water, to ſtrip the Jew (putting upon him a white Garment) and to dive him over head and ears under the water. And ſo to do, becauſ the Antient uſed to wear white apparel when they were baptized, and they uſed alſo to put a white Garment upon the dead. For Baptiſm unto us muſt bee a ſign of our death. I hold (ſaid *Luther*) that our Saviour Chriſt was baptized in that manner by *John* in Jordan.

Baptizing of Jews.

But if I get again another ungodlie Jew to bee baptized; I will lead him upon the Bridg over the *Albis*, and will baptize him in the River.

Chap. XVIII.

OF AURICULAR CONFESSION.

Of Auricular Confeſſion.

THe Papiſts, (ſaid *Luther*) in private Confeſſion, do onely regard the work. There was ſuch a running to Confeſſion, that they never could bee ſatiſfied with confeſſing: for in caſe one had forgotten to confeſs any thing (were it never ſo little) which haply afterwards came to his remembrance, then preſently hee muſt return to his Confeſſor, and confeſs again anew. For they muſt make

Abuſes in private Confeſſions.

make confeſsion of every particular ſin, inſomuch that a Prieſt ſaid once to mee, (beeing tired with his Clients innumerable confeſsions) God hath charged and commanded, that wee ſhould hope of his mercie. I knew a Doctor in Law, (ſaid *Luther*) who was tormented with confeſsing in ſuch manner, as that before hee could receiv the Sacrament, hee was conſtreined to go three times to his Confeſſor to confeſs.

In my time (beeing in Popedom) wee made our Confeſſors wearie, and they again much perplexed us with their conditional Abſolutions: For they abſolved in this manner, *I abſolv, and ſpeak thee looſ, by reaſon of the merits of our Lord Jeſus Chriſt, of the ſorrow of thy heart, by reaſon of thy mouth's confeſsion, and of the ſatisfaction of thy works*, &c. Theſe conditions, and what thereunto pertained, were the cauſes of all miſchief. Popiſh Abſolutions.

All this wee did out of fear, that thereby wee might bee juſtified and ſaved before God, wee were troubled and in ſuch ſort over-burthened with Traditions of men, as that *Gerſon* was conſtreined through the ſame to ſlack the Bridle of the Conſcience, and to give eaſ thereunto; hee was the firſt that began to break out of this priſon, for hee wrote, that it was no mortal ſin to neglect the Ordinances and Commandements of the Church, or to do contrarie to the ſame, unleſs it bee don out of contempt, wilfully, or out of a ſtubborn minde. Theſe words, although they were but weak and few, yet they raiſed up and comforted many Conſciences. The Pope (ſaid *Luther*) laughed in his fiſt at theſe dark errors, hee took pleaſure and delight in domineering, in vexing and tormenting of the poor Conſciences. *Gerſon.*

Againſt ſuch bondage and Forcements (ſaid *Luther*) did I write a Book concerning Chriſtian Freedom, ſhewing, that ſuch ſtrict Laws and Ordinances of humane inventions ought not to bee obſerved. But there are now certain groſs miſunderſtanding and unexperienced Fellows (who never felt ſuch Captivitie) that preſumptuouſly undertake utterly to contemn and reject all Laws and Ordinances. *Luther's* Book of Chriſtian Freedom.

To conclude, the Conſciences in Popedom were in ſuch ſort plagued and tormented, that a man would ſcarce believ it, if wee had not their Books, and our own experience to witneſs the ſame, no man would imagine that their blindneſs were ſo great.

And although the Pope ſinned and did wrong in nothing elſ, but onely with forcing confeſsion in the daies of the Paſſion week; yet by reaſon of that wickedneſs, hee deſerved to bee torn in pieces with hot glimmering fierie Pinſons. Our people in theſe daies (ſaid *Luther*) know nothing of that tormenting captivitie of the Conſciences, but they live in great Freedom, they are now ſecure, beeing ſenſible neither of the Law nor of Chriſt. The Popes tormenting of the Conſciences.

That wee ought to have a great and provident Care, concerning ſecret heavie Accidents in the Confeſsion.

IT is exceeding neceſſarie (ſaid *Luther*) to cover and conceal ſecret ſinful Accidents in the Confeſsion, and to admoniſh the perſons offending to ſerious repentance.

I knew a young man (ſaid hee) in the Citie of *Erffurt*, that preſſed eagerly to accompliſh his wicked luſt with a Damſel, that waited on his mother; the mother beeing deſirous to prevent the ſame, (underſtanding thereof by her maid) and for that end, ſhee laid her ſelf down in the Maidens Bed. Now as her ſon came (not knowing of his mother's preſence) hee laid himſelf down to his mother, (who alſo burned in luſt) with whom hee accompliſhed his will, whereby ſhee conceived and bare a daughter, which ſecretly was brought up by other people. In proceſs of time, the mother took her daughter home unto her, (as if it had been the Childe of a ſtranger:) And foraſmuch as ſhee was fair and comly in countenance and behaviour, the ſon fell in love with her, and took her to wife, with the mother's conſent; (neither of them knowing any thing at all thereof) Inſomuch that ſhee was his daughter, his ſiſter, and his wife. Relation of a fearful Copulation.

The Univerſitie conſulted thereupon, and concluded, That (ſeeing it was in ſecret, and the Matrimonie good) they ſhould live and remain together, leſt a greater Offenſ thereof might enſue.

Particular accidental heavie caſes.

Therefore (ſaid *Luther*) wee muſt bee very provident and careful in the like accidents; for Matrimonial Cauſes produce much trouble to the ſervants of the Church, although they belong not to Divines, but to the Conſiſtorie, excepting matters touching the Conſciences. I am perſuaded (ſaid *Luther*) that the Apoſtles never had ſo many innumerable Accidents as wee have; for they came to the Roman Kingdom when every thing was well ſettled and ordered.

Secrecie in Confeſſion.

In Auricular Confeſſion, people are betraied, in that they therein are examined, touching their knowledg of the Actions of others.

But (ſaid *Luther*) in manner of Confeſſion, wee ought not to diſcover ſuch things, neither may one therein betraie another; for that pertaineth to the temporal Juſtice, where witneſſes are to appear. But this Confeſſion, which concerneth the Conſcience, belongeth to bee judged onely by God. Therefore in ſuch caſes wee muſt ſaie, Sir! I know nothing of this or of that, as it behooveth you to know the ſame. Neither (ſaid *Luther*) is it neceſſarie to make mention of all ſins in the Confeſſion, but people may ſaie and confeſs what they pleaſ, wee cannot force them. When they heartily confeſs themſelvs to bee poor ſinners, and thereupon deſire the Sacrament, and can ſhew cauſ concerning their faith, as then are wee well ſatisfied. And the chiefeſt cauſ, why wee hold the Confeſſion, is this, that the Catechiſm may bee rehearſed and heard particularly, to the end they may learn and underſtand the ſame. Howſoëver I for my part will never adviſe confeſſion to bee intermitted: for it is not a man that abſolveth mee from my ſins, but God Himſelf. And above all things, wee muſt throughly teach and inſtruct the people, that they make their Confeſſion not to man, but to God and our Saviour Chriſt.

The manner of Confeſſion.

The true Confeſſor and Abſolver.

Whether a Miniſter of the Word may give witneſs of that which in the Confeſſion hee heareth.

Confeſſions right.

IF in caſe a woman by mee were abſolved, (ſaid *Luther*) that had murthered her Childe, and that the ſame afterwards were publiſhed among the people, and that I were examined concerning the ſame before the Judg, yet may not I give witneſs thereof; for wee muſt make a difference between the Church and temporal Government, conſidering ſhee confeſſed nothing to mee as the Miniſter, but to Chriſt, and foraſmuch as Chriſt keepeth it ſecret, therefore it is my dutie, as Chriſt's Miniſter, to keep it alſo ſecret, and roundly to ſaie, I have heard nothing thereof; if Chriſt heard it, then may hee ſpeak of it; yet nevertheleſs, in the mean time, I could in ſecret ſaie unto the woman, Thou whore, do ſo no more: For (ſaid *Luther*) I am not the man to ſpeak or meddle before the ſeat of Juſtice, and in temporal cauſes, but onely in matters touching the Conſciences, the ſame I ought to affright with God's wrath againſt the ſins through the Law. But ſuch as acknowledg and confeſs their ſins, thoſe I muſt lift up and comfort again by preaching of the Goſpel, &c. Wee (ſaid *Luther*) will not bee drawn to their ſeats of Juſtice and Markets of hate and diſſention. Wee have hitherto protected and maintained the Juriſdiction and rights of the Church, and ſtill do: Wee will give waie and yield no more to the temporal Juriſdiction in cauſes belonging to Doctrine and Conſciences, no, (ſaid *Luther*) not in the leaſt kinde. Let them attend their charge, wherewith they will finde enough to do, and leav our affairs to us as Chriſt hath commanded, and not otherwiſe. But (ſaid *Luther*) if in caſe I ſhould give a Bill of Confeſſion, (as a Frier did in *Venice*, who abſolved a woman that had murthered a young man, after hee had lain with her, and threw him into the water; but the Frier, beeing corrupted with monie, betraid her; the woman pleaded before the Judg, that ſhee was abſolved, and thereupon ſhee produced the Friers Bill of Confeſſion under his own hand-writing; whereupon the Venetian Senate cenſured the Frier to bee burned, and the woman was baniſhed out of the Citie, which was a good, laudable, and a juſt Cenſure, the Frier as a traitor beeing rightly ſerved) and that afterwards the Judg ſhould take the ſame from the perſon who had confeſſed, as then I might juſtly challenge and demand my hand-writing again from the Judg; as I lately did of *George* Prince of Saxon; for hee that without good Title

Againſt the meddlers in temporal cauſes.

deteineth

deteineth another man's writing, is a Thief. But now ſuch a Bill is given in a matter concerning the Conſcience, in God's Cauſ, and by power of the Office which the Church receiveth from Chriſt, by him moſt dearly earned and purchaſed with his bloud, therefore no temporal Magiſtrate or Judg with good Title can poſſeſs the ſame. Of ſtollen Letters.

Of the cauſ, why Auricular Confeßion was inſtituted.

AUricular Confeſſion (ſaid *Luther*) was inſtituted onely and directly, that people thereby were occaſioned to yield an account of their faith, and that from their hearts they confeſſed in earneſt deſire to receiv the holie Sacraments. Wee force no man thereunto. Neceſſitie of ſeeking after.

Of the Abſolution.

THe power of God's Word is great, that one brother and Chriſtian cheereth up and comforteth another with God's Word. In Popedom (ſaid *Luther*) I was a poor perplexed Frier, I was continually in the greateſt labor and vexation. At laſt, I received comfort through a few words of a brother, who ſaid unto mee, Brother *Martin*, you muſt cheer up your ſelf, and hope, our ſatisfaction and ſalvation is the faith on God in Chriſt, why then ſhould wee not put our truſt in God, who commandeth, and will have us to hope? with theſe words was I refreſhed in ſuch ſort, that I reſted ſatisfied.

The Uſe of the Keies of the Church.

CHriſt gave the Keies to the Church for her Comfort, and commanded the ſervants to deal therewith according to his direction, to binde the impenitent, and to abſolv them that did repent, that acknowledged and confeſſed their ſins, were heartily ſorrie for them, and believed, that God forgiveth their ſins for Chriſt's ſake. To binde and looſ.

That the Confeßion in Popedom is a heavie torment, from which wee are now releaſed.

IN Eccleſia nemo poteſt abſolvi, niſi promittat emendationem vitæ. Faith in Chriſt (ſaid *Luther*) belongeth thereunto, and amendment of Life. My ſins which I confeſs (ſaid *Luther*) are theſe, I do not praie to God ſo much as I ſhould, neither do I thank him ſo much as I ought, and ſomtimes I provoke him to anger, in curſing *George* Prince of Saxon. The Confeſſion in former time was an abominable kinde of torment. But what a precious life have wee now in compariſon thereof? The performance of an upright Confeſſion.

Of a Chriſtian-like manner of Confeßion, by Luther *appointed.*

FIrſt, Everie Chriſtian that will make his Confeſſion, muſt impoſe his greateſt truſt and confidence in God's mercie and Promiſs, and muſt certainly believ, that Almightie God will forgive him his ſins out of meer Grace and mercie. From hence the *Pſalm* ſaith, *Propter Nomen tuum, Domine, propitiaberis peccato meo.* The Praier of *Manaſſes* ought herein alſo to bee well regarded, for the ſame is directed to praie for the remiſſion of ſins. 1. Faith.

Secondly, Everie Chriſtian ſhall and muſt moſt earneſtly make his Confeſſion to God, before hee confeſſeth to the Miniſter, and before his Divine Majeſtie, hee muſt laie open and diſcover all his Tranſgreſſions and ſins, and not onely his ſins actually committed, but alſo muſt accuſe himſelf of his ſinful wicked cogitations, ſo many as hee is able to call to minde and remember. 2. To confeſs to God.

Thirdly, Everie Chriſtian that confeſſeth his ſins, muſt have a full and true purpoſe and will thenceforward to better and amend himſelf and his life, utterly to forbear and abſtain from ſuch ſins which are mortal; as from adulterie, from murther, theft, &c. 3. Certain amendment.

yea, hee muſt have this purpoſe and will, ſo ſoon as hee committeth any one of the ſins before named: for, if a Chriſtian without this purpoſe and will maketh his Confeſſion, ſo is hee in a very dangerous and miſerable ſtate. But in caſe hee findeth by himſelf, that hee hath not an upright purpoſe to better and amend himſelf; then hee ſhall fall down on his knees, and praie earneſtly to God, to endue him with ſuch a purpoſe, and ſhall ſaie, O everlaſting God, I want that which I ſhould have, and foraſmuch as the ſame is not in my power; therefore I humbly praie, thou wouldſt graciouſly give unto mee, that which thou commandeſt, and afterwards to command mee that which is pleaſing unto thee, *Da quod jubes, & jube quod vis.*

4. To conceal nothing from God.

Fourthly, Hee muſt confeſs his ſins from his heart onely to God, and alſo the ſecret ſins which by himſelf hee hath alreadie concluded to accompliſh. For it is unpoſsible to have ſuch a purpoſe, utterly to abſtain from thoſe ſins which are called daily ſins; for the inclination of mankinde cannot bee avoided; neither is the Divel idle, our corrupted nature alſo is full of ſinfulneſs.

5. Uncompleat Confeſſion.

Innocens coram te, non eſt innocens.

Fifthly, a Chriſtian muſt hold, that it is impoſsible to collect to his memorie all the mortal ſins which hee hath committed, but muſt think, that, notwithſtanding his utmoſt diligence and endevour to collect them to his memorie; yet that hee hath confeſſed but the leaſt part of his ſins. For *David* ſaith, *Delicta quis intelligit?* Therefore thoſe ſins which are apparent mortal, and do perplex the Conſcience, muſt bee confeſſed onely to God. The ſame briefly may bee effected in theſe words, My whole life (O Lord) and all that I take in hand, ſpeak and think, the ſame is altogether deadly and damnable; for it is the greateſt deadlie ſin, when one holdeth his ſins not to bee deadlie.

6. Laſtly, wee muſt take good heed, that wee make a great difference between the ſins which are committed againſt God's Commandment, and thoſe which are don againſt the command of men; for without God's Commandements no ſins can bee acknowledged, but wee are not tied to the Commandements of men. Therefore when a man maketh his Confeſsion, hee muſt laie before him onely the Ten Commandements, and ſaie, Hee hath ſinned againſt them, and according thereunto hee muſt briefly frame his Confeſſion; for, when wee look into the ten Commandements, wee ſhall quickly finde, how wee have given God over, by committing all manner of ſins, have contemned him, and drawn his wrath upon us.

Chap. XIX.

OF THE SACRAMENT OF THE ALTAR.

Concerning the Sacrament.

Papiſtical hardning.

THe blindeneſs of the Papiſts (ſaid *Luther*) is great and miſchievous; for, they will neither believ the Goſpel nor yield thereunto, but they boaſt of the Church, and ſaie, Shee hath power to alter and do what ſhee pleaſeth; for (ſaie they) Chriſt gave His bodie to His Diſciples in the Evening after Supper; but wee receiv it faſting, therefore, wee may, according to the Churches Ordinance detein the Cup from the Laitie. The ignorant wretches (ſaid *Luther*) are not able to diſtinguiſh between the Cup (which pertaineth to the ſubſtance of the Sacrament) and concerning faſting, which is an Accidental thing held by chance, and of no weight at all. The one hath God's expreſs Word and Command, but the other conſiſteth in our will and choice. Wee preſs upon the one, becauſ God hath commanded it, the other wee leav to the wils election; howſoëver wee like it better to bee received faſting, for the ſake of honor and reverence; and that

wee

wee Germans may not receiv it when wee are glutted and drunken; as S^t *Paul* ſaith they of *Corinth* did. Neither (ſaid *Luther*) would I have the people (ſo ſoon as they have received the Sacrament) to ſpit it out on the ground; which although it bee a matter of no great weight, yet it is ſeemly and fitting for common people to carrie themſelvs with all the beſt external behaviour of honor and reverence towards the holy Sacrament. 1 *Cor.* 11.

Touching one kinde in the Sacrament.

IT is a wonder, how Satan brought into the Church, and ordained but one kinde of the Sacrament to bee received. I cannot call to minde (ſaid *Luther*) that ever I read, how, from whence, or for what cauſ and reaſon it was ſo altered; it was firſt ſo ordained in the Council of *Coſtnitz*, nothing therein is applauded by them, but onely the laudable cuſtom. Perverters of divine things.

Whether the Sacrament may bee received under one kinde.

Luther ſaid to *Philip Melanchon*, Let us bee careful, that in all the Countries of the Proteſtant ſtate in *Germanie*, the holie Sacrament bee adminiſtred and received under both kindes, according as Chriſt our Saviour inſtituted the ſame Himſelf; and let us utterly reject, diſallow, and forbid, that it bee performed under one kinde; but rather that our people altogether forbear and abſtain from the Sacrament, then to receiv it under one kinde. But if in caſe any man or woman will needs receiv it ſo, they may do it at their own perils. To hold ſtrongly over God's Word.

Of the Altering of the Sacraments.

THe Papiſts (ſaid *Luther*) do highly boaſt of their power and authoritie, which they willingly would confirm with this Argument: The Apoſtles altered Baptiſm; therefore (ſaie they) the Biſhops have power to alter the Sacrament of the Lord's Supper. I (ſaid *Luther*) anſwer them thus, Bee it ſo, that the Apoſtles altered ſomthing; yet there is a great difference between an Apoſtle and a Biſhop; for an Apoſtle was called immediately by God with gifts of the holy Ghoſt. But a Biſhop is a perſon ſelected by man to preach God's Word, and to ordain ſervants of the Church in certain places. The Antichriſtians taking Examples upon them.

Now although it were ſo, that the Apoſtles had that power and authoritie, yet the ſame power the Biſhops have not. Although *Elijah* ſlew *Baals* Prieſts, and the falſ Prophets, yet it is not therefore permitted that every Prieſt ſhall do the like. From hence S^t *Paul* maketh this difference, and ſaith, *Som hath hee given to bee Apoſtles, ſom Teachers, ſom to bee Paſtors and Miniſters*, &c. Among the Apoſtles (ſaid *Luther*) was no ſupremacie nor ruling, but Equalitie; none was greater or higher in Office then another; they were all equal, the one as the other. To bee an Apoſtle, is as much as a publick perſon above a Biſhop. But the definition concerning the *Majoritie* and ruling of S^t *Peter* above other Biſhops is falſ; for it reacheth further then they define it, becauſ they conclude thus, The Popes power and Authoritie is the higheſt, to ordain ſervants, to call others, to alter Kingdoms and Governments, to depoſe Emperors and Kings, and to enthrone others. Therefore (ſaid *Luther*) wee are in no wiſe to allow of theſe, and the like their definitions; for every definition muſt bee direct and proper, ſet down plainly and cleer; ſo that, neither more nor leſs ought in the definition to bee conteined, then that which is deſcribed and defined. Equalitie of Offices in the Church. *Definitio non debet latiùs patere quàm definitum.*

Whether in caſe of neceſsitie a Houſ-father may adminiſter the Sacrament of the Lord's Supper to his Familie or no?

Numb. 11. *Deut.* 4. & 6. *Acts* 2. & *Joel* 2.

Luther anſwered, and ſaid, No, in no wiſe; for firſt, there is no Calling, as *Joſhua* ſaid, *My Lord, Moſes, forbid them that prophecie,* &c. *Lay all my words up in your hearts. And it ſhall com to paſs in the laſt daies, ſaith God, I will pour out my ſpirit upon all fleſh, and your ſons and daughters ſhall prophecie,* &c. Hence it followeth, that thoſe which are not called, ought not to preach, neither were it fitting for them to adminiſter the Sacrament of the Lord's Supper, but to abſtain for offenſes ſake. Many people (if they could help themſelvs) would contemn the ſervants of the Church, and never ſeek after them.

It was demanded if ſuch were not excuſed, that received the Sacrament in one kinde under a tyrant, and when they could not have it under both kindes?

To have patience with ignorance.

THey (ſaid *Luther*) that as yet are not well informed, but ſtand in doubt touching the inſtitution of the Sacrament, the ſame may receiv it under one kinde. But thoſe that are certain thereof, and yet do receiv it under one kinde, the ſame do unjuſtly, and ſin againſt their Conſciences; for many under Prince *George* are ſcourged and plagued in that ſort, which Tyrant will die alſo in his impenitencie; for hee lamentably hath troubled and tormented many Conſciences; hee would willingly recal himſelf, but hee cannot.

Of Elevating and Lifting up of the Sacrament.

WHat is it needful (ſaid *Luther*) to diſpute and wrangle about the abominable Idolatrie in elevating and lifting up of the Sacrament on high to ſhew it the people? Whenas it hath no approbation of the Fathers, induced onely to confirm the errors touching the worſhipping and Tranſubſtantiation thereof, as though bread and wine did loſe their ſubſtance, and remained but onely the Form, the Smell, and Taſte. This the Papiſts call Tranſubſtantiation, and darken the right uſe of the Sacrament, whenas even in Popedom at *Millain* ſince S^t *Ambroſe* time to this preſent daie, they never held nor obſerved in the Maſs, neither Canon nor Elevating, nor the *Dominus vobiſcum.*

When I (ſaid *Luther*) with my Brother went into the Palatinate on the Rine to celebrate Maſs, my Prieſt forbade mee, and ſaid, What intend yee to do? yee cannot celebrate Maſs here, for wee are *Ambroſians.* *Ambroſians.*

From whence the Elevating of the Sacrament came, and why it is not to bee endured.

The Papiſh Apiſh imitating of the Jews.

THe Elevation of the Sacrament (ſaid *Luther*) was taken out of the old Teſtament; for the Jews obſerved two vowels, the one called *Thruma,* the other *Trumpha*; *Thruma* was this, When they took an offring out of a Basket, and lifted it up above them, (like as they now lift up the Oblate,) and ſhewed the ſame to our Lord God, after which they either burned, or ate it: *Trumpha* was an Offring which they lifted not up above them, but ſhewed it towards the four Corners of the world, like as the Papiſts in the Maſs do make Croſſes, and other Apiſh Toies, towards the four corners of the world.

The work of Pope *Alſtus.*

When *Luther* firſt began to celebrate Maſs in Popedom, and to make ſuch croſſings. *Mira Geſticulatione digitorum,* and could not rightly hit the old cuſtoms; hee ſaid, *Marie* God's mother, how am I plagued with the Maſs, and ſpecially, with the croſsings which hee never could hit right. Ah, Lord God (ſaid *Luther*) wee were in thoſe times poor plagued people, and yet it was nothing but meer Idolatrie. They terrified ſome in ſuch ſort with the words of Conſecration, (ſpecially thoſe that were good and godlie, and meant ſeriouſly) that they trembled and quaked at the pronouncing of theſe words, *Hoc eſt corpus meum,* for they were to pronounce them, *ſine ulla haſitatione:* Hee

that

that ſtammered, or left out but one word, committed a great ſin. Moreover, the words were to bee ſpoken without any ſtrange cogitations, in ſuch ſort, that onely hee muſt hear them that ſpake them, and none of the people ſtanding by. Such an honeſt Frier (ſaid *Luther*) was I, fifteen years together, the Lord of his mercie forgive it mee. The Elevation is utterly to bee rejected, by reaſon of the adoring thereof. Som Churches have ſeen that wee have put down the Elevation, and have followed us therein, which giveth us great ſatisfaction. Doctor *Juſtus Jonas* asked *Luther*; How hee ſhould carrie himſelf towards certain people of his Congregation, who, in the ſpace of twentie years, had not received the Communion? *Luther* ſaid, Let them go to the Divel, and when they die in that manner, let them bee buried under the Gallows. Hee asked further, If they were to bee forced thereunto? *Luther* ſaid, No, for that were Papiſtical; Let them bee admoniſhed, will they harken and do it, well and good; if not, let them alone.

Sentence over the Contemners of the Sacrament.

Of the Cauſ of the Sacrament of the Altar.

THe operative cauſ (ſaid *Luther*) of this Sacrament, is the Word and Inſtitution of Chriſt, who ordained and erected it. The ſubſtance is Bread and Wine, the form is the true bodie and bloud of Chriſt, which is ſpiritually received by faith; the final cauſ of inſtituting the ſame, is the benefit and the fruit, in that wee ſtrengthen our faith, and not to doubt, that Chriſt's bodie and bloud was given and ſhed for us, and that our ſins by Chriſt's death certainly are forgiven. Now theſe Graces and Benefits wee have obtained, in that Hee is our Saviour, not a ſtern and angrie Judg, our Redeemer and Deliverer; not an Accuſer nor a Bailiff that hath taken us priſoners. For in *Adam* wee are altogether ſinners and guiltie of everlaſting death, and condemned; but now by the bloud of Chriſt, wee are juſtified, redeemed, and ſanctified, therefore let us but onely take hold of this by faith.

The uſe of the Sacrament.

Of the Words (Given for you, &c.) *in the Lord's Supper.*

QUeſtion was made touching the words, (*Given for you*, &c.) whether they were to bee underſtood of the preſent adminiſtring, (when the Sacrament was held and diſtributed) or, when it was offered and accompliſhed on the Croſs? *Luther* anſwered and ſaid, I like it beſt when they are underſtood of the preſent adminiſtring, although they may alſo bee underſtood, as fulfilled on the Croſs; It hindereth not, that Chriſt ſaith, *Which is given for you*; whenas hee ſhould have ſaid, *Which ſhall bee given for you*: for Chriſt is *Hodie & Heri*, to day and yeſterday. I am (ſaith Chriſt) hee that doth it. Therefore I like it well that (*Datur*) bee underſtood in ſuch manner, that it ſheweth the uſe of the work. It was likewiſe demanded, whether honor and reverence were to bee ſhewn to the Sacrament of the Altar? *Luther* anſwered and ſaid, When I am at the Altar, and do receiv the Sacrament, then I bow my knees in honor thereof; but in bed, I receiv it Lying.

Heb. 13.

Chriſtian dutiful reverence.

Of the Pope's proceeding touching the Sacrament of the Altar.

THe Pope (ſaid *Luther*) denieth not the Sacrament, but hee hath ſtollen from the Laitie the one part or kinde thereof; neither doth hee teach the true uſe of the Sacrament. The Pope rejecteth not the Bible, but hee perſecuteth and killeth upright, good, and godlie Teachers. Like as the Jews perſecuted and ſlew the Prophets that truly expounded and taught the Scriptures. The Pope well permitteth the Subſtance and Eſſence of the Sacrament and Bible to remain; but yet hee will compel and force us to uſe the ſame according as his will and pleaſure is to deſcribe it, and will conſtrain us to believ the falſly feigned and invented Tranſubſtantiation and the reall preſence *corporaliter*. The Pope doth nothing elſ, but perverteth and abuſeth all that God hath ordained and commanded.

The Pope committeth Sacrilege.

of

Of the words, Drink yee all of it.

Joh. 13. THeſe words *(Drink yee all of it)* do concern (ſaie the Papiſts) onely the Prieſts. Then (ſaid *Luther*) theſe words muſt alſo concern onely the Prieſts, where Chriſt ſaith, *Yee are clean, but not all,* that is, all the Prieſts.

Of LUTHER'S *Argument againſt the Papiſts.*

ALl thoſe (ſaid *Luther)* that do not hold the Sacrament as Chriſt did inſtitute it, have no Sacrament. Now all Papiſts do it not, thereforé they have no Sacrament; for they receiv not their ſacrament, but do offer it. Moreover, they adminiſter but onely one kinde contrarie to Chriſt's inſtitution and command. The *major,* or firſt ſentence is true, for the Sacrament is God's work and Ordinance, and not man's. The Papiſts (ſaid *Luther)* do fall and err too much upon the left ſide, in attributing too much to the Sacrament, namely, that it juſtifieth *ex opere operato,* when the work is fulfilled.

Of the Papiſts clamoring againſt the Proteſtants, in forgetting all Love and Charitie.

Exclaimers that raiſ diſſention in the Church, and will not bee taxed for the ſame.

THe Papiſts (ſaid *Luther* to *Melanćthon)* in their books and writings do overmuch charge us concerning Charitie, and ſaie, The Proteſtants have neither Love nor Charitie. But when wee ask them, what Charitie is? Then they ſaie, *Ut conſentiamus in Doctrina, & omittamus rixas illas de Religione.* Whereupon *Melanćthon* ſaid to *Luther,* Sir! under your Correction, wee ſhould anſwer them thus, and ſaie, In the ten Commandements are two Tables, *Prima & Secunda.* Now *Charitas* is conteined in the ſecond Table, there, indeed, ſhee hath the preheminencie over and above all works. But, *in prima Tabula,* it is ſaid, *Time Deum, audi verbum ejus;* this (ſaid *Melanćthon)* they regard not. But Chriſt ſaith, *Qui matrem & patrem plus diligit quàm me, non eſt me dignus;* indeed wee muſt have Love and Charitie *erga parentes, erga liberos, conjugem & vicinum;* for in the ſecond Table it is ſaid, *Ama, ama, ſis pius in patrem, matrem, & proximum.* But, in the firſt Table, it is ſaid, *Si quis diligit plus patrem & matrem quam me.* Inſomuch that when *(me)* cometh, then *(charitas)* hath an end, and as then (ſaid *Melanćthon*) will I for my part willingly bee named *Pertinax, Superbus, capitoſus, & ſine charitate,* or what elſ they pleaſ to call mee; onely that I may bee free from beeing partaker of and in their falſ doćtrine. Then *Luther* ſaid, Let us inſtantly praie to God, to preſerv us from their wicked and idolatrous Religion.

Matth. 28. Chriſt ſaith, *And teach them to keep and obſerv all that I have commanded you.* Now hee commanded and ſaid, *Take and eat,* &c. S^t *Paul* likewiſe to the *Corinthians* giveth it alſo in that manner, and in another place hee chargeth, that fit and expert men ſhould teach and adminiſter the Sacraments. And it is well to bee noted, that where a true Church is, and the Word purely taught and preached, there one onely piece or part of Chriſt is not permitted to bee, but the whole Chriſt fully and compleat.

Nota bene.

CHAP.

CHAP. XX.

OF THE CHRISTIAN CHURCH.

Of the first cauſ, why Popedom was by the Goſpel aſſaulted.

THat I (ſaid *Luther*) fell out with the Pope, this was the chiefeſt cauſ: The Pope boaſted of himſelf, that hee was the head of the Church, and condemned all that would not bee, nor live under his power and authoritie; for hee alleged and ſaid, Although Chriſt bee the Head of the Church, yet notwithſtanding there muſt bee a corporal Head of the Church upon Earth. With this (ſaid *Luther*) I could have been well contented, if in caſe hee had but taught the Goſpel pure and clearly, and in ſtead thereof had not induced humane inventions and lies; Nay, hee took upon him and uſurped power, rule and authoritie over the Chriſtian Church, over the holie Scriptures, and over God's Word. No man muſt preſume to expound the Scriptures, but onely hee, and the ſame alſo according to his ridiculous conceits; inſomuch as therewith hee made himſelf a Lord over the Church, and proclaimed the ſame to bee a powerful mother, and an Empreſs over the Scriptures, to which (hee would have) wee muſt yield and bee obedient; the ſame was not to bee endured. The Pope made himſelf to bee hated.

Thoſe (ſaid *Luther*) that againſt God's Word boaſt themſelvs of the Churches authoritie, are meer Idiots and Fools. The Pope attributeth more power to the Church, which is begotten and born, then to the Word, which hath begotten, conceived, and born the Church.

But wee (through God's Grace) have this teſtimonie, that wee are no Heretikes, but Schiſmaticks, which cauſ ſeparation and diviſion, wherein notwithſtanding wee are not faultie, but they our Adverſaries, which give occaſion thereunto, by reaſon they remain not onely and alone by God's Word, which wee have, hear, and follow.

What the true Church is.

THe true Church (ſaid *Luther*) is an Aſſemblie of ſuch a Congregation as depend on things which do not appear, neither may bee comprehended in the minde; namely, which depend onely on God's Word, what the ſame ſaith, they believ without Addition; they give God the honor, and take that to bee true which in the Word is delivered unto them. Deſcription of the Church.

That God himſelf muſt maintain his Church.

WEe (ſaid *Luther*) tell our Lord God plainly, If Hee will have His Church, then Hee muſt look how to maintain and defend it; for wee can neither uphold nor protect it; and if in caſe wee could, or were able to defend it, then wee ſhould becom the proudeſt Aſſes under Heaven. But God ſaith, I ſaie it, I do it, it is God onely that ſpeaketh, and doth what Hee pleaſeth; Hee doth nothing according to the Fancies of the ungodlie, nor which they hold for upright and good. The true Protector of the Church.

That

That the poor and ſimple faſhion of the Church, offendeth the wiſe of the world.

THe great and worldlie wiſe people (ſaid *Luther*) take offenſ at the poor and mean Form of the Church, which is ſubject to many offenſes, tranſgreſſions, and ſects, wherewith ſhee is plagued; for they dream and think, that the Church is altogether pure, holie, blameleſs, that ſhee is God's Dove, &c. True it is, (ſaid *Luther*) the Church, in the Eies and ſight of God, hath ſuch an eſteem; but in the Eies and ſight of the world, ſhee is like unto her Bridegroom Chriſt Jeſus, ſhee is hacked, torn, ſpitted on, derided, and crucified. *Iſai. 53.*

The ſimilitude of Chriſt, and of the ungodly Church.

The ſimilitude of the upright and true Church, and of Chriſt, is a poor ſillie Sheep; but the ſimilitude of the falſ and hypocritical Church, is a Serpent, an Adder, or a Molch, which now wee finde by experience; for how bitter is the hatred which the Popiſh Adverſaries bear towards the upright, true, and pure Religion? *Cocleus* wrote firſt unto mee, (ſaid *Luther*) and admoniſhed mee to the Goſpel, but afterwards, hee himſelf became an Adder.

Of the Compariſon of the Church among the Gentiles and the Jews.

Excellencie of the Jews Church.

THe Church among the Gentiles was nothing like the Church of the Jews; for, excepting Chriſt, nothing in the Old Teſtament is like the New, but onely the firſt three Chapters in the firſt Book of *Moſes*, concerning the Creation. Truly, the Creation is a great Majeſtie, as the Church ſingeth, *Conditor alme ſyderum, externa Lux credentium, &c.*

How exceeding glorious was the deliverance out of *Egypt*, the dividing of the Red ſea, the cloudie Pillar, the Bread from Heaven, &c? The Jews were over-wearied and cloied with theſe wonderful glorious Actions, becauſ they had and ſaw them daily. Even ſo (ſaid *Luther*) is it now with us; for at the firſt, Baptiſm was held a great, an excelling, a glorious thing and Treaſure, at which every one wondered; but wee are now ſo uſed thereunto, that wee regard it nothing at all, but rather will run to behold a Tilting, a Horſ-Race, or other fooleries. Let us but conſider the ſmall deſire that people have now in reading the Pſalter, and whether they admire the ſame, or eſteem thereof ſo much as of *Terence*, or *Cicero*?

Daily contempt.

Of the upright Definition of the true and ſubſtantial Church of God.

The ſtretching of the Church.

THe upright definition of the true, ſubſtantial Chriſtian Church, againſt the boaſting of the Papiſts, is deſcribed in the third part of our Chriſtian Belief, where wee ſaie, *The holie Catholique Church*, that is, the univerſal Church, *The Communion of Saints*, &c. Here (ſaid *Luther*) is no mention of the Romiſh Church. That man is fitly held for a good Logician, which can take *ex antecedenti*, the conſequence which uprightly and certainly thereof followeth, ſo that the Art *Dialectica*, conſiſteth not onely in Rules, but chiefly in works and Examples: Like as *Philip Melanchthon* is, who dealeth both with words and with deeds, not like *Ariſtotle's Omne A, eſt B, Omne B eſt C, ergo*, &c.

Of the difference between the true and falſ Church.

Churches diſtinction.

THe upright and true Church (ſaid *Luther*) is diſtinguiſhed from the falſ in this manner, The true Church teacheth, that ſins are forgiven meerly out of God's Grace and mercie, onely for Chriſt's ſake without our works or merits, to thoſe that from their hearts do confeſs and acknowledg their ſins, and with their hearts do ſtedfaſtly believ in Chriſt.

But the falſ Church aſcribeth all to the works and merits of people, and teacheth that they muſt alwaies ſtand in doubt of the Remiſſion of their ſins, and of their Salvation. Therefore (ſaid *Luther*) let us praie in the Church, with the Church, and for the

the Church; for, there are three things which do support the Church, and which properly do pertain to the Church; first, to teach truly; secondly, to praie diligently; and thirdly, to suffer with earnest patience.

Of new Reformations in the Popish Church, and how the Church ought to bee reformed.

ANno 1538, the 4 of *December*, a written Reformation of the popish Church under Prince *George* of *Saxon*, was delivered to *Luther*, after the reading of which, hee said, These people intend to reform the Church according to their Cogitations and humane wisdom, whenas the same is too high a business for the enterprises and counsels of men. If our Lord God intended to have his Church reformed, so were it to bee undertaken by divine, and not by humane Autoritie, wisdom or counsel, as it was in the time of *Joshua*, the Judges, *Samuel*, the Apostles, and in our time. I mark well (said *Luther*) the Papists are more afraid of Prince *George*, then of mee: They have invited him to bee their Gossip, and whereas they have made him drunken, so will hee ere long spew in their bosoms, therefore they may wish, that they were rid of him again; for if his Reformation take effect, then the Pope must lay down his state, and the Bishop of *Mentz* must ride in his Coach but with four horses, and so on with the rest. I long to see (said *Luther*) what a Reformation the Papists with Prince *George* will prepare, whether according to the Example of the first Church in the Apostles time, or of the Martyrs, or after the manner of the Heretiks Church; for then they must read all the Fathers, and imitate them. Our Protestant Church, by God's Grace, is neerest and most like the Apostles Church; for wee have the Doctrine pure, wee have the Catechism, the Sacraments uprightly according as Christ instituted them; also, How wee ought to make use of temporal and Houss-government; God's Word proceedeth and remaineth pure among us, which onely maketh a true Church. The Papists (who intend to prepare the Church according to the Pope's Canons and Decretals) will make *Concordantiam discordiarum*, an union of Discord; they will force contrarieties and discords to agree; and so, upon confidence of humane wisdom, sense, reason and understanding, their labor will bee lost and in vain.

Repa'ring of the Church.

Where and which is the upright and true Christian Church.

WHere God's Word is purely taught, there is also the upright and true Church; for (said *Luther*) the true Church is supported by the holy Ghost, not by orderly succession or inheritance. It neither followeth nor concludeth, though S^t *Peter* had been Bishop at *Rome*, and at the same time a Christian Communion was at *Rome*, that therefore the Pope and the Romish Church; for if that should bee of value or conclude, then they must needs confess, that *Caiaphas*, *Annas*, and the Sadduces were also the true Christian Church; for they boasted, that they were descended from *Aaron*.

The knowing of the Christian Church.

Wee may not wonder (said *Luther*) that by the Heathen were wranglings and dissentions, whenas notwithstanding the same Church was also a Congregation by God assembled together; for so it alwaies goeth, when wee leav God, and look upon humane persons and external things. True it is, indeed, (said *Luther*,) which the Papists affirm, namely, that the Church cannot err. But the Question is, Which is the Church?

Disquietness in the Church.

Prince *George* lived alwaies in hope (said *Luther*) that our Church would down and vanish; but forasmuch as hee now seeth that shee groweth and encreaseth, and that his Parishes are confused and emptie, therefore it is like, hee will turn over the leaf. But alas, the popish Bishops are blinde, they are careless of the Church; they would rather see all Parishes devasted, then that the Gospel should bee taught pure and uprightly. As for the Princes of the Empire, they have weightie affairs in hand, they contemn not God so vehemently as the popish Bishops do. Therefore S^t *Paul* meerly out of pitie and compassion to the *Corinthians* saith, *Would to God that yee ruled*, O, how willingly would I wish it you, &c. Truly ((said *Luther*) the same is a bitter *Ironia*, and a fierce

Wolf-like shepherds.

a fierce ſtab againſt ſuch contemners, ſuch preſumptuous cloied ſpirits.

That the Church ſheddeth her bloud.

IT is impoſſible (ſaid *Luther*) that the Chriſtian and true Church ſhould ſubſiſt and bee ſupported without the ſhedding of bloud; for her adverſarie the divel is a liar and a murtherer; but the Church groweth and encreaſeth through bloud, ſhee is ſprinkled with bloud, ſhee is ſpoiled and bereaved of her bloud, that is, when humane creatures will reform the Church, then it caſteth bloud. *Tertullian* the antient teacher ſaith exceeding well, *Cruore Sanctorum rigatur Eccleſia.* Therefore ſaith alſo the *Pſalm*, *Wee are as ſheep appointed to bee ſlain*, that is, which daily are ſlaughtered for Chriſt's ſake. And truly (ſaid *Luther*) it would griev mee ſorely, if I ſhould carrie my bloud into the Grave.

The refreſhing of the Church.

How it ſtandeth with the Chriſtian Church.

IT ſtandeth with the Chriſtian Church (ſaid *Luther*) no otherwiſe then with a ſillie Sheep, which the Wolf alreadie hath catched by the wooll to devour it. Our Nobilitie, our Gentrie, Citizens, &c. will not hear aright, they think (when wee preach the Goſpel, and reprove the Papiſts concerning their confidence in works) that as then wee preach of good and eaſie daies, and that they have leav now to live, and to do what, and how they pleaſ. O, they ſin too too highly, inſomuch that if wee drive out one Divel, then there come ſeven other in his ſtead. If wee ſhould drive away all theſe Friers, then other, ſeven times worſ then theſe would com.

Of the Form of the Church.

The Valuers of the Church.

THe worldly wiſe people do onely look upon the deformitie and contempt of the true Chriſtian Church, and take offenſ, that other ungodly and falſ Churches are preferred and highly eſteemed of, they cenſure according to natural and humane reaſon, wiſdom and underſtanding, altogether without God's Word, and in ſuch maner they go on, from hence it proceedeth, that the whole Religion is ſlighted and deſpiſed. Nay, they ſtick not to ſaie, The Article of the Reſurrection of the dead is feigned, therewith to fear the common ſort of people, and to keep them in aw. Again, the high learned and craftie ones in this world preſumptuouſly do undertake to meaſure and judg God's Word according to the natural ſenſ and wit of man, inſomuch that *Eraſmus Rotterdam*, and other deep learned and worldly wiſe men have alreadie the Epicure even in their Boſoms.

The Fort of holy Scripture

But wee (ſaid *Luther*) by God's Grace do know, that the Divine Word is confirmed and ſtrengthned by miracles, which no other doctrine is able to accompliſh or to work, as by raiſing of the dead, by driving out of Divels, &c. From whence God oftentimes eaſtneſtly admoniſheth us to remain by the holy Scripture, and by his Word. I (ſaid *Luther*) have not learned my Divinitie at once, but was fain to ſearch alwaies deeper and deeper, whereunto my Temptations, Trials and Vexations help mee; for without uſe and practiſe learning will not bee obteined.

Of what value is ſuch a Phyſician that alwaies readeth in the Schools? But the more hee dealeth with nature and practiſeth, the more hee ſeeth and knoweth, that hee hath not wholly devoured the Art: What ſhall bee don then in and about the holy Scriptures, where God hath given other manner of Adverſaries, namely, the Divel and the Pope? The cruſhing of the Church and her lying in travell endureth a long time. But (ſaid *Luther*) her year and time will com that ſhee ſhall bee delivered and have a joiful ſight. The form and aſpect of the Church is il-favoured, uglie, full fraughted with mourning and calamitie in the ſight of the world, but in Chriſt ſhee is victorious and triumpheth. S^t *Paul* ſaith, *Hee hath ſet us with Chriſt in the heavenly beeing*. Like as a Bride is *Domina*, and miſtreſs of her husbands Treaſure; even ſo a faithful Chriſtian is a Lord of the wealth and treaſure of Chriſt his Bridegroom; for hee

Job. 16.

Glorie under weakneſs.

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is raiſed with Chriſt, and is ſet in the Celeſtial ſubſtance. Therefore (ſaid *Luther*) pride is not to bee imputed unto us in that wee upbraid the Divel, and boaſt of God's Gifts, Benefits and Preſents which Chriſt for us hath purchaſed, and which the Divel hath loſt.

God beholdeth and ſeeth nothing in his Church and Aſſemblie that is evil, or that hath a deformed Aſpect, but Hee beholdeth therein onely his dearly beloved Son Chriſt; Him Hee loveth ſo intirely, that by reaſon of ſuch Love, Hee beholdeth on His Bride altogether that which is amiable and full of Beautie; for Hee hath cleanſed her with the waſhing of water by the Word, *Eph.* 5.

Nothing leſs is beheld or ſeen in the Church, then that which of her is written, namely, that ſhee is the Spouſ of Chriſt. Therefore (ſaid *Luther*) wee muſt open the Eyes of the heart, and muſt lift them up on high, and look not according to the outward view, or according to our humane natural ſight, ſenſ, wiſdom and underſtanding (for wee are ſenſible of our ſins and of the Devils affrightings) but wee muſt cenſure and judg touching theſe Celeſtial bleſſings, according to God's Word and Promiſs. Known ſigns of the Church.

Of the Aſpect of the World, and of the true Chriſtian Church.

THe Form and Aſpect of the world (ſaid *Luther*) is like a Paradiſe; but the true Chriſtian Church in the Eie of the world is foul, deformed and offenſive; yet nevertheleſs in the ſight of God, ſhee is precious, ſhee is high and dearly eſteemed of. *Aaron* the high Prieſt appeared glorioufly in the Temple with his Ornaments and rich Attire, with odoriferous and ſweet ſmelling perfumes, but on the contrarie, Chriſt appeared in moſt mean, ſimple and contemptible Aſpect. The Aſpect of the world and of the Church.

Wherefore (ſaid *Luther*) I regard nothing at all, neither am I troubled, that the world ſo baſely eſteemeth of the Church, what do I care, (ſaid hee) that the Uſurers, the Nobilitie, Gentrie, Citizens, Countrie-people, covetous Panches, and Roarers do contemn, and eſteem of mee as of dirt? I will in due time eſteem of them as little. Wee muſt not ſuffer our ſelvs to bee deceived nor troubled at what the world holdeth of us. *Virtus eſt placuiſſe bonis.*

Why the Church is in miſerie on Earth.

FIrſt, (ſaid *Luther*) that thereby wee bee put in minde and admoniſhed, that wee are baniſhed and exiled ſervants out of Paradiſe for *Adam*'s ſake. Secondly, that wee may alwaies carrie in minde the miſerie of the Son of God, who was made man for our ſake, took upon him our fleſh and bloud, (yet without ſin) walked in this vale of miſerie, ſuffered for us, died, and aroſe again from the dead, and ſo brought us again to our paternal home, from whence wee were driven. Thirdly, that wee bee put in minde and taught, that our habitation is not in this world, but are here onely Pilgrims, and that there is another life, namely, an everlaſting, prepared for us. The Pilgrimage of the Church.

Of the Churches witneſs touching faith.

THat there is a holie Chriſtian Church, the ſame is an Article of our Chriſtian Belief, which muſt bee taken hold on, not with carnal cogitations, but by Faith. For God oftentimes hideth and concealeth Himſelf in moſt wonderful wiſe; now with ſinning, then with debate, ſomtimes with errors, then again with weakneſs and frailtie, with offenſes, with murthering (for which the ungodly malefactors ought to bee puniſhed) as Thievs, Murtherers, Adulterers, &c. In all theſe and the like offenſes committed among Chriſtians, God in miraculous manner hideth and concealeth Himſelf; yea, Hee hideth Himſelf in ſuch ſort, that even the Apoſtles of Chriſt went not Scot-free, who many times were at diſcord and debate one with another, as wee ſee when S^t *Paul* reſiſted S^t *Peter*, and openly reproved him before the whole Aſ- *Gal.* 1.

Act. 15. ſemblie. Likewiſe, when *Paul* and *Barnabas* encountred the one the other ſo ſharply for the ſake of *Mark*, (who in *Pamphilia* departed from them) that they forſook and left one another. And (ſaid *Luther*) I am verily perſuaded whole *Aſia* (that fair and glorious Countrie) for none other cauſ fell from S^t *Paul*'s Doctrine, then that God in the Church hid Himſelf, inſomuch as they were full of debate, of diſcord and ofenſes; nevertheleſs the Chriſtian Church moſt certainly was in *Aſia*, although but in few.

It goeth now, alas, even ſo.

Touching all Hypocrites boaſting of the Church.

The word *Church* a Cloak of Knaverie.

THe very name of the Church is the higheſt Argument and proof of all Hypocrites. The Phariſees, the Scribes, yea, the whole Senate of Jeruſalem cried out againſt *Steven*, and ſaid, *This man ceaſeth not to ſpeak blaſphemous words againſt this holy place, and the Law.* *Acts* 7. *Cain, Iſhmael, Saul,* the Turks and Jews carried and do carrie the Name and Title of the Church. But *Moſes* finely ſolveth this their Argument, where God ſaith, *They have moved mee to jealouſie with that which is not God, they have provoked mee to anger with their vanities: And I will move them to jealouſie with thoſe which are not a people, I will provoke them to anger with a fooliſh Nation.* *Deut.* 32. Here (ſaid *Luther*) was *Quid pro Quo*; As if God ſhould ſaie, Could yee finde in your hearts to forſake mee? ſo can I forſake you again; for God and Nation, the Word and the Church are *Correlativa*, the one cannot bee without the other.

Tit. 1. and *Tim* 5. In ſuch manner (ſaid *Luther*) the Papiſts are Biſhops, and yet are not; wee are not Biſhops, and yet are, according to S^t *Paul*'s definition, as hee deſcribeth a Biſhop. The gaudie pomp of the Papiſts might in ſom meaſure bee tollerated, but their idolatrie is inſufferable.

That the fruit in a mothers womb is a picture and ſimilitude of the Church.

Chorion. LIke as a Childe in the mother's womb is wickled and compaſſed about with a little thin and tender Caul, which the Greeks name *Chorion*, (otherwiſe called the After-birth) and deſireth no more ſuſtenance then ſo much as the *Cotylidones* (from which the fruit receiveth nouriſhment) do bring with them, neither doth the Afterbirth break, except the fruit bee ripe and timely to bee brought to the world's light. Even ſo likewiſe (ſaid *Luther*) the Church alſo is incloſed in the Word and bound thereon, and ſhee ſeeketh none other Doctrine concerning God's Will, then that which in the ſame is ſhewed and revealed, therewith ſhee is content, and thereupon ſhee remaineth and dependeth by faith, until ſuch time as in the life to com ſhee ſhall behold God's light and face in preſence, and ſhall hear God Himſelf preach of the Myſteries and now hidden things which here on earth wee have in faith.

But if in caſe ſom (who are vain-glorious and ſtuffed with ambition) by untimely motion do force and break the After-birth (as the Papiſts, the Anabaptiſts, and other ſeducers do, in contemning the Office of Preaching the Goſpel, do attend and exſpect innovations and motions from Heaven) the ſame muſt bee diverted into untimely fruits and ſtill-born Children, as *abortus & immatura Maſſa*.

Therefore when the Church beholdeth this ſimilitude and likeneſs, then ſhee muſt learn and know, that ſhee is bound on the word which of God is given unto her, from which ſhee muſt not ſhrink nor depart, no not the breadth of one hair.

Of another ſimilitude and picture of the Church.

God's maſterpiece in his Creatures.

AMaranthus is a flower that groweth in *Auguſt*, it is more a ſtalk then a flower, it is eaſily broken off, and groweth in joiful and pleaſant ſort; when all other flowers are gon and decaied, then this (being with water ſprinkled) becometh fair and green again; inſomuch that in winter time they uſe to make Garlands thereof. It is called *Amaranthus* (ſaid *Luther*) from hence, that it neither withereth nor decaieth.

I know nothing (said *Luther,*) more like unto the Church then this Flower *Amaranthus,* (called with us in *Germanie,* Thousand fair.) For although the Church doth bathe her Garment in the bloud of the Lamb (as in *Genesis,* and in the *Apocalyps* is written) and is over-colored with red; yet nevertheless shee is more fair, comely, and beautiful then any State and Assemblie upon the face of the Earth; Shee onely is embraced and beloved of the Son of God, as His sweet and amiable Spouse, in whom onely Hee taketh Joie and Delight, and whereon His heart onely dependeth; Hee doth utterly reject and loath all other that contemn or falsifie His Gospel, &c. The Form and proper condition of the Church.

Moreover, the Church suffereth willingly her self to bee broken of and plucked, that is, Shee is willing, loving, patient, and obedient to Christ her Bridegroom in the Cross, Shee groweth and encreaseth again fair, joyfully and pleasant, that is, Shee gaineth and purchaseth the greatest fruit and profit thereby, namely, Shee learneth to know God aright, to call upon Him, freely and undauntedly to confess His Word and Doctrine, and produceth many fair and glorious virtues.

At last, the bodie and stalk remaineth whole and sound, and cannot bee rooted out, although raging and swelling bee made against som of her members, and the same torn away. For like as *Amaranthus* never withereth nor decaieth; Even so, the Church can never bee destroied nor rooted out. But what is more wonderful then this qualitie in *Amaranthus,* when it is with water sprinkled and dipped therein, then it becometh fresh and green again, like as raised and wakened from the dead. Even so likewise the Church by God will bee raised and wakened out of the Grave, and will becom living again, will everlastingly prais, extol, and laud the Father of our Lord and Saviour Jesus Christ His Son and our Redeemer together with the holie Ghost. For howsoever other temporal Empires, Kingdoms, and Principalities have their Changings, and like Flowers do soon fall and fade away; yet notwithstanding this kingdom (which so deeply is rooted in) by no power can bee destroied and devasted, but remaineth eternally.

Of the Olive-tree.

AN Olive-tree (said *Luther*) will stand, endure, and bear fruit the space of two hundred years, and it is a fair similitude of the Church; for *Oil* signifieth the Amitie and Love of the Gospel; but *Wine* signifieth the Doctrine of the Law. There is such a natural unitie and affinitie between the Vine and the Olive-tree, that when the Vine branch is graffed and set upon an Olive-tree, then it beareth both Grapes and Olives. In like manner when the Church (which is God's Word) is planted in people's hearts, then it ringeth, soundeth out, and teacheth both the Law and the Gospel, it useth both Doctrines, and from both bringeth fruit. *Luke* 10.

Of the vain boasting of the Pope, concerning his Church at Rome.

I Much marvell (said *Luther*) that the Pope boasteth, and extolleth his Church at Rome to bee the chiefest, whenas the Church at *Jerusalem* is the Mother; for there the Doctrine was first revealed and set forth by Christ the Son of God Himself, and by His Apostles. After the same Church, was the Church at *Antioch,* from whence the Christians have their name. Thirdly was the Church at *Alexandria*; the Romish was the fourth; And the Churches of the *Galatians,* of the *Corinthians, Ephesians,* of the *Philippians,* &c. were also before the Romish. Is it so great a matter (said *Luther*) that S^t *Peter* was at Rome? (which never hitherto hath been, nor ever will, nor can bee proved) whenas our blessed Saviour Christ Himself was at Jerusalem, where all the Articles of our Christian faith were made, where S^t *James* received his Orders, and was Bishop, and where the Pillars of the Church had their seat. The Antient Church.

S^t *Peter* (ſaid *Luther*) was God's laſt anger, who idly boaſted and bragged, and with lies procured the heavie torments of many Conſciences.

Of S^t Auſtine's *ſpeech*, Evangelio non crederem, *&c.*

THis ſpeech of S^t *Auſtin* (ſaid *Luther*) where hee writeth, I would not believ the Goſpel, except the Church firſt with her Authoritie had confirmed the ſame, &c. was never written in that ſenſ which the Papiſts dream of and deviſe. For it never came in *Auſtin*'s minde to write, that his, or others of the Fathers writings, ought to bee more believed then the holie Goſpel; but that onely the ſacred Scriptures and God's Word were to bee believed, and that the ſame ſhould not bee cenſured according to our humane wiſdom, ſenſ, reaſon and underſtanding, as doctrine of men, which in another place hee witneſſeth (*Prologo, lib.* 3. *de Trinitate*) in theſe words following; Thou ſhalt (in favor towards my writings) not believ them as the ſacred Scriptures; but what thou findeſt in the Holie Scriptures, the ſame believ thou immediately without all doubting, yea, although before thou didſt not believ it. But in my writings (what therein thou holdeſt not to bee ſure and certain, and unleſs thou truly and rightly underſtandeſt them) thou ſhalt not ſtedfaſtly depend thereon. And further in his 8. Epiſtle to S^t *Hierom*, hee ſaith, I have learned to do this honor and fear to the Holie Scriptures, that I dare not believ any thing therein to bee erroneous. And if in caſe I found any thing therein which might not bee agreeable to the truth, that as then I ſhall and will think nothing elſ but that the Book is not written aright, but falſly; or I ſhall think, that the Tranſlators did not attain to the true ſenſ of what is ſaid, or did not rightly underſtand it.

S. *Auſtin*'s excellent ſpeech, how the writings of the Fathers ought to bee read.

Nota bene.

But other men's writings (bee they never ſo holy or learned) I read in ſuch manner, that I hold the ſame not therefore to bee true, becauſ they themſelvs hold them ſo; but I will, that they ſhall make them good and approved unto mee to bee true out of holy Writ, or by other ſound and ſubſtantial reaſons, &c. And again, I am to read in other men's Books and Writings in ſuch manner, as I will they ſhould read in mine, to underſtand them, &c.

Sophiſts blaming S *Paul*'s writings.

The idle Sophiſts (ſaid *Luther*) do finde fault with S^t *Paul*, and do blaſpheme him, and ſaie, Hee wrote confuſedly, one thing through another diſordered and darkly. Ah, Loving Lord God, this great Treaſure the ſacred Writ belongeth onely to a perplexed, to a broken, contrite, and humbled heart which feareth God's wrath, *Pſal.* 51. and *Iſai.* 64.

The ungodlie ought earneſtly to bee reproved, and their boaſting confounded and put to ſhame, as S^t *Steven* did, *Acts* 7. Hee ſpake harſhly of and againſt Jeruſalem, and the Law which ruled at the ſame time over that Nation, which then ſtood in flouriſhing ſtate.

That the Papiſts bragging ſtandeth and dependeth on the name of the Church.

Papiſt's ſort.

THe Papiſts (ſaid *Luther*) relie upon this, The Church cannot err; Wee are the Church; *Ergo*, wee cannot err. To the *Major*, I make this anſwer, True it is, the Church cannot err, namely, in the Doctrine; but in works and actions ſhee may eaſily err; yea, and oftentimes doth err; and therefore ſhee praieth, *Forgive us our Treſpaſſes*, &c. The *minor* (ſaid *Luther*) I utterly denie.

Therefore when they argue, and ſaie, What the Church teacheth uprightly and pure, is true; the ſame (ſaid *Luther*) wee yield unto. But when they argue and ſaie, What the Church doth is upright and true; the ſame wee denie, and ſaie roundly, No thereunto; Wherefore wee muſt alwaies have an eie to the Doctrine, for that doth the deed.

of

Of the difference of Christ's Kingdom, and the kingdom of the world.

OUr Lord God (said *Luther*) hath reserved to Himself and His Church the best Rule and Government, which is not *sub exactione Legis*, but proceedeth *in Libertate spontanea*. For our Saviour Christ saith, *I baptize thee*, I instruct thee in the chiefest points of Christian Doctrine, I absolv thee, I preach unto thee, I comfort thee, &c. Believest thou Mee, so hast thou everlasting Life and the celestial Treasure; but if thou believest not, the hurt is thine own, I lose nothing thereby.

But the worldly Government proceedeth *ex coactione*, and saith, *Fac hoc, omitte illud*. If thou wilt not bee ruled, (saith the Magistrate) then will I punish thee; in the world is altogether mischief, insomuch that the temporal Kingdom seeketh onely its own carnal good and profit, *quadam ex coactione*.

But the Kingdom of Christ holdeth and governeth us for our own true celestial good and profit, with (lovingly) deferring it to our selvs. And (said *Luther*) *in Electis* the same goeth well forward and prosperously proceedeth. *Sed politici quò sunt rigidiores Legibus (dicentes*, Thus and thus must thou do), *Eò minùs procedit*.

Wherein the true Church consisteth.

MAny there are (said *Luther*) that presume to brag and boast of their Title of the Church, whenas they are nothing less then the true Church; for the dear and holie Prophets fought also with the Church. The Prophet *Esay* presently in the beginning of his first Chapter describeth two sorts of Churches. The upright and true Church is a very small heap and number, hath no esteem or very little, shee lieth under the Cross; but the falf Church is pompous, boasting-like; shee flourisheth and is held in high repute, like *Sodom*, of which S^t *Paul* complaineth, *Romans* 8. and 9. Chapters. To conclude, the true Church (said *Luther*) consisteth in God's Election and Calling, shee is powerful and strong in weakness.

Prophetical brains.

Of the Sophists Juggling Tricks. Fallaciæ Sophistarum.

ONe of the Jugglings of the Sophists (wherewith the ungodlie wretches deceiv simple people) is this, A kingdom (saie they) which is plagued and tormented, the same is a temporal kingdom. The Christian Church is plagued and tormented. *Ergò*, Christ's Kingdom is a Temporal Kingdom. But I answer them and saie, No, not so, The Kingdom of Christ (said *Luther*) is not plagued, but our bodies by reason of our sins are plagued and tormented. As S^t *Paul* saith, *Wee must through much Tribulation enter into the Kingdom of God*. Hee saith not, That the Kingdom of God suffereth externally.

Spiritual deceit and knaverie. *Ephes.* 4.

Acts 14.

The like fallacie and deceit is, when they saie, God is the Love; God justifieth, therefore Love justifieth.

Such and the like Fallacies (said *Luther*) may somtimes pose even understanding and pregnant wits, which are well exercised and practised. Therefore wee must take time to answer them; for every one so suddenly cannot mark and discern such deceits.

Occam the Teacher wrote a Book wherein with diligence hee sheweth such Sophistical Jugglings.

CHAP. XXI.

OF EXCOMMUNICATION, AND The Jurisdiction of the Church.

Concerning Excommunication.

The chiefest good of the worlds children, and of Christians.

THE ungodly (said *Luther*) have great power, riches, and respect; on the contrarie, wee the true and upright Christians have but onely one poor, sillie, and contemned Christ. Temporal things, monie, wealth, reputation and power they have alreadie in possession, they care nothing for Christ; Wee saie to them, Yee are great Lords on earth; on the contrarie, wee are Lords in Heaven; yee have the power and riches on earth; on the contrarie, wee have the Heavenlie Treasure alreadie, namely, wee have God's Word and Command, wee have the holie Baptism, and the Sacrament of the Altar, which is an Office celestial. If (said *Luther*) any man or humane Creature among us, under the name of a Christian, will exercise unjust power, insolencie and wicked wilfulness, as then immediately wee excommunicate such a person, hee shall not present himself neither at the baptizing of Children, nor shall bee partaker of the holie Communion, neither shall hee have Conversation with other Christians.

The chiefest point.

But if hee will abandon and forsake the name of a Christian, and give over that Christian Title, as then wee are and will bee readie and willing with patience to suffer his or their tyrannie, insolencie, and usurped power; wee are content to let them go like Heathen, Jews, and Turks, and so to commit our cause to God.

Beginning of Excommunication.

From hence (said *Luther*) proceeded Excommunication by the Ancient Fathers in the Church; as wee read of S^t *Ambrose* Bishop of Millain, who drove *Theodosius* the Emperor out of the Quire, becaus (after hee with his souldiers had overcom a Citie) then hee tyrannized horribly, and commanded all therein (young and old) to bee put to the sword and slain. And when S^t *Ambrose* by the Emperor was sent for, to com out of the Church, and to deliver up into the Emperors hands both the Chuch, the Jurisdiction and the Livings thereof, then hee stretched forth his neck, and offered the same to the block, stood stedfast like a strong wall, and said, If the Emperor desireth of mee that which is mine, as my Hous, my monie and goods, &c. then I will not refuse, but willingly will part therewith, (although all that I have belongeth to poor people) but that which belongeth to God and to the Church is not subject to the Imperial power and Majestie; hee hath neither right nor title thereunto; I neither can nor will suffer any thing to bee drawn from the Church, nor deliver over that which is hers, specially seeing I have command to keep it, and not to surrender it up. Moreover, I (said S^t *Ambrose*) must have also regard to the Emperors saving health, to his eternal welfare and salvation: For it were neither good for mee to deliver it, nor for him to take it.

Therefore, loving Emperor, (said hee) do not burthen thy Conscience therewith, think not that thou hast Imperial power and right over that which pertaineth to God, do not exceed in exalting thy self, but in case thou intendest to remain Emperor, and to rule any longer, then have a care that thou beest subject to God, for it is written, *Reddite Cæsari quæ sunt Cæsaris, & Deo quæ sunt Dei.* People and Countries belong to thee, but the Church to the Priests, in which Christ onely must rule and govern, and must

muſt not bee ſubject to any other power, &c. Further hee ſaid, Well, I muſt endure and ſuffer power; Well may I ſigh, lament and weep, for thoſe are the weapons of a Chriſtian ſervant againſt God's enemies; I neither will nor muſt reſiſt or defend my ſelf in any other ſort; behold, here I ſtand, here will I die.

Truly (ſaid *Luther*) hee was (doubtleſs) a ſtout and ſtedfaſt godly man, and one that was indued with a glorious Chriſtian Courage and Spirit. To conclude, the world weeneth, and in this opinion is ruled; It beholdeth onely what is preſent and temporal, it underſtandeth and knoweth nothing how it will go hereafter; then the world will ſaie, *Non putaram*, I did not think it would have happened ſo. Epiſcopal picture.

But faith dealeth with things which are not preſent and viſible, and which may bee comprehended with humane reaſon and underſtanding. An upright Chriſtian ſhould never deal with *Non putaram*'s, but muſt bee moſt ſure and certain of his Cauſ. Hee for the ſake of Chriſt his Saviour (in whom hee beleeveth) muſt ſuffer and endure the Holy Croſs, muſt bee contemned and blaſphemed; therefore when the Croſs cometh hee is not much affrighted nor moved thereat: why? becauſ hee knoweth before that it would and muſt com upon him. But the wiſe of this world, and what affecteth this world, do live and go on ſecurely in all and full delight and pleaſure, like the rich Glutton and Epicure, who could not afford nor ſpare his ſcraps and fragments to poor *Lazarus* that lay at his Gate. Faith's reſolution. *Luke* 16.

What Excommunication is.

OUr dealing and proceeding againſt the Pope (ſaid *Luther*) is altogether Excommunication. For a true and right Excommunication is nothing elſ, then publickly to declare a perſon that is diſobedient to Chriſt's Word. For, *Hee that believeth and is baptized, ſhall bee ſaved*, &c. Now wee ſaie and directly do affirm in publick, that the Pope (with his retinue) believeth not, therefore wee conclude, that hee ſhall not bee ſaved, that is, hee will bee damned. What is this elſ, but to excommunicate him? To put Chriſt's Word in Execution, and to accompliſh and execute his command, the ſame is Excommunication, or to excommunicate. Definition of Excommunication.

An Admonition touching Excommunication, given by Luther *at Wittemberg, after his Sermon preached on Sunday* Invocavit *in Lent,* Anno 1539.

I Underſtand (ſaid *Luther*) of a rumor among you, which induceth many to bee very cholerick, in that wee endeavor to erect and eſtabliſh Excommunication again. Now true it is, I have made mention and ſpoken of the ſame, not in meaning, that Tyrannie ſhould ſwaie again, but according to that whereof Chriſt ſpeaketh and teacheth, *Matth.* 18. Namely, firſt, that one in private bee admoniſhed; afterwards again, through two perſons, &c. Such an Excommunication (ſaid hee) wee would willingly have again to bee prepared, not that a ſingle Chapplain or Miniſter alone ſhould or could deal therein; but that all of you your ſelvs ſhould give Aſſiſtance thereunto: As S^t *Paul* ſaith, *With your Aſſemblie, and with my ſpirit*, that is, with the whole Congregation. Wee with you, and yee with us, ought one with another to pronounce the Lord's Prayer againſt ſuch a perſon as is ſeparated or excommunicated from the whole Chriſtian Congregation. To erect Excommunication aright. The manner of true Excommunication.

Again, if in caſe that perſon bee converted, as then, that wee join in publick Praiers over him in the Church, and receiv him again.

And (ſaid *Luther*) how can I, as a Miniſter and Servant of the Church, look to Bakers how they bake; or to Butchers, how they kill and ſell meat; how Tailors and Millers do ſteal, &c. Theſe Offices belong to the temporal Magiſtrate. But the holy Communion is ordained for a ſinners comfort, who from his heart confeſſeth and acknowledgeth his ſins, is ſad and ſorrie for them, and deſireth to have the Grace of God, and to bee freed and looſed from his ſins. The Servants of the Church are no Informers.

But

Nota bene. But if in caſe there bee among us a publick ſinner, whom the Magiſtrate puniſheth nor, to ſuch an one wee ought not to adminiſter the holy Sacrament, except hee repenteth and bee converted: for, (ſaid *Luther*) If I wittingly do admit a publick ſinner to the holy Communion, then I take his ſins upon mee, and make my ſelf partaker thereof.

Luther's publick Confeſſion of his ſins which hee committed in Popedom. What need have I to bee partaker of other men's ſins, whenas I have enough of mine own? I lived wickedly in my youth, and fifteen years together have incurred God's wrath againſt mee by ſaying Maſs in Popedom, and with my helpleſs works have ſcorned, derided, crowned and crucified my Lord and Saviour Chriſt Jeſus, &c. why ſhould I then now again run my ſelf into damnation by reaſon of other people's ſins? I might rather wiſh I were a keeper of Swine.

1 *Pet.* 5. I ſpeak this (ſaid *Luther*) not that I would bee a Ruler, or uſe Tyrannie over you, I neither can nor will do that: But I would have everie one of you ask his own heart, whether hee think it fitting for any one to receiv the holy Sacrament, when hee liveth in open ſin and wickedneſs without reſtraint?

Should I (ſaid *Luther*) ſuffer my ſoul to bee damned for the ſake of ſuch an impenitent perſon? I am willing to venture and engage my bodie and bloud with you, my wealth and temporal welfare, my wife and children, or what elſ I have in this life, (as yee know how truly I have remained with you, and not ſtarted in the time of this late great and fierce plague and ſickneſs.) But that I ſhould venture and engage my ſoul for your ſins, and with you to run headlong to hell, therein I will bee excuſed.

1 *Cor.* 1. It concerneth not mee alone, but it toucheth all of you, to take heed that wee make not our ſelvs partakers of other peoples ſins. A whole Citie may bee puniſhed for the ſake of one publick ſinner.

The manner of admonithing. I would willingly proceed with the Excommunication (as God willing I intend) after this manner: Firſt, when I my ſelf have admoniſhed an obſtinate ſinner, then I ſend unto him two other perſons, (as two Chaplains, or two of the Aldermen of the town, two Church-wardens, or two honeſt men out of the Aſſemblie,) if as then hee will not better and amend himſelf, but ſtill run on in ſtubbornneſs and perſiſt in his ſinful life: Then I will declare him openly to the Church, and in this manner I

Open declaring of Excommunication. will ſaie, Loving Friends, I declare unto you, how that *N. N.* hath been admoniſhed, Firſt by my ſelf in private, afterwards alſo by two Chaplains; thirdly by two Aldermen and Church-wardens, and thoſe of the Aſſemblie; yet notwithſtanding hee will not deſiſt from his ſinful kinde of Life. Wherefore I earneſtly deſire you to aſſiſt and adviſe, to kneel down with mee, and let us praie againſt him, and deliver him over to the Divel, &c.

Hereby (ſaid *Luther*) wee ſhould, doubtleſs, prevail ſo far, that people would not live in ſuch publick ſin and ſhame; for this would bee a ſtrict Excommunication, (not like the Popes monie-Bulls) and profitable to the Church. But when ſuch a perſon were bettered and converted, then wee might abſolv him again.

Theſe are the Keyes of the Church wherewith ſinners are bound and looſed again.

That Excommunication is Two-fold.

Matth. 18. EXcommunication, as alſo the Church, is two-fold. The one is temporal, external or viſible, which the Church uſeth (againſt thoſe that lie in open ſin and ſhame) according to Chriſt's Command. And this (ſaid *Luther*) above all things muſt bee kept in the Church; For Excommunication is not a ſlight thing, which excludeth and ſeparateth from Chriſt's Kingdom, deteineth ſins, without all hope of forgiveneſs, except by Repentance.

Therefore Chriſt will have, that a ſinner bee firſt warned and admoniſhed, not onely once or twice by private and ſingle perſons that are not in Office, but alſo by them which are in Office of publick preaching, ere and before this ſevere ſentence of

How Excommunication ought to bee don. Excommunication bee publiſhed and declared.

Many there are at this time (ſaid *Luther*) that laie the fault upon the ſervants of the Church, as if Excommunication were fallen through their negligence. Again, many do

charge

charge the Magiſtrate, that they withſtand and hinder the ſame, and will not give waie to have it put in execution. But the ſentence and Command of Chriſt witneſſeth clearly, that ſinners in private manner ought to bee admoniſhed, before the publick Miniſters do pronounce and declare the ſentence.

Of the cauſ, why Excommunication is now fallen.

NOthing hindereth Excommunication more at this time, then that no man doth what pertaineth to a Chriſtian to do. Thou haſt a Neighbour whoſe Life and Converſation is well known unto thee (but unknown to thy Preacher or Miniſter.) Therefore when thou ſeeſt thy Neighbour by wrongful dealing groweth rich, thou ſeeſt that hee liveth a laſcivious kinde of life, in Adulterie, &c. Thou ſeeſt that hee governeth his Houſ and Familie negligently, &c. as then oughteſt thou Chriſtian-like to warn and earneſtly to admoniſh him to deſiſt from his ſinful Courſes, to have a care of his Salvation, and to abſtain from giving offenſes, &c. Oh, (ſaid *Luther*) how holie a work haſt thou performed when in this ſort thou winneſt thy Neighbour? But I praie, who doth this? For firſt, Truth is a hateful thing: Hee that in theſe times of the world ſpeaketh the truth, procureth hatred. Therefore thou wilt rather keep thy Neighbours Friendſhip and good will (ſpecially when hee is rich and powerful) by holding thy peace and keeping ſilence, or by conniving, then that thou wilt incur his diſpleaſure and make him thy Adverſarie.

Secondly, the cauſ that Excommunication is fallen, is, foraſmuch as in a ſort wee are all ſubject to blaſpheming alike, and therewith are ſtained; therefore wee are afraid to pull out the moat which wee ſee in our Neighbours Eie, leſt wee bee hit in the teeth with the beam which appeareth in our own.

But (ſaid *Luther*) the chiefeſt cauſ why Excommunication is fallen, is this, The number of upright and true Chriſtians in every place is very ſmall: For, if from our hearts wee loved and affected true and upright Godlineſs and God's Word (as wee all ought) then wee would regard the Command of Chriſt our bleſſed Saviour far more and greater, then all the wealth, welfare or favour of this temporal life. For this Command of Chriſt touching the admoniſhing and warning thy Brother that ſinneth, is even as neceſſarie as this, *Thou ſhalt do no murther, Thou ſhalt not commit adulterie, not ſteal*, &c. ſeeing that (when either out of fear, or for ſom other worldly reſpect thou omitteſt this admonition) there dependeth thereon, not thy Neighbours bodie and goods, but the ſalvation of his ſoul. *Pſal.* 12.

That wee ought not to contemn Excommunication.

TAke heed (I ſaie) that in any caſe thou contemneſt not the Excommunication of the Church, which hath an orderlie and upright proceeding; for the contemning thereof moſt certainly produceth the Cenſure of God's wrath, and everlaſting damnation, for Chriſt ſaith, *Verily I ſaie unto you, what yee binde on earth, ſhall bee alſo bound in Heaven*, &c. Therefore the Popes Tyrannie is ſo much the more to bee maledicted, in that hee abuſeth Excommunication in ſuch ſort, as when a poor man at a certain appointed daie cannot make paiment of that Taxation which the Pope impoſeth upon him, then hee is excommunicated. But his Bulls and Excommunication hee now uſeth againſt us, becauſ wee openly confeſs the all-ſaving Doctrine of the Goſpel: yet our Saviour Chriſt comforteth us firſt, and ſaith, *Happie are yee when men revile and perſecute you for my ſake, and ſpeak all manner of evil againſt you*, &c. And again, *They will* (ſaith Chriſt) *excommunicate you.* Antichriſtian Excommunication.

Secondly, moſt certain it is, (ſaid *Luther*) that the Pope's Bull is not Chriſt's Excommunication, by reaſon it is not don nor taken in hand according to Chriſt's Inſtitution, therefore it is of no value in Heaven, but to him (who thus abuſeth it againſt Chriſt's Command) it bringeth moſt ſure and certain deſtruction; for it is a ſin wherewith God's Name is blaſphemed.

of

Of the hidden and inviſible Excommunication.

External and hidden excommunication. *Jer.* 5.

LIke as this external and viſible Excommunication toucheth and is uſed againſt thoſe onely that live in publick ſins, who thereof are convicted; even ſo the hidden and inviſible Excommunication (which is not of men, nor don by men viſibly, but is of God Himſelf, and don by Him onely) excludeth oftentimes ſuch perſons from the Kingdom of Chriſt inviſibly, which wee take and hold to bee fair, upright, good and honeſt Chriſtians. For God judgeth not according to outward works or kinde of life, as wee men do, but Hee beholdeth the heart, Hee judgeth ſuch Hypocrites which the Church can neither judg nor puniſh, according to the common Proverb, *De occultis non judicat Eccleſia*, the Church judgeth not what is hidden and inviſible.

God's ſecret intelligence.

But (ſaid *Luther*) all people among us are not ſtained and fouled ſo groſsly with open Offenſes, that wee may or can tax and accuſe them in publick (as were fitting) of any one particular ſin and tranſgreſſion. For although many covetous Throats, Whores, Adulterers, &c. are among us, yet they proceed ſo craftily, and in ſuch ſort do act their ſins, that wee cannot convince and tax them, as they deſerv to bee diſcovered and puniſhed. Therefore although they bee with us in the Church among the Chriſtian Aſſemblie, although they hear Sermons and God's Word, and with other upright and Godly Chriſtians receiv the holy Sacrament; yet nevertheleſs, *de facto*, they are (in the Act) excommunicated by God, by reaſon they live in ſin againſt their own Conſciences, neither do they amend and better themſelvs, according to S^t *Paul*'s ſentence, *The Whoremongers, Drunkards, Adulterers*, &c. *ſhall not inherit the Kingdom of God.* Indeed well may ſuch ſinners deceiv men, but they cannot deceiv God; Hee at the laſt daie of Judgment will cauſ His Angels to gather all Offenſes together, and will caſt them into the fierie Oven.

Matth. 12.

External or the outward Excommunication ſhould bee acceptable and the more pleaſing unto us, in that it is like Phyſick, through which wee are called and invited to Repentance.

But the hidden or inviſible Excommunication (ſeeing it is but for a ſhort time, or, as wee uſe to ſaie, a Gallows reprive, not feeled) doth therefore ſtrengthen and animate a ſecure kinde of life.

Of LUTHER's *Letter which hee wrote to a good Friend touching Excommunication.*

Tender Courtiers.

I Should bee very glad if yee could erect and prepare Excommunication again according to the manner and Example of the firſt Church. But it will preſs the tender Courtiers ſorely, and cauſ grievance in them, as thoſe which now are weaned from Conſtraints and Compulſions. The Lord of his mercie aſſiſt you therein, and give his benediction thereunto.

The courſ of the world among great and ſmall.

Such Diſcipline were exceeding neceſſarie; for apparant wilfulneſs getteth the upper hand, and every one doth what hee pleaſeth, of which the Rulers and Magiſtrates are the chiefeſt cauſ, they ſuffer ſuch wilfulneſs to go unpuniſhed, and connive therewith. They now have nothing elſ to do, then to impoſe and preſs one Taxation after another upon their poor ſubjects, inſomuch that in theſe daies throughout all Dominions are erected innumerable houſes of Rents, Tolls, and Cuſtoms. Therefore the Lord in his wrath will deſtroie them. Ah that the bleſſed daie of our deliverance might ſoon appear, and put an end to theſe great miſeries and divelliſh doings. *Amen.*

Of the Deſcent of the Keyes of the Church.

CHriſt (ſaid *Luther*) gave to the Church two Keyes, with the one to binde, with the other to looſ. Out of theſe the Pope, as the right Antichriſt, hath made altogether Picklocks, and abominably hath abuſed them, as by experience wee finde. But now for-

foraſmuch as God of his mercie hath given again his Word pure and clean unto us, wee ought therefore to make upright uſe thereof, and not in ſuch ſort ſhould throw theſe Keyes into corners, and ſuffer them to ruſt, as hitherto hath been don; but much more wee ſhould make them to go eaſily, to lock and unlock, to binde and to looſ, &c. To binde the rude and impenitent which lie and wallow in open ſins both againſt the firſt and ſecond Table of the Ten Commandements of God, which give offenſ to others either by falſ doctrine or wicked kinde of life, until ſuch time as they acknowledg and confeſs, that they have wickedly provoked God's Anger, and offended the Church, and do deſire Remiſſion of their ſins. As then they ſhall bee pronounced looſ again, and received; As S^t *Paul* with his Example teacheth at Corinth. Theſe are the two Keyes which Chriſt hath committed to the truſt of His Spouſ the Church. This Command of our Saviour Chriſt is confirmed with a ſolemn Oath, where Hee ſaith, *Verily I ſaie unto you, What yee binde on earth*, &c. Inſomuch that moſt certain it is, what in this manner here on earth ſhall bee bound and looſed, the ſame alſo ſhall bee bound and looſed in Heaven. *Matth.* 18. *Joh.* 20.

But (ſaid *Luther*) Chriſt placeth firſt the binding, or the locking Key, and afterwards, the Key of unlooſing or unlocking is hung by the ſame; for if one intendeth to bee looſed, then hee muſt firſt bee bound. Now hee that feeleth not himſelf bound of the Divel and of his ſins, nor doth acknowledg and confeſs his ſins; nay, in ſtead of confeſſing the ſame, will not confeſs to have don any thing amiſs or unright, but ſuppoſeth himſelf to bee quit and free; to him the Key of unlooſing cannot bee imparted, but muſt bee left bound in that manner, and committed to God's Judgment, muſt bee held and eſteemed of as a Heathen and no Chriſtian; hee muſt bee ſuffered to go on in his high and haughtie minde, which the Church cannot reſiſt, onely ſhee may reprove and warn others of him. Remarkable Ordinances in the words of our Saviour Chriſt. *Nota bene.*

The temporal Magiſtrate hath the ſword and command from God, openly to reſtrain falſ doctrine, to reſiſt and to puniſh ſuch Offenſes as are in publick committed againſt the firſt and ſecond Table of the Ten Commandements, to the end outward Peace, Tranquillitie and Concord may bee preſerved, that God's Name may not bee blaſphemed, nor the Chriſtian Congregation offended, diſturbed and ſeduced. But the ſervants of the Church muſt carrie the ſword onely in the mouth, and according to Chriſt's Command muſt not onely teach and comfort, but alſo they muſt reprove and affright, and in that ſort muſt binde and looſ according to the condition and ſtate of the perſons, that is, Thoſe that live in ſin and ſtubbornly remain therein without amendment, muſt not bee looſed, but Heaven Gates ſhut up and locked againſt them. But thoſe which acknowledg and confeſs their ſins, and praie for pardon and forgiveneſs (how groſs and great ſinners ſoëver they bee) muſt bee looſed and releaſed, Heaven opened unto them, and again received for members of the Church. The ſeveritie and comfort of Preachers.

Of the effect and final cauſ of Excommunication, and how it is to bee valued.

GOd will have (ſaid *Luther*) that Excommunication ſhall bee of value, and proceed in the Church, it muſt ſtand ſtedfaſt in force and irrevocably remain; for Chriſt ſaith, *Receiv yee the holie Ghoſt, whoſe ſoëver ſins yee remit, they are remitted unto them; and whoſe ſoëver ſins yee retain, they are retained.* And, *If thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone, if hee ſhall hear thee, thou haſt gained thy brother. But if hee will not hear thee, then take with thee one or two more*, &c. *And if hee ſhall neglect to hear them, tell it unto the Church. Let him bee unto thee as a Heathen man, and a Publicane.* And S^t *Paul* ſaith, *If any man that is called a brother bee a fornicator, or covetous, or an Idolater, or a railer, or a drunkard, or an Extortioner, with ſuch an one, no not to eat*, &c. *Put away from you that wicked perſon.* Alſo, *If there com any to you, and bring not this doctrine, receiv him not into your houſ, neither bid him, God ſpeed: For hee that biddeth him God ſpeed, is partaker of his evil deeds.* *Joh.* 20 *Matth.* 18. Equal proceeding in the Church. 1 *Cor.* 5. *Joh.* 2. *Joh.* 1.

Theſe and ſuch like Sentences (ſaid *Luther*) are the unchangeable Will, Decrees and Ordinances of the high Majeſtie of God: Wee have no power to alter or to omit the ſame, much leſs to aboliſh them; but on the contrarie, wee have earneſt Command God's general Ordinances in the whole world.

mand with true diligence to hold thereunto, dis-regarding the power or repute of any perſon whatſoëver. And although Excommunication in Popedom hath been and is ſhamefully abuſed and made a meer Torment, yet muſt not wee ſuffer it to fall, but make right uſe thereof, as Chriſt hath commanded, to the impairing and building of the Church, not to devaſt and exerciſe Tyrannie, as the Pope hath don.

Of the Abſolution.

Celeſtial Indulgence.

BY virtue of the ſtrength of the Keyes, wee muſt abſolv and looſ from ſecret ſins. The Keyes of the Church are not ſeparated in themſelvs, but the uſe of them is manifold. The Goſpel which openly is declared and preached is the publick and general Abſolution, when Remiſſion of ſins is pronounced and offered to all that repent. But private Confeſſion is the particular Abſolution, when one in particular is abſolved and looſed from ſins. It was demanded, whether perſons excommunicated might bee permitted to go to Church and hear Sermons? *Luther* anſwered and ſaid, Yea, wee muſt not hinder them therein; for by Preaching they learn to know where their Errors are.

Chap. XXII.

OF THE OFFICE OF PREACHING, and Miniſters of the Church.

Concerning Preaching.

Diabolical conceits and tricks.

SOm there are that rail at the ſervants of God, and ſaie, What although the Word and Sacraments bee upright and the Truth (as indeed they bee) when God ſpeaketh of them. But it is not therefore ſo ſoon God's Word when a man talketh thereof.

In this ſort (ſaid *Luther*) do ſuch people under-value and ſlight the Office of Preaching.

Of Speculative Divinitie.

I Much fear (ſaid *Luther*) that Lawyers very hardly will bee ſaved, whenas it is ſo hard for Divines to bee ſaved, that daily go in hand and deal with God's Word. Divines (if they bee upright) are alreadie juſtified in Heaven and ſaved; but *Zuinglius* and *Oecolampadius* are gon the wrong waie; for all ſuch Divines as go in hand with natural reaſon and underſtanding and do ſpeculate and cenſure thereafter in Divine Cauſes are the Divel's own. *Cocleus* is not ſuch a Divine, (ſaid *Luther*) hee is a very Idiot, therefore I have hope of him. But Prince *George* and the biſhop of *Mentz* belong directly to the Divel. The Papiſts (as holy workers) do ſaie, I have don evil and ſinned, therefore am I damned, this, their Speculations and cenſuring in divine Cauſes according to humane wit and wiſdom do produce. When a Papiſt heareth Divinitie, then hee ſaith, and concludeth, I have ſinned, therefore I am damned.

Wherein Divinitie conſiſteth.

Upright promotions in every place.

DIvinitie (ſaid *Luther*) conſiſteth in uſe and practiſe, not in ſpeculating and meditating of God's works after humane wiſdom. Every Art as well in houſ as alſo in temporal Government that dealeth with ſpeculations (without beeing put in practiſe) is loſt and nothing worth. When a Tradeſman onely maketh his Accompt, how much profit

profit hee might reap in the year, and putteth nothing in practiſe, hee is one that tradeth with ſpeculations which conſiſt but onely in Cogitations and fooliſh Exploits; but afterwards in effect hee findeth, that his reckoning cometh far too ſhort. And thus it goeth alſo with ſpeculating Divines, as to this Daie is ſeen, and Examples do witneſs, ſom of which (ſaid *Luther*) I know and have by experience.

To preach Chriſt.

IT is an Office exceeding dangerous to preach Chriſt; had I (ſaid *Luther*) known ſo much before as now I know, I ſhould never have been drawn thereunto, but with *Moſes* I would have ſaid, *Send whom thou wilt ſend.* The Biſhp of *Brandenburg* ſpake truly unto mee at *Worms*, (in meaning to diſſuade mee from writing againſt the Pope,) Loving Sr *Martin!* (ſaid hee) I told you thus much before, and adviſed you to bee ſilent and not to enter in too far; yee will bring much trouble upon you: for it toucheth the whole Chriſtian Church. I ween indeed (ſaid *Luther*) I have trouble enough thereby; I have loaded upon mee the hate of the whole world, whenas before I liued ſecurely and at eaſ. Againſt the fore-ſpeakers of ſuch dangerous intentions.

To do nothing without calling.

NO man ſhould undertake any thing, except hee bee called thereunto, but Calling is two-fold; either Divine, which is don by the higher power, or ſuch as have autoritie, and the ſame Calling is of Faith. Or elſ, it is a Calling of Love, which is don by one's Equal, as when one is deſired by his good Friend or Fellow to preach a Sermon; both Vocations are greatly neceſſarie to ſecure the Conſcience.

Whether it bee right to deſire the Office of Preaching?

Anſ. FIrſt, certain it is that young people muſt bee brought up to learn the holy Scriptures; they know that afterwards they muſt bee taken for Miniſters. Now when afterwards they preſent themſelvs and offer their ſervice at ſuch time when a place or pariſh falleth void, then they do not intrude themſelvs, if they bee readie to bee invited, or demanded thereunto. Like as a Maid is brought up to the ſtate and age of Matrimonie; whenas then one maketh ſuit to marrie her, then ſhee may do it with a good and ſafe Conſcience towards God and the world. To intrude (ſaid *Luther*) is to thruſt out another; but when in the Church a place is void, and thou ſaiſt, I will willingly ſupplie it, if they willingly pleaſ to make uſe of mee; if as then thou beeſt entertained and received: ſo is it an upright and a true Vocation and orderly Calling. In ſuch manner *Eſay* ſaid, *Send mee,* (ſaid hee) *I am here.* Hee came of himſelf when hee heard they ſtood in need of a Preacher; and ſo (ſaid *Luther*) it ought to bee, wee muſt look whether people have need of us or no? And afterwards, whether wee bee deſired or called? *Iſai. 6.*

Of the Calling of Moſes.

GOd was at *Moſes*, and bade him go ſix ſeveral times before hee could get him forward, and at laſt, after many excuſes, hee went, but unwillingly. If I (ſaid *Luther*) had been as *Moſes*, I would (with the Advice of ſom Lawyer) *realiter* have framed a Bill of Complaint againſt our Lord God, for breaking His Promiſs; for Hee ſaid to *Moſes, I will bee with thee,* but Hee performed not what Hee promiſed. In like manner God comforteth and encourageth with ſuch and the like Promiſſes in the Goſpel, where Hee ſaith, *And yee ſhall finde reſt for your ſouls.* But alas, wee ſee and finde the contrarie by *John* the *Baptiſt*, by His deareſt Son and our bleſſed Saviour Chriſt Jeſus, by all the Saints and holie Martyrs, and by all true Chriſtians, inſomuch that according to the Lawyers ſentences and proceedings, our Lord God hath loſt the cauſ. To have regard to the event.

Chriſt ſpake not to mee (ſaid *Luther*) as hee ſpake to St *Paul*, where hee ſaith, *Ariſe and preach, and I will bee with thee.* I (ſaid *Luther*) have read that in *Paul* as an Example.

Comfort for thoſe which are in the Miniſterie.

It goeth on alreadie.

SUch as are upright Divines muſt remain ſtedfaſt in their Office, and muſt not regard the world's unthankfulneſs. Doctor *Anthonie Staupitz* complaining to *Luther*, how much tribulation and vexation hee endured by his preaching, was by *Luther* anſwered as followeth, Loving Friend! it hath gon even ſo with mee likewiſe; I was as much afraid of the Pulpit as you are; yet I was compelled to proceed; I was conſtrained to preach, and to begin at the Grape-gate, where I preached to the Brethren. But I mark your diſeaſ, you would fain bee exquiſite at an inſtant, you will bee more learned then I or others which therein are exerciſed; you happily ſeek after honor, and therewith you are vexed. But you ought to preach Chriſt, and the Catechiſm, and not regard what people do hold and cenſure; ſuch wiſdom will exalt you beyond all humane Judgment; for the ſame is God's Word which is wiſer then men; do not exſpect from mee any praiſ when I hear you preach. But you muſt know that you are called, Chriſt hath need of you for the praiſ of Him and His Name, thereupon ſtand ſtedfaſt. Your Excuſes by mee are of no value. When the Prince Elector of *Saxon* through Doctor *Staupitz* cauſed mee (ſaid *Luther*) to bee called to the Office of Preaching, I had fifteen Arguments with which I intended to refuſe my Vocation, but they would not help. At laſt I ſaid, Loving Doctor *Staupitz!* you will bee the cauſ of bringing mee to my death; I ſhall not bee able to ſubſiſt. Then ſaid hee, Well, on in God's Name, Our Lord God hath many buſineſſes: Hee hath need alſo above in Heaven of wiſe people.

Doctor *Staupitz* proceeding.

As this Doctor *Staupitz* was elected chief Vicar in the whole Province three years together, hee intended to accompliſh every thing againſt the Adverſaries with his own Counſel, head and brain, but it would not forward. The next three years following hee was choſen again; then hee made trial to fulfil the ſame thorow the Aſſiſtance of the moſt antient fathers, but it failed him alſo therein. The third three years hee committed that work to God's power, but then it went leſs forward; wherfore hee ſaid, *Mitte vadere ſicut vadit, quia vult vadere ut vadit.* Let it go (ſaid hee) as it goeth, for neither I nor the fathers can, nor God will do any thing to alter it, there muſt com another *Triennium vicariatûs.* Then came I (ſaid *Luther*) and began another Game.

From whence it cometh that the Church-Officers are but ſcarcely mainteined.

THere came from *Eyſenach* to *Wittemberg* a Miniſter who complained to the Profeſſors of his great povertie and miſerie. *Philip Melanchthon* ſaid unto him, Loving brother! have patience for a time: Hitherto wee have ſtrove concerning Miniſter's Matrimonie, and ſeeing wee have obtained that, wee intend now to ſtrive for the honor and dignitie; and afterwards wee will alſo ſtrive and labor for Livings; whereupon *Luther* ſaid, To the poor is the Goſpel declared, for the rich regard it not. If the Pope mainteined us not with that which hee hath gotten (though much againſt his will) wee might even ſtarv for want of Food. The Pope hath ſwallowed up ſtollen goods, and muſt ſpew them all up again, as *Job* ſaith: hee muſt give the ſame to thoſe to whom hee wiſheth nothing that is good, although ſcarcely the fiftieth part is uſed to the Churche's profit, the reſt hee laviſheth away, wee obtain very neerly the fragments under the Table. But wee are aſſured of better wages after this life, and if our hope were not fixed thereon, then were wee the moſt miſerable wretches of all people.

That long and tedious Sermons ought not to bee made.

I Would not have Preachers (ſaid *Luther*) to torment their hearers, and detain them with long and tedious Preaching; for the delight of hearing vaniſheth, alſo the Preachers therewith do hurt themſelvs. Doctor *Pommer* ought to bee reproved by reaſon of his long Sermons; howſoëver I know hee uſeth it not of purpoſe, but onely out of an erroneous cuſtom.

of

Of Luther's *manner of Preaching.*

Luther preached at *Dreſden* before the Prince Elector, the Prince of *Anhalt*, and other Princes, out of the firſt of *Timothie*, firſt Chapter, (which Sermon afterwards was printed) *Philip Melanchthon*, beeing then preſent, demanded of *Luther*, If hee had comprehended in his memorie every point of that Sermon before hee preached it? For (ſaid hee) it was a moſt excellent admonition to the higheſt ſervice of God, namely, the hearing of God's Word. Can they in Popedom (in the Divels name) finde in their hearts daily to hear Maſs? wherefore then ſhould not wee much rather long and ſtrive to perform daily this true ſervice of God, from whence floweth the greateſt good? Behold, the Preface before that Sermon. Thereupon anſwered *Luther*, and ſaid, I uſe not to collect and faſten every point in particular, but onely the chief and head-points on which the Contents of the whole Sermon depend, as namely, in this Sermon, I directed the Admonition to God's chiefeſt ſervice, as the hearing of His Word. Afterwards in ſpeaking, ſuch things fall into my minde, of which before I never thought; for if I ſhould comprehend every word which I deliver, and in particular ſhould ſpeak of every point, then I ſhould not ſo briefly run thorow. I much commend the expertneſs in Doctor *Caſparus Creutziger*, who excellently comprehendeth and catcheth up his words: I hold (ſaid *Luther*) that hee goeth far beyond mee.

Of a Queſtion.

ONe asked *Luther*, Which were greater and better, either to ſtrive againſt the Adverſaries, or to admoniſh and lift up the weak? Hee anſwered and ſaid, Both are very good and neceſſarie. But it is ſomwhat greater and better to comfort the faint-hearted; the weak, by ſtriving againſt the Adverſaries, are alſo edified and bettered; both of them are God's Gifts; hee that teacheth let him attend his teaching, if any man admoniſheth, let him attend his admoniſhing.

Of preaching powerfully.

Doctor *Foreſtemius* asked *Luther*, from whence ſuch Art proceeded, in ſpeaking ſo powerfully that both God-fearing and ungodly people thereby were moved, and took it to heart? Hee anſwered and ſaid, It proceedeth from the firſt Commandment of God, *I am the Lord Thy God*, againſt the ungodly I am a ſtrong and a jealous God: And towards the good and godly, I am a merciful God, I do well, and ſhew mercie to them, &c. For this will have and commandeth us to preach hell fire to the proud and haughtie, and Paradiſe to the good and godly, to reprove the wicked, and to comfort the good, &c. The Inſtruments and work-tools of God are different, and not alike; even as one knife cutteth better then another. The Sermons of Doctor *Cordatus* and Doctor *Creutziger* are taken more to heart then the preaching of many others.

Preachings impreſſion.

That the world cannot endure upright Preachers.

THe world can well endure all ſorts of Preachers except us, (ſaid *Luther*) us they will not hear: In former time they were forced in Popedom to hear the ungodlie Tyrants, and to carrie them on their ſhoulders that plagued them by compulſion on bodie and ſoul, on wealth and honor. But us, who by Gods Command do reprove them, they will not hear; therefore the world muſt go to wrack. Wee (ſaid *Luther*) muſt vaniſh and conſume by reaſon of povertie; but the Papiſts by reaſon of misfortunes; for their things are not of proof, they ſee well that God reſiſteth them. It will ſhortly com to paſs, that the world willingly would give much for an upright Preacher, but ſhall not get him; in ſtead of whom they ſhall honor and worſhip liers and deceivers. Therefore (ſaid *Luther*) a little thing would make mee to help Popedom up again, and to exalt Monks and Friers; for the world cannot live without ſuch Vizards and Shrovetide-Fools.

The evil countenance of the world.

This is now proved true.

Of Luther's *manner in recommending Preachers that were called.*

THe Senate of *Nurenberg* ſent to *Wittemberg*, called and elected Maſter *John Cellarius* to bee their Preacher. *Luther* by him wrote to the Senate Letters of Recommendations; and to *Cellarius* hee ſaid, I will recommend and praiſ thee, although thou deſerveſt not ſo much as I purpoſe to write of thee; yet thou muſt uſe diligence to attain to that ſcope; for thou art now tied by my Recommendations. In this manner God ſaid to *Moſes*, (when *Joſhua* was called to ſupplie his place after his death) *Lay my praiſ on Joſhua*, &c.

Of the Qualities and Virtues of a good Preacher.

A Good Preacher (ſaid *Luther*) ſhould have theſe Properties and Virtues; Firſt, to teach orderly; Secondly, hee ſhould have a readie wit; Thirdly, Hee ſhould bee Eloquent; Fourthly, hee ſhould have a good voice; Fifthly, a good remembrance; Sixthly, hee ſhould know when to make an end; Seventhly, hee ſhould bee ſure of his things; Eighthly, hee ſhould venture and engage bodie and bloud, wealth and honor by the Word; Ninthly, hee ſhould ſuffer himſelf to bee mocked and baffled of every one.

How a Preacher ſhould bee qualified that intendeth to pleaſ the world.

To pleaſ men.

FIrſt, Hee muſt bee learned.
Secondly, Hee muſt have a fine deliverance.
Thirdly, Hee muſt have neat and quaint words.
Fourthly, Hee muſt bee a proper perſon, whom women and maids may love.
Fifthly, Hee muſt not take, but give monie.
Sixthly, Hee muſt preach ſuch things as people willingly hear.

Of the world's perverſ cenſuring of Preachers defects.

Valuers of Preachers.

THe defects in a Preacher are ſoon ſpied; Let a Preacher bee endued with ten Virtues, and have but one fault; yet the ſame one fault will eclipſ and darken all his virtues and gifts, ſo evil is the world in theſe times. Doctor *Juſtus Jonas* hath all the good virtues and qualities that a man may have; yet by reaſon that hee onely often hummeth and ſpitteth; therefore the people cannot bear with that good and honeſt man.

That a Preacher ſhould remain in and by the Propoſition, and not produce ſtrange things.

Luther's wife ſaid unto him, Sir! I heard your Couſen *John Palner* (who attended on *Luther*) preach this afternoon in the Pariſh Church, whom I better underſtood then Doctor *Pommer*, that is held to bee a very excellent Preacher. Whereupon *Luther* made her this anſwer, *John Palner* preacheth as yee women uſe to talk; for what cometh in your mindes, the ſame yee alſo ſpeak. A Preacher ought to remain by the propounded Text, and ſhould deliver that which hee hath before him, to the end people may well underſtand the ſame. But ſuch a Preacher as will ſpeak every thing that cometh in his minde, I liken to a Maid that goeth to Market, when another Maid meeteth her then they make a ſtand, and hold together a Gooſ-market, &c. Even ſo likewiſe do thoſe Preachers, *Qui nimis procul diſcedunt à propoſito*, and think to ſpeak all at one time.

of

Of the manner of Luther's *Ordinations.*

AS (on Sundaie *Jubilate*, beeing the 22 of *April*, 1540.) *Luther* gave Orders to *Benedict Caſelio*, hee read the ſentence, *Acts* 13. how the hands were laid upon the two Apoſtles *Paul* and *Barnabas*. Alſo *Acts* 20. how S^t *Paul* warned the Biſhops and Miniſters at *Miletus* to take heed of Wolvs: Likewiſe hee read the 3. Chapter of the firſt of *Timothie*, and *Titus* 1. How a Biſhop ſhould bee called and qualified. After which, hee ſaid,

My loving Brother *Benedict*, thou art by God ordained to bee a true Servant of Jeſus Chriſt (at *Torgaw*) to further his holy Name through the pure Doctrine of the Goſpel, to which through God's power wee call and ſend thee, as God hath called, and ſent us. Therefore watch earneſtly, bee diligent, praie to God to keep and preſerv thee in this high Vocation, and that thou maiſt not fall awaie, and bee ſeduced by falſ Doctrine, by hereſies, ſects, nor through thy own cogitations, but to begin the ſame in God's fear, true diligence, and continual Praier, and to finiſh it aright in Chriſt. Afterwards hee laid the hands upon him, and kneeling, hee praied aloud the Lord's Praier. Then riſing up again, hee lifted his Eies up to Heaven, and ſaid, Lord God, heavenly, merciful Father, who haſt commanded to praie, to ſeek, and to knock, alſo haſt promiſed to hear us when wee call upon thee in the Name of thy Son; Upon theſe thy Promiſſes wee depend, and praie thee to ſend this Servant of thy Word (*Benedict*) into thy Harveſt, to aſſiſt him, to bleſs his Office and Service, to open the Ears of the faithful to the bleſſed courſ of thy Word, to the end thy Name may bee praiſed, thy Kingdom encreaſed, and the Church may grow. *Amen.* Therefore, my loving brother, I wiſh thee happineſs and bleſſing to walk in God's fear, and confidence in the Lord. Then they ſang, Now praie wee the holie Ghoſt.

Luther's admonitions to the ordinated.

Whereto a Preacher ſhould have regard.

AS Doctor *Eraſmus Albert* was called into the Mark of *Brandenburg*, hee deſired of *Luther*, to ſet him down a manner and form, how hee ſhould preach before the Prince Elector. *Luther* ſaid, Let all your preaching bee in the moſt ſimple and plaineſt manner, look not to the Prince, but to the plain, ſimple, groſs and unlearned people, of which Cloath the Prince himſelf is alſo made. If I (ſaid *Luther*) in my preaching ſhould have regard to *Philip Melanchon*, and other learned Doctors, then ſhould I work but little goodneſs. I preach in the ſimpleſt ſort to the unskilful, and the ſame giveth content to all. Hebrew, Greek, and Latine I ſpare, until wee Learned ones com together, as then wee make it ſo curled and finical that God Himſelf wondereth at us.

Manner how to preach.

That unthankfulneſs and contempt maketh good Preachers ſcant.

IT will ere long com to that paſs in *Germanie* (ſaid *Luther*) as it is in *Spain* and in *France*, where no Preachers are, but onely Runners up and down, as in former time with us the *Stationars* were, the ſame went up and down the Countries and preached one week in the time of Lent in every Town, wherewith the people were fain to content themſelvs one whole year. That Town which was rich gave a Frier one hundred Gilders to preach the whole Lent. Therefore loving Brethren, let us praie both for this great Office, and for thoſe alſo that are therein; for yee ſee with what earneſt zeal Chriſt praied before hee called the Apoſtles, and ſent them into the whole world. Satan, through Tyrants, ſeducers, and falſ brethren in this laſt time, laieth hold on the Miniſterie with earneſt power. Therefore praie diligently that God would approve his ſtrength and power in our weakneſs. It is high time to praie.

Luther's prophecie of the future ſtate of the Church in *Germanie*.

Enemies to Preachers.

Of the Office of an upright Paſtor.

AN upright Shepherd and Miniſter by edification muſt encreaſ his flock, and alſo muſt reſiſt and defend; otherwiſe, if reſiſting bee abſent, then the wolf devoureth the ſheep; the rather, where they bee fat and well fed. Therefore (ſaid *Luther*) S^t *Paul* earneſtly preſſeth *Titus*, that a Biſhop by ſound Doctrine ſhould bee able both

Church-ſervice.

Tit. 1.

both to exhort and to convince the Gain-ſayers, that is, to reſiſt falſ doctrine. A Preacher muſt bee a Souldier and a Shepherd together. Hee muſt nouriſh, defend, and teach; hee muſt have Teeth in his mouth, and bee able to bite and to fight.

Mouth-Preachers. There are many talking Preachers, (ſaid *Luther*) but nothing is in them ſave onely words, they can talk much, but teach nothing uprightly. The world alwaies hath had ſuch *Thraſones*, boaſting Throat-criers.

Excellent Cenſures of *Cicero* and *Eraſmus Roterodamus*. *Cicero*, the beſt and moſt Eloquent Heathen in the Latine tongue (as hee had heard a notable Prater ſpeak) ſaid, I never in my life have heard one ſpeak ſo much and with ſo great authoritie, and yet hath ſaid nothing. And when *Eraſmus Roterodamus* was asked at *Bononia* how hee liked one, who triumphed and highly boaſted in his *Oration*, hee ſaid, I like him well, for hee hath made it far beyond my cogitations of him. How ſo, ſaid the other? I did not think (ſaid *Eraſmus*) that ſuch a Fool had lurked in him.

John 3. Therefore (ſaid *Luther*) to ſpeak much is no Art, but to ſpeak fine ſignificantly and rightly, that Gift is given to few; No man ought to undertake any thing, except it bee given him from above.

That a Conſonance ought to bee among Preachers.

God's ſpecial bleſſing. I Know no greater gift then that which wee have, namely, wee have (ſaid *Luther*) *Concordiam docentium*, inſomuch that throughout the Principalities and Imperial Cities in *Germanie* they teach conformable with us. Although I had the gift to raiſ the dead, yet what were it, if all other Preachers taught againſt mee? I (ſaid *Luther*) would not exchange this Conſonancie for the Turkiſh Empire.

Of the reproving of proud Preachers.

Phyſick for the pride of Preachers. *Anno* 1541. *Luther* diſcourſed much concerning the Ambition of certain Preachers, and ſaid, God oftentimes laieth upon the Necks of ſuch haughtie Divines all manner of Croſſes and plagues, thereby to humble them, and therein they are well and rightly ſerved; for they will have honor, whenas the ſame onely belongeth to our Lord God. When wee are found true in our Vocations and Calling, then wee have reaped honor ſufficient, though not in this life, yet in that to com; there wee ſhall bee crowned with the unchangeable crown of Honor, (as S^t *Paul* ſaith) *which is laid up for us*. But here on earth wee muſt ſeek for no honor, for it is written, *Væ vobis cum benedixerint vobis homines:* wee belong not to this life (ſaid *Luther*) but are called to another far better. The world loveth that which is their own, but wee muſt content our ſelvs with that which they beſtow upon us, namely, with ſcoffing, flouting, and contemning of us. I am glad (ſaid *Luther*) that my Scholars and Friends are pleaſed to give mee ſuch wages; I deſire neither Honor nor Crown here on Earth, but I will have Retribution from God the juſt Judg in Heaven. It is ſaid to this daie, concerning us Preachers, *Retribuunt mihi mala pro bonis*.

To take in good part.

From the year of our Lord 1518, to this preſent (ſaid *Luther*) every Maundie Thurſdaie at *Rome* have I been by the Pope excommunicated and caſt into Hell, yet I live ſtill. For every year on Maundie Thurſdaie (*Quando Chriſtus inſtituit Cœnam*) all Hereticks are excommunicated at *Rome*, among whom, I am alwaies the firſt and chiefeſt. This do they on that bleſſed, ſanctified daie, whenas they ought rather to render thanks to God for the great benefit of his holie Supper, and for his bitter Death and Paſſion. This is the honor and crown which wee muſt exſpect and have in this world. God ſomtimes can endure honor in Lawyers and Phyſicians; but in Divines hee will no waie ſuffer Ambition or greedineſs of honor: for a boaſting and an ambitious Preacher ſoon contemneth Chriſt, who with his bloud hath redeemed the whole world.

To preach diſcreetly according to the Condition of the Hearers.

A Preacher (ſaid *Luther*) moſt neceſſarily muſt know, how to make a right difference between the two-fold ſinners, namely, the impenitent, ſecure, &c. and the ſorrowful and penitent; otherwiſe the whole Scripture is lockt up. As *Amsdorfer* began

began to preach before the Princes at *Schmalcalden*, with great earneſtneſs hee ſaid, The Goſpel belongeth to the poor and ſorrowful, and not to you Princes, great perſons and Courtiers that live in continual joie and delight, in ſecureneſs, void of all Tribulation. *Amsdorfer's Preaching at the daie of Aſſemblie at Schmalcalden.*

It was (ſaid *Luther*) a grievous *Exordium, & Captatio benevolentiæ*, whenas in the Entrance wee ſhould make the Hearers prone and willing to hear the ſequel what will bee preached. This ſpiritual Doctrine of the Goſpel troubleth and tormenteth even the good and godlie hearts; and concerning antient people, they have alſo need of the Preaching of the Law. As wee ſee how diligently S^t *Paul* in his Epiſtles driveth the Law, inſiſteth that they which now are becom Children by Grace and Faith in Chriſt, and are juſtified and ſaved without all merits and deſerts, ſhould ſhew themſelvs thankful towards God, and bee obedient unto him, ſhould kill the old *Adam* and reſiſt the ſins which are yet behinde in the fleſh: As, where hee ſaith, *Kill your bodies:* And, *God forbid that yee ſhould now live in ſin.* For (ſaid *Luther*) wee ſee, that not onely the Law maketh Hypocrites, but alſo the Doctrine of Grace (which the rude and impenitent do abuſe) is very grievous and weakneth. Therefore let us mark this difference well between penitent and impenitent ſinners. *Imprinting of the Law.*

That a Preacher ought to remain by the chiefeſt point propounded.

WHen a man ſtandeth in fight and combate, then let him look that hee remain in *ſtatu negotii*. I (ſaid *Luther*) never yet had an Adverſarie that remained *in ipſo ſtatu*, and fought with mee on equal Terms, but alwaies they ſhrunk, went aſide, and flew out of the waie, they would never ſtand their ground, nor exſpect the ſtroak. It is an Art to ſtand *in ſtatu cauſæ*, and ſaie, Wee deal with this point, here let us meet; but I muſt alwaies run after them; and therefore ſure it is, hee that hunteth will alſo bee wearie at laſt. *Advantage in matters of ſtrife.*

I drove Doctor *Eck* (ſaid *Luther*) into the Liſts (who intended to prove the Pope's Supremacie with this Argument; S^t *Peter* walked upon the Sea, the Sea is the world, therefore S^t *Peter* was the Prince and chief among the Apoſtles, and conſequently the Pope chief and principal Biſhop in the Church of Chriſt) inſomuch that every man laughed at him, in that out of S^t *Bernard* hee named the Apoſtles the world. Now when hee ſaw that I had hunted and driven him into the Net, then hee cried out, and ſaid to the Friers at *Leipzick, O vos ſancti fratres, videte importunitatem Lutheri, qui patris veſtri Bernardi ſententiam rejicit, qui tamen Spiritum ſanctum habuit.* There did I ſtand *in ſtatu cauſæ*, (let *Bernardus* bee *Bernardus*) and expounded that ſentence (touching S^t *Peter*'s walking on the Sea) upright and truly, S^t *Peter* walked upon the Sea, that is, Hee trode the world under his feet, and contemned it. And likewiſe at another time I diſputed with one of my Adverſaries three hours together, and confuted his opinion (which out of the Fathers hee would maintain) out of God's Word, and alſo out of other of the Fathers Sentences, inſomuch that hee fell into raging, and ſaid, *Domine Luthere, vos ſemper petitis principium.* Therefore a Preacher ought to remain *in ſtatu cauſæ*. But my Adverſaries (ſaid *Luther*) have evil Conſciences, they will not confeſs their errors as I confeſſed mine in Popedom in many points openly, and afterwards alſo (when I had forſaken Popedom) I acknowledged my Error touching the opinion I held of the Real preſence *(corporaliter) in Cœna Domini*. But in matters of Faith (through God's Grace) I alwaies ſtedfaſtly remained. Wee ought (ſaid *Luther*) to confeſs our Errors, *Humanum eſt errare*. But the wicked wretches the Papiſts will not recant their Errors, they would willingly hold with us, and yet they teach quite contrarie. *Grounds of Poperie.* *Luther's error concerning the Real preſence (corporaliter) in the holy Sacrament.*

Of the cauſ, why the Lay-people are enemies to Preachers.

A Continual hate (ſaid *Luther*) is between the Clergie and Laitie, and not without cauſ; for the unbridled Commonaltie among Countrie-people, Citizens, Gentrie, Nobilitie; yea alſo, great Princes refuſe to bee reproved. But the Office of a Preacher *Occaſion of all enmitie againſt the Preachers.*

Preacher (which God hath laid upon them, and earneſtly commanded) is to reprove ſuch ſinners as lie in open ſin, and offend againſt both the firſt and ſecond Table of God's Commandements, which is grievous for them to hear. Therefore upon the Preachers they look with ſharp Eies. Therefore, loving brethren, let us ſtedfaſtly remain by the pure Word, that wee ſit upon *Moſes* ſeat, and teach nothing elſ then what God hath commanded plainly and truly, not what ſeemeth good to us according to humane wiſdom and underſtanding. The hate and envie of the world and Laitie will remain againſt us, according to the old Proverb,

Luther's heartie admoniti. on to the Preachers.

Cùm mare ſiccatur, cùm Dæmon ad Aſtra levatur,
Tunc Clero Laicus fidus amicus erit.

To ſpeak longſom and deliberately in Preaching.

Deliberation in teaching.

TO ſpeak deliberately and longſom becometh a Preacher beſt, and is moſt fitting; for thereby hee may the more diligently and with conſideration deliver his Sermon. *Seneca* writeth of *Cicero*, that hee ſpake deliberately from the heart, as wee ſee Doctor *George Brucken* doth.

Of the wickedneſs of the people, that contemn the pure Doctrine and Preachers.

No man need to draw misfortune upon himſelf.

SUch people as ſet themſelvs againſt the truth of the Goſpel, and in ſtead thereof would rather have the Turkiſh *Alcoran*, are indeed wicked, deſpairing, hardned wretches. And truly (ſaid *Luther*) wee ſee alreadie with grief the great devaſtation, in that every where is want: wee ſee, that in *Bohemia* above nine hundred Pariſhes lie emptie and waſte. All will go to ground, for where no Preachers are, there muſt and will follow devaſtation, Calamitie, want, and all misfortunes both in Religion and Policie, in Church and temporal Government.

The *Bohemians* loſs.

In this ſort brake the Pope the *Bohemians* at laſt, and made them tender, and brought them again to his Bay at ſuch time when they had no Miniſters and Church-ſervants. Then the popiſh Biſhops forced the new ordained by Oath to hold in, and to ſubject themſelvs under their Command.

Confounding of all goodneſs.

But wee (by God's Grace) hold ſtill the Juriſdiction to ordain in our Churches, ſo that they plague nor mock not us in that ſort, yet wee ought to take heed, that with our unthankfulneſs and contemning God's Word, wee com not again into the Claws of that Devils head, and his members, as wee well deſerv. And although the Papiſts crie and complain againſt our Ordinance, and relie upon their *poſſeſſorium*, yet they muſt endure it. Indeed (ſaid *Luther*) their pomp and ſtate, in that they have good eaſie daies, much offendeth us; like as ſuch offenſes greatly tormented the loving *David*, and much grieved him. But hee ſolved that Argument, and confuted it, where hee ſaith, *Thou prepareſt them for the ſlaughter.* In this manner (ſaid *Luther*) uſeth our Lord God to fill and fat up the Epicures in this life (like the fatted ſwine) to the ſlaughter.

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How a Preacher ought to preach, and to whom hee ſhould have regard.

Accommodating the cogitations of Preachers.

WEe ought to direct our ſelvs in preaching according to the condition of the Hearers, but all Preachers commonly fail herein, they preach that which little edifieth the poor ſimple people, as *Buser* and *Zuinglius* at *Marpurg* in all ſtate and curious manner preached, thereby to bear the Bell away, as would they ſaie, Behold, *Luther* and *Melanthon*, what learned Fellows wee are? To preach plain and ſimply is a great Art, Chriſt Himſelf preacheth of Tilling Grounds, of Muſtard-ſeed, &c. uſed altogether mean and ſimple ſimilitudes.

Swelling and ſtately Preachers.

That the firſt preaching is moſt difficult.

Beginning to preach, or in unaccuſtomed places.

WHen one firſt cometh upon the Pulpit, a Preacher is much perplexed to ſee ſo many heads before him. When I (ſaid *Luther*) ſtand in the Pulpit, I look upon none,

none, but imagine they are all Blocks that ſtand before mee, I utter God's Word. This hee ſpake to encourage faint-hearted Preachers, to the end they might not bee diſcouraged and deſiſt.

That the Prieſts in the Old Teſtament were honorable, and well maintained.

GOd in the Old Teſtament made the Prieſts rich, *Hannas* and *Caiaphas* had great Revenues, they had Suburbſes, Firſt-fruits, Tenths, &c. They had of every one a Purſ, that is, ſo much as half a Gilder. But now (ſaid *Luther*) the Miniſters of the Word (in which is offered everlaſting life and ſalvation meerly out of Grace without all merits and deſerts, onely by faith in Chriſt) are ſuffered to die for hunger and great povertie, yea, are driven and hunted away. I would not have (ſaid *Luther*) Preachers in their Sermons uſe Hebrew, Greek, or ſtrange Languages; for in the Church among the Congregation wee ought to ſpeak, as wee uſe at home in the houſ, the plain mother tongue, which every one underſtandeth and is acquainted withall. It may bee allowed in Courtiers, Lawyers, Advocates, &c. to uſe and have quaint curious words and to ſpeak trimly, whom *Oſiander* and *Matthefius* do imitate. Although Doctor *Staupitz* bee a very well learned man, yet hee is a very irkſom Preacher, and the people rather hear a plain brother preach that delivereth his words plain and ſimply to their underſtanding, then him. In Churches no praiſ or extolling ſhould bee ſought after.

Example of God's own Ordinances.

That Preachers are poor people.

PReachers (ſaid *Luther*) muſt need's bee poor fellows, but wee look after another life, therefore wee muſt believ that which is to com. If wee certainly did believ the Treaſure of everlaſting life, then wee would bee too haughtie and proud. Therefore God hath covered this Treaſure of his mercie with a broad cover which covereth it, the ſame is called *Fides*, therein muſt wee wallow and delight our ſelvs while wee live in this world.

Want and plentie of the Godlie.

Of S. Paul's *ſimple and plain manner of preaching and teaching.*

St *Paul* (ſaid *Luther*) never uſed ſuch high and ſtately words as *Demoſthenes* and *Cicero* did, but hee ſpake (properly and plainly) words which ſignified and ſhewed high and ſtately matters; hee did well in not ſpeaking ſo trim and finically; otherwiſe every man would ſpeak wondrous highly.

St *Paul*'s maner of preaching.

That wee ſhould direct our preaching to the poor lay people, children and ſervants.

WHen I (ſaid *Luther*) am in the Pulpit, then I reſolv to preach onely to men and maid-ſervants, I would not make a ſtep into the Pulpit for the ſakes of *Philip Melanthon*, *Juſtus Jonas*, or the whole Univerſitie; for they are alreadie well ſeen in Scripture. But when Preachers will direct their Sermons to the high learned and deep underſtanding, and will breathe out altogether *Rabinos* and maſter-pieces, as then the poor unlearned people preſent do ſtand like a flock of Kine.

By ſom it is held for great Art.

Of the burthen and minde of an upright Preacher.

IF I ſhould write of the heavie burthen of a godlie Preacher, which hee muſt carrie and endure (as by mine own experience I know); ſo ſhould I ſcare every man from the Office and Function of Preaching; For an upright and a God-fearing Preacher muſt bee ſo diſpoſed and minded, that nothing is more acceptable and precious unto him, then Chriſt his Lord and Saviour, and the everlaſting life to com; ſo that when although hee loſt this life, and all therein, as then that hee knoweth what Chriſt ſaith unto him, Com hither to mee, thou haſt been my loving, true and faithfull ſervant.

The Condition in Preaching.

Wherewith

Wherewith Luther *comforted himſelf in his Function.*

I Aſſure my ſelf (ſaid *Luther*) that Chriſt at the laſt daie will ſpeak friendly to mee alſo; for here hee ſpeaketh very unkindely to mee, I bear upon mee the hate and envie of the whole world, the hate of the Emperor, of the Pope, and of all their retinue; Well, on in God's Name, ſeeing I am com into the Liſts, ſo will I fight it out, I know my Quarrell and cauſ is upright and juſt. The greateſt Adverſarie I have in this Cauſ is the Divel, and indeed hee ſetteth upon mee ſo fiercely oftentimes with this Argument, (Thou art not rightly called) that hee had long ſince ſlain mee therewith if I had not been a Doctor.

That an upright Preacher is onely God's work.

IT is a great thing to bee an upright Miniſter and Preacher, and if our Lord God Himſelf drove it not forward, ſo would but little good enſue. That Preacher muſt bee endued with a great ſpirit which ſhall ſerv people in bodie and ſoul, in wealth and honor, and yet neverthelefs muſt ſuffer and endure thereby the greateſt danger and unthankfulneſs; From hence Chriſt ſaid to *Peter*; *Peter, loveſt thou mee?* And fetcheth it twice. Afterwards hee ſaid, *Then feed my ſheep*; as if our bleſſed Saviour ſhould ſaie, *Peter,* if thou wilt bee an upright ſhepherd and careful of ſouls; then thou muſt love mee, thou muſt add thereunto that *Amas me?* otherwiſe it is for thee unpoſſible to bee an upright and a careful ſhepherd, thy love to Mee muſt do the deed. For (ſaid *Luther*) who can or may endure people's unthankfulneſs, to ſtudie and conſume away one's health and welfare, and afterwards alſo to thruſt himſelf in the greateſt danger?

That wee muſt make a difference between the manner of life, and the Doctrine.

The worſt and moſt offenſive in deceivers.

THe manner of life (ſaid *Luther*) is as evil among us, as among the Papiſts; wherefore wee ſtrive not with them by reaſon of the manner of life, but for and about the Doctrine. *Wickliff* and *Huß* oppoſed and aſſaulted the manner of life and converſation in Popedom. But I (chiefly) do oppoſe and reſiſt their Doctrine, I affirm roundly and plainly, that they teach not aright, thereunto am I called; I take the Gooſ by the Neck (ſaid *Luther*) and ſet the knife to the Throat; when I can maintain, that the Pope's Doctrine is falſ (which I have proved and mainteined) then I will eaſily prove and maintain, that their manner of life is evil. But when the Word remaineth pure, ſo may the manner of life (though ſomthing therein bee amiſs) bee well recovered. The Pope hath taken away the pure Word and Doctrine, and hath brought another word and doctrine, and hanged the ſame upon the Church. I ſtartled whole Popedom onely with this one point, in that I teach uprightly, and meddle with nothing elſ. Wee muſt preſs upon the Doctrine, for that breaketh the neck of the Pope. Therefore the Prophet *Daniel* rightly pictured out the Pope, that hee will bee ſuch a king, will have ſuch a kingdom and government, which ſhall do according to his will, that is, hee will regard neither ſpiritualtie nor temporaltie, but will ſhort and roundly ſaie, Thus and thus will I have it: For the Pope is ordained and inſtituted neither by Divine nor humane right; but is a ſelf proper choſen humane Creature, which of his own Election and power hath intruded himſelf. Therefore the Pope muſt need's confeſs, that hee governeth neither by divine nor humane command. *Daniel* calleth him a God *Maoſim*, hee had almoſt ſpoken it plainly out, and ſaid, *Maß*, which word is written, *Deut.* 26. S^t *Paul* read *Daniel* throughly, and uſeth alſo his words, where hee ſaith, And hee will exalt himſelf above all that is called God, or that is worſhipped, *&c.* 2 *Theſ.* 2.

That Balaam *is an Example of proud Preachers and Teachers.*

1 *Pet* 5.

ALthough *Balaam* had great Revelations no leſs then *Daniel*, (ſaid *Luther*) yet (without all doubt) hee is damned; for hee taketh hold on all the four Empires,

it

it is a mightie example againſt pride, that wee bee not haughtie nor exalt our ſelvs in God's gifts, elſ when one knew, that by Preaching uprightly hee therefore were ſanctified, then few would bee ſaved. But therein our Lord God in fearful wiſe rejected *Balaam, Saul, Caiaphas*, that propheſied out of God's Spirit. O let us humble our ſelvs.

Of the Pride of Hypocrites.

THe humilitie of Hypocrites (ſaid *Luther*) is the greateſt and moſt haughtie Pride, as that of the Phariſee, who humbled himſelf, hee gave God thanks, but ſoon ſpoiled all again, when hee ſaid, *I am not like others*, &c, *nor as this Publican*. There are people which flatter themſelvs, and think they onely are wiſe, they contemn and deride the opinions of all others, they will allow of nothing but onely what pleaſeth them. The Condition of Hypocrites.

That the perſecuting of good and godly Preachers will bee revenged.

THe Pope and Turk (ſaid *Luther*) have throughly revenged us, and ſoundly have paid the world, and have don right and well therein; upright and true Preachers the world cannot endure; nay, they hunt, kill, and murther them away; therefore they muſt have ſuch as bereav them of bodie, ſoul, wealth and honor. O right, right! Nothing remaineth unrewarded.

That pride, preſumption, and ambition do the greateſt hurt in the Church.

AMbition and Pride (ſaid *Luther*) are the ranckeſt poiſon in the Church when they are poſſeſſed by Preachers. *Zuinglius* thereby was miſ-led, who did what pleaſed himſelf, as his interpreting of the Prophets ſheweth, which is ſtuffed full with preſumption, pride, and ambition; hee preſumed to contemn every man, yea alſo, the Potentates and Princes, for thus hee wrote, Yee honorable and good Princes, muſt pardon mee, in that I give you not your Titles: for the Glaſs-windows are as well illuſtrious as yee. In like manner *Grickle* and *Feckle* behaved themſelvs in proud and haughtie manner in the Convocation at *Muntzer*. To conclude, Ambition is a conſuming fire. The holie Scripture is given to deſtroie the deſires of the fleſh, therefore wee muſt not therein ſeek after temporal honor. I much marvell (ſaid *Luther*) why, or for what cauſ people may bee proud and haughtie; wee are born in ſin, and every moment in danger of death. Are wee proud of our ſcabs and ſcalds, and that wee ſtink all over? In former times were uſed baſting-verſes concerning ſuch pride and haughtineſs, which were good, as namely, The cauſ of all miſerie in the Church. *Eccl.* 10.

Cùm fæx, cùm ſimus, cùm res turpiſſima ſimus,
Cur ſuperbimus, neſcimus quando perimus.

Where Honor ſhould bee ſought for.

HOnor might bee ſought for (ſaid *Luther*) in *Homer, Virgil*, and in *Terence*, and not in the holie Scripture: for Chriſt ſaith, *Sanctificetur Nomen tuum, non noſtrum nomen magnificetur vel celebretur*. Chriſt chargeth us to preach God's Word; wee Preachers ſhould of the world bee held and eſteemed as *injuſti ſtulti*, to the end God bee *juſtus, ſapiens & miſericors*, that is His Title which Hee will leav to none other. When wee leav to God His Name, His Kingdom and Will, then will Hee alſo give unto us our daily Bread, and will remit our ſins, and deliver us from the Divel and all evil. Onely His Honor Hee will have to Himſelf. *Profeſſio Crucis & Contemptus.*

When

When I began firſt to write againſt the Pope's Indulgences, (ſaid *Luther*) then wee neither heard nor knew any thing of *Grickle* or of *Feckle*, nor of any other, then they drew in their Pipes; for the ſpace of three years I was utterly forſaken and left alone, no man offered unto mee the helping hand, they all ſuffered mee to wreſtle alone with the Papiſts. But now when the buſineſs is finiſhed to their hands, they will all triumph and ſhew their Nodheads in writing books. Therefore *Solomon* rightly ſaid, *Non eſt finis ſcribendo librorum.* When I once lie in the duſt, then there will bee old writing of Books.

I ſhould (ſaid *Luther*) now in my old Age (in reaſon) have ſom reſt and peace, but now thoſe that ſhould bee with and for mee, do fall upon mee; I have plague enough with my adverſaries, therefore my brethren ſhould not vex mee. But who is able to reſiſt all? They are freſh, luſtie, and young people, have lived in idleneſs; I am now aged, have had much labor and pains. Nothing cauſeth *Oſiander's* pride more then his idle life; for hee preacheth but twice in the week, and hath an yearly ſtipend of four hundred Gilders.

At the Aſſemblie at *Schmalcalden* (ſaid *Luther*) I preached upon the Text out of S^t *John's* Epiſtle, That Chriſt dwelleth in us through Faith and Grace, Hee worketh in us, defendeth and delivereth us. Afterwards ſo ſoon as I fell ſick there; hee, *Oſiander* preached openly againſt mee in the preſence of all the Divines which were at the Aſſemblie; hee ſaid, *Chriſtus habitat in nobis eſſentialiter*; the ſame was very grievous to all the Divines, ſpecially to *Brentius*. *Oſiander* hath Eloquence, but the common man is nothing edified by his Preaching.

How Luther *firſt came to the ſtrife.*

God's manner for alteration.

GOd in wonderful wiſe (ſaid *Luther*) hath led us out of the darkneſs of the Sophiſts, and hath caſt mee unknown into the Game now more then twentie years. It went weakly forward at the firſt, *Anno* 1517. when after *Alhallown*-tide wee came to *Kemberg*, where I firſt began to write againſt the groſs Errors touching Indulgences. At that time Doctor *Jerome* withſtood mee, and ſaid, What will you do, they will not endure it? Then ſaid I, What if they muſt endure it?

Soon after him came *Silveſter Sacripalacius* into the Liſts, hee lightned and thundered againſt mee with this Syllogiſm, and ſaid, Whoſoëver maketh doubt of any one ſentence or Act of the Romiſh Church, the ſame is an Heretick. *Martin Luther* doubteth thereof. *Ergo*, hee is an Heretick.

Then went it on, for the Pope maketh a three-fold diſtinction of the Chuch.

Firſt, a ſubſtantial, that is the *Corpus* and bodie of the Church.

Secondly, a ſignificant Church, that are the Cardinals.

Thirdly, an operative and powerful Church, and that is the Pope himſelf, no mention is made of a Council; for the Pope will bee the powerful Church above the holie Scripture and Councils.

Of Luther's *Admonition to Preachers.*

Deſcription of the Office of Preaching.

LOving brethren! let us attend our Office in God's fear and reverence with all true diligence, that is, the Doctrine of the Goſpel, let us deliver the ſame to the Hearers in humilitie and calling upon God. Afterwards, let us bee proud in God, whoſe cauſ wee have in hand; Let us not ſuffer our ſelvs to bee bitten or torn from the ſame.

That

That Preachers are burthenſom to the World.

THe Jews (ſaid *Luther*) were well plagued with their Prieſts in the Old Teſtament; as alſo in Popedom, Princes, Nobilitie, Gentrie, Citizens, and Clowns were tormented with the begging Friers. Preachers are *neceſſaria mala.*

The Jews were conſtreined to give to the Tribe of *Levi* the Tenth of all their Livings, they were forced in ſuch manner to offer, that no man durſt lie with his wife, except hee offered ſomthing to his Prieſt, like as the Turks alſo now do. In Popedom, they were forced to give to the Prieſts, to the Terminers, and Stationars, ſo much as they had, to make them Rich, and themſelvs Beggars. But now, wee that have free'd them of ſuch Taxations, and heavie Contributions, they, in requital, take from us what wee have. Well! they will repent it.

That the Scholars of the Goſpel are Epicures.

OUr Auditors, for the moſt part, are Epicures, they meaſure our preaching according as they think good, and will have eaſie daies. Haters of Preachers.

The Phariſees and Sadduces were Chriſt's enemies, yet they heard him willingly: the Phariſees, to the end they might lay hold on him; the Sadduces, that they might flowt and deride him. The Phariſees (ſaid *Luther*) are our Friers; The Sadduces, our Gentrie, Citizens, and Countrie-Clowns: Our Gentlemen give us well the hearing, and they believ us, yet they will do what ſeemeth good unto them; that is, They remain Epicures.

How a Preacher ought to bee qualified to preach.

A Preacher (ſaid *Luther*) ſhould bee a Logician, and a Rhetorician; that is, Hee muſt bee able to teach, and to admoniſh: When hee preacheth touching an Article, ſo muſt hee firſt diſtinguiſh it, what properly it is named. Secondly, hee muſt define, deſcribe, and ſhew what it is. Thirdly, hee muſt lead the ſentences thereunto, out of the Scriptures, and therewith muſt prove and ſtrengthen it. Fourthly, hee muſt, with examples, explain and declare it. Fifthly, hee muſt adorn it with ſimilitudes; and Laſtly, hee muſt admoniſh and rowz up the Lazie, earneſtly reprove the Diſobedient, falſ Doctrine, and the Autors thereof; yet ſo, that hee beware it proceedeth not out of malice and envie, but onely and alone thereby to ſeek God's Honor, the profit and ſaving health of the people. *Compendium* to preach.

Ah (ſaid *Luther*)! what diligence uſed our bleſſed Saviour Chriſt Jeſus in teaching ſimply and plainly, hee uſed ſimilitudes of Vines, of Sheep, of Trees, &c. and all to the end that people might bee able to underſtand, comprehend, and keep it.

Their Prieſts do teach for Hire, Mich. 3.

SOm there bee (ſaid *Luther*) that abuſe this ſentence, do draw and wreſt the ſame indirectly againſt good and godlie Teachers and Preachers, as were it not right for them to take the wages which is ordeined for the Miniſters of the Church, of which they muſt live; they produce the ſentence where Chriſt ſaith, *For nothing yee have received it, for nothing yee ſhall give it*; they allege alſo the example of S^t *Paul*, who mainteined himſelf by the work of his hands when hee preached, to the end hee might not bee burthenſom to the Church. To denie the ſervants of God their wages.

Theſe Accuſations, or Calumniations do proceed out of a Divelliſh hate to the Function of Preaching, to which Satan is a deadlie enemie. Theſe ungodlie people (by filling the ears of the ſimple with ſuch ſpeeches) do procure, that not onely the perſons of the Church-ſervants, but alſo the Function of Preaching is contemned and ſuſpected; whenas they ought much more, to endeavor with all diligence, to aim at that Scope, that the Miniſters (for the Word's ſake) might again bee reſtored to their honeſt dignitie.

It is true, as Chriſt ſaith, *For nothing yee have received it, for nothing yee ſhall give it*, for hee will have the chiefeſt end of Preaching, to bee directed onely to God's Honor, and the People's Salvation; But it followeth not therefore, out of that ſentence, 1 *Tim.* 5. The final cauſ of the Office of preaching.

That it is unright, and againſt God, for the Church to maintein her miniſters, which truly ſerv her in the Word. But it were againſt God, and all Chriſtianitie, if the Miniſters of the Church ſhould omit the final cauſ, for which the Office of Preaching is inſtituted, and ſhould look and have regard onely to their wages, or aim at lucre and gain, and ſhould not uprightly, purely, and truly proceed in the office of Teaching.

The right uſe of the Miniſtrie.

The right of the Miniſtrie.

Now like as the Miniſters of the Church, by God's Command, in dutie are bound onely to ſeek and further God's Honor, Laud, and Praiſ, and the ſaving health and ſalvation of the people, with true and upright Doctrine; even ſo likewiſe the Church and Congregation have Command from God, to maintein their Miniſters, and honeſtly to nouriſh and to cheriſh them; for Chriſt ſaith, *Everie Laborer is worthie of his Hire.* Now if hee bee worthie, then no man ought to caſt it in a Preacher's teeth, for taking his wages. S^t *Paul* more clearly expoundeth that ſentence, 1 *Cor.* 9, where hee ſaith, *The Lord hath alſo commanded, that they which preach the Goſpel, ſhould live of the Goſpel.* Hee putteth on the Office of the Law, and ſaith, *Do yee not know, that they which do miniſter about holie things, live of the things of the Temple? And they which wait at the Altar, are partakers with the Altar.* Moreover, hee maketh uſe of very fine ſimilitudes thereunto, and ſaith, *Who goeth a Warfare any time at his own charges? Who planteth a Vineyard, and eateth not of the fruit thereof?* But eſpecially the collection and compariſon which hee giveth in this his Epiſtle to the *Corinth.* is well to bee noted, where hee ſaith, *If wee have ſowen unto you ſpiritual things, is it a great matter if wee ſhall reap your Carnal things?* or, *If wee reaped your temporalities?* Indeed (ſaid *Luther*), everie Chriſtian, but ſpecially and moſt of all, the Officers of the Church, Miniſters and Preachers, ſhould ſo carrie themſelvs, that they fall not into ſuſpition, as were they greedie and covetous; yet notwithſtanding, they muſt not ſo conceiv, as were it unright to take of the Church and Aſſemblie, that which is needful for the maintenance of the Bodie.

Saint *Paul's* ſpeech of defenſ concerning the wages of Preachers.

Aggravations concerning Revenue.

Som (ſaid *Luther*), out of a meer wicked and Divelliſh hate, do calumniate and blaſpheme the Office of Preaching, in that ſom certain honorable ſtipends and wages are beſtowed upon the Miniſters of the Church, which, according to the abilitie of the Churche's Revenue, are made and ordered. If wee rightly beheld, conſidered, and furthered the good and profit of the Church, ſhould wee not rather endeavor and conclude, that the Churches Officers honeſtly might bee conſidered and provided for, then that hard and ſcarcely they ſhould bee able to reſiſt and defend themſelvs, and their's, from hunger, as in diverſ places it happeneth? For ſuch miſerie, and want affrighteth many (ſpecially the beſt wits among young and toward people) from the Miniſtrie, and from applying themſelvs thereunto.

For not every one hath the gift, with joie, courage, and conſtancie, to bee content to take the wages of unthankfulneſs, of hate, and hunger, for the hardeſt and moſt heavie pains and labor. Nothing can bee more grievous and intollerable to an honeſt Houſ-father, then to ſee his wife and children ſuffer want and hunger, who, otherwiſe, (if hee had betaken himſelf to ſom other kinde of condition and calling, or had followed ſom other ſtudie) might have lived better, and with more credit.

For, although every one cannot ſtudie *Jura*, or *Medicinam*, by reaſon of the great charges and expences which hee hath not to beſtow; yet nevertheleſs, one that hath ſtudied any thing reaſonably, and learned ſomwhat, the ſame may have imploiment in honeſt Offices and temporal Government, and may attain to honor and wealth with a ſafe conſcience, whereby hee may honeſtly maintain himſelf, his wife and children.

It will ſurely com to paſs (ſaid *Luther*) that the Church muſt bee devaſted, through ſuch want and miſerie which her Miniſters endure, and muſt bee ſerved with unlearned Aſſes, as already examples are evident, in that wee ſee how the pure Doctrine is darkned, through the government of unlearned people, and all Liberal Arts contemned and ſuppreſſed.

Therefore no man ſhould ſtumble or bee offended, that now and then, good and godlie Rulers, do well and ſufficiently provide for the Churches true Miniſters, honeſtly

neſtly to maintein them; nay, wee ought much more to complain, to bewail, and ſigh therefore, that the greateſt part of Princes and Rulers do not ſeriouſly regard the true and pure Religion, nor provide for our children and poſteritie, who, through ſuch miſerableneſs, will have either none at all, or the moſt unlearned Church-Rulers and Miniſters. Governors forgetting God, and their Offices.

Therefore wee are in dutie bound to give unto good, true and Chriſtian Teachers, and Church-ſervants, their wages; and honeſtly to provide for, and maintein them. But to abuſe the Office of the Miniſtrie, in ſeeking onely honor, favor, wealth, and eaſie daies, the ſame is juſtly to bee condemned. And whereas falſ Teachers (for the ſake of lucre and gain) do flatter ſinful great Princes, by promiſing great goodneſs and proſperitie unto them, the ſame is reproved by the Prophet *Micah*, where hee ſaith, *The Prieſts thereof teach for Hire, and the Prophets thereof divine for Monie.* *Micah* 3.

Of thoſe that ſtudie in Holie Scripture, and God's Word.

THe Sacred Scripture (ſaid *Luther*) will have and require humble hearts, that hold God's Word in honor, love, and worth, and that pray continually, *Lord teach mee thy waies and ſtatutes.* But the holie Ghoſt reſiſteth the proud and will not dwell with them. And although ſom for a time diligently do ſtudie in holie Scripture, do teach and preach Chriſt uprightly and pure; yet ſo ſoon as they becom proud, God excludeth them out of the Church; therefore every proud ſpirit is an Heretick, though (as yet) not in act and deed, yet *de jure*, before God. Students in Divine Scripture.

But it is a hard matter, that ſuch an one (who hath ſom particular gift and qualitie above another) ſhould not bee haughtie, proud, and preſumptuous, and not contemn others: Therefore, God ſuffereth them that have great gifts to fall many times into heavie Tribulations, to the end they may learn, When God draweth away his hand, as then they are of no value. S^t *Paul* was conſtreined to bear on his bodie, the ſting or thorn of the fleſh, to preſerv him from haughtineſs. And if *Philip Melancthon* were not plagued now and then in ſuch ſort as hee is, ſo would hee have ſtrange conceits and meanings. God's depoſition.

That Divines ſhould read the Pope's Rights.

EVery Divine (ſaid *Luther*) ſhould diligently read the Pope's Decrees; *Et cum judicio.* S^t *Paul* ſaith, *Trie all*, &c. But wee muſt not trie the Word of the Goſpel, but immediately muſt hearken to that which is pure; for God the Father, through his voice ſounding from Heaven, earneſtly commandeth, and ſaith, *Chriſt, my Son, ſhall yee hear.* There is a Command to hear, and not to queſtion, not to maſter nor reform, not to expound God's Word according to our humane philoſophical wit, ſenſ, reaſon, wiſdom and underſtanding. The proud Divel.

But our Doctrine (God bee praiſed) concurreth with God's Word, with the Holie Sacraments, and the Lord's Praier. The Doctrine of the Pope and Papiſts is directly contrarie to the ſame. *Jus cano. Nota bene.*

How wee ought to carrie our ſelvs towards offenſive Miniſters and Preachers.

PReachers and Miniſters that give offenſ, ought to bee impriſoned (ſaid *Luther*) and put from their Office. I have obteined of the Prince Elector, that a Priſon ſhall bee built for the Diſcipline and puniſhment of offenſive Miniſters and Preachers. Diſturbers, or Tranſgreſſors.

What a Preacher is.

A Preacher (ſaid *Luther*) is a Carpenter, his inſtrument or work-tools are the Holie Scriptures, and whereas his hearers are divers and manifold, hee muſt therefore not ſing continually one ſong, and alwaies deliver one kinde of teaching, but ſomtimes to threaten, to affright, reprove, chide, comfort, reconcile, &c. Varietie in preaching.

How Luther would make one a Preacher.

Furtherance to preaching.

IF one would follow my advice, (ſaid *Luther*) I would eaſily make him a Preacher; for I would adviſe him to take the Catechiſm into the Pulpit, and read it from word to word; but on the Sundaie I would have him to take ſom part out of the *Poſtilla*, and afterwards to rehearſ what hee had read. But now they are aſhamed to take this courſ, whenas I (an old Doctor) do alwaies take with mee my book, and read thereout from the pulpit.

What Luther learned by preaching.

The contents of preaching.

I Learn by preaching (ſaid *Luther*) to know what the World, the Fleſh, the malice and wickedneſs of the Divel is, which could not bee known before the Goſpel was revealed and preached. At that time I thought that there were no other ſins but onely incontinencie and lecherie.

Of Court-Preaching.

The nature of the Court.

AT Court (ſaid *Luther*) theſe rules ought to bee obſerved, Wee muſt hallow, crie aloud, and accuſe; for neither the Goſpel, nor modeſtie, belong to the Court: Wee muſt bee harſh and ſhameleſs; wee muſt (in ſtead of Chriſt, who is milde and friendly) place *Moſes* with his horns in the Court. Therefore I adviſe my Chaplains and Miniſters to complain at Court of their wants, miſeries, povertie and neceſſities; for I my ſelf preached concerning the ſame before the Prince Elector, who is both good and godly, but his Courtiers do what they pleaſ. *Philip Melanchthon*, and *Juſtus Jonas* were lately at Court called in queſtion for the Word's ſake, but they made this anſwer, *Luther* is old enough, and knoweth how and what to preach.

Of Luther's earneſt ſpeech.

Example of divine Zeal.

CUrſed are all Preachers that in the Church aim at high, hard and neat things, and (neglecting the ſaving health of the poor unlearned people) ſeek their own honor and praiſ, and therewith to pleaſ one or two ambitious perſons.

Diſpoſing of preaching.

When I (ſaid *Luther*) preach in this place, I ſink my ſelf deeply down. I regard neither *Doctores* nor *Magiſtros*, of which above fortie are here in the Church, but I have an eie to the multitude of young people, children and ſervants, of which here are more then two thouſand; I preach to thoſe, and direct my ſelf to them that have need thereof; will the reſt not hear mee? the door ſtandeth open unto them, they may bee gon. I ſee that the Ambition of Preachers groweth and encreaſeth, the ſame will do the greateſt miſchief in the Church, and will produce great diſquietneſs and diſcord; for they will needs teach high things, ſpeak touching matters of State, thereby aiming at praiſ and honor; they will pleaſ the worldlie-wiſe, and in the mean time neglect the ſimple and common multitude.

An upright, a godlie and true preacher ſhould direct his preaching to the poor ſimple ſort of people; like a mother that ſtilleth her childe, dandleth and plaieth with it, preſenteth it with milk out of her breſts, needeth neither Malmſey nor Muſcadine to give it. In ſuch ſort ſhould alſo Preachers carrie themſelvs, ſhould teach and preach plainly, that the ſimple and unlearned may conceiv, comprehend and keep it. But when they com to mee, to *Melanchthon*, to Doctor *Pommer*, &c, then let them ſhew their cunning, how learned they bee, they ſhall bee well put to their Trumps; for to ſprinkle out Hebrew, Greek and Latine in their publick ſermons, the ſame ſavoreth meerly of Pride, which agreeth neither with time nor place, nor is it pertinent. To conclude, ſuch Preachers are untimely ripeleſs Saints.

I am heartily ſorrie (ſaid *Luther*) that yet in my life time I have cauſ to ſay thus much, that ſuch proud and haughtie Miniſters and Preachers are among us, who aim at Rule and Government, as S^t *Paul* ſaith, *I would to God yee did reign*, &c The loving Apoſtle was conſtreined to ſuffer, and ſo many of thoſe ambitious ſpirits, as God concerning him ſaid, *I will ſhew him how much hee muſt ſuffer for my Names ſake*, &c. God laid preſently upon his neck, that *Pati*, hee found it alſo by experience. Such ſorrow of heart (ſaid *Luther*) is far greater and more heavie then death. It is called *Martyrium interpretativum*, a torment without bloodſhed, wherein one broileth and tormenteth himſelf. 1 *Cor.* 4. *Acts* 9. Paul's ſufferings. 2 *Pet.* 2.

This muſt I ſuffer alſo in the offences and pride of my Scholars, inſomuch that I would rather ſuffer death, aud ſeal it with my blood.

That S^t Paul *diligently ſtudied* Moſes *and the Prophets, and expounded them.*

IN the Pſalm it is ſaid, *In omnem terram exivit ſonus eorum*, their voice went out into the whole world. But S^t *Paul* to the *Romans* giveth it thus, in the Germane tongue, *Their ſound went out into all the earth*, which is all one. Many ſentences in the Bible are, wherein S^t *Paul* obſerved the Tranſlation of the Seventie Interpreters, for hee contemned them not; and whereas hee was Preacher to the Grecians, therefore hee was conſtreined to preach as they underſtood. The underſtanding of Saint Paul's Divinitie.

In ſuch ſort did hee uſe that ſentence, 1 *Corinth.* 15, *Death is ſwallowed up in victorie*, whenas in the Hebrew it is written, *In finem*, yet it is all one, *in finem, in æternum*; that death in *Victoria* will not com again, *id eſt*, *Vita vincet*. S^t *Paul* was very rich, flowing in words; one of his words conteined well three of *Cicero's* Orations. Oftentimes S^t *Paul* ſpeaketh one word, which pierceth through whole *Iſaiah* and *Jeremie*. O (ſaid *Luther*)! S^t *Paul* was an excellent Preacher; Hee is not in vain named *Vas electum*. Our Lord God ſaith, I will give a Preacher to the world that ſhall bee pretious. There was never any that underſtood the Old Teſtament ſo well as S^t *Paul*, except onely *John* the Baptiſt. Saint *Peter* excelleth alſo: Indeed Saint *Matthew* and the reſt well and diligently do deſcribe the Hiſtories, which are very neceſſarie, but *res & verba & vim verborum Veteris Teſtamenti* they never mention what ſticketh therein. Difference of Teachers.

Saint *Paul* tranſlated much out of Hebrew into Greek, which none beſides were able to do; hee ſo handleth oftentimes in one Chapter, that hee expoundeth four, five, or ſix Chapters. O! hee dearly loved *Moſes* and *Iſaiah*, for they, together with King *David*, were the chiefeſt Prophets. The words and things of Saint *Paul* are extracted out of *Moſes* and the Prophets.

Therefore (ſaid *Luther*) young Divines ought to ſtudie Hebrew, to the end they may bee able to compare Greek and Hebrew words together, and diſcern the properties, natures, and ſtrength of the ſame.

Saint *Paul* maketh good uſe of that ſentence, *Romans* 4, *Et imputatum eſt ei ad juſtitiam*, whenas in Hebrew is onely written *Et cogitatum eſt*.

If I were young (ſaid *Luther*) and intended to bee a high Divine, ſo would I confer *Paul cum Veteri Teſtamento*, hee was a powerful Logician and Rhetorician.

Of Luther's *advice, how one might bee a good Divine or Preacher.*

HEe that now intendeth to bee a good Divine, hath a great advantage; for firſt hee hath the Bible, which I have ſo clearly Tranſlated out of the Hebrew, into the High Germane tongue, that every one may read it without hinderance. Afterwards, hee may read alſo *Locos Communes Philippi Melanchthonis*, let him read the The firſt principles in Divinitie.

ſame with diligence, in ſuch ſort, that hee have the ſame altogether perfectly in his memorie: When hee hath theſe two pieces, then hee is a Divine, againſt whom, neither the Divel, nor any Heretick, can bee able to take advantage; for the whole Divinitie lieth open unto him, ſo that he may read what, and when he will, *ad edificationem.* Then hee may alſo read *Philippi Melanćthonis Commentarium in Epiſtolam Pauli ad Romanos.* As then alſo let him read my *Commentar ium in Epiſtolam ad Galatas*, and *in Deuteronomium*; ſo give I him as then, *eloquentiam & copiam verborum.*

Underſtand the firſt *Locos.*

Wee finde no Book, where the ſumme of Religion, or whole Divinitie is finer compacted together, then in *Locis Communibus Philippi Melanćthonis*; all the Fathers, & *Sententiarios*, are nothing comparable thereunto: *Non eſt melior liber poſt Scripturam ſanćtam, quàm ipſius Loci Communes. Philip Melanćthon* (ſaid *Luther*) is ſtreighter tied then I am, *Ille pugnat & docet*; I am more a Rhetorician, or a Talker. If the Book-printers would bee ruled by mee, they ſhould print thoſe Books which have *Doćtrinam*; as *ad Galatas, in Deuteronomium*, alſo the Sermons out of the four Chapters of the Evangeliſt S^t *John*; my other books they may read, *pro cognoſcenda Hiſtoria revelati Evangelii*, that they may ſee how the Doćtrine went forward at the firſt, for then it was not ſo clear as now it is.

CHAP. XXIII.

OF ANTICHRIST.

Luther's *diſcourſ of the Antichriſt*, or Pope.

The picture of Antichriſt.

THe head of Antichriſt (ſaid *Luther*) is, together the Pope, and the Turk. For a living beaſt muſt have a bodie and ſoul; the ſpirit or ſoul of Antichriſt, is the Pope, but his fleſh or bodie, is the Turk. This devaſteth, deſtroieth, and perſecuteth God's Church corporally, the Pope ſpiritually; yea, alſo corporally with hanging, burning, murthering, &c. But like as in the Apoſtle's time, the Church had, and kept the victorie, and remained againſt the ſeeming holineſs of the Jews, and power of the Romans. Even ſo to this daie, ſhee will maintein and keep the field, and remain againſt the Hypocriſie and Idolatrie of the Pope, of the Turk, and againſt the power of other enemies, tyrannies, and ragings.

Of Luther's *expounding the prophecie of the* Prophet Daniel (*Chapter the eleventh*) *touching Antichriſt.*

AND the King ſhall do according to his will, and hee ſhall exalt himſelf, and magnifie himſelf above every God, and ſhall ſpeak marvellous things againſt the God of Gods, and ſhall proſper till the indignation accompliſhed: for that that is determined ſhall bee don. Neither ſhall hee regard the God of his fathers, nor the deſire of woman, nor regard any God, for hee ſhall magnifie himſelf above all, &c.

Signs of Antichriſt.

This Prophecie (ſaid *Luther*), as all the Teachers uniformly do ſhew, pointeth directly at the Antichriſt, under the name of *Antiochus*; for the ſame ſhall regard neither God, nor the love of woman; that is, the ſtate of Matrimonie. Thus it ought to bee underſtood, that the Antichriſt ſhall contemn theſe two on Earth, namely God, (that is Religion) and mankinde, hee will not regard a woman; that is, hee will contemn temporal and houſ-government, hee will regard no Laws, no Juriſdiction, Emperors, nor Kings; for through women, children are gotten, and brought up, to the preſervation of humane generation, and repleniſhing of the world; Therefore when the

the ſame ſhall not bee regarded, nay, contemned, then of neceſſitie houſ, and temporal government, muſt alſo bee diſ-regarded and contemned; yea, all Emperors, Kings, all their Laws, Rights, and Ordinances muſt bee held of no value and eſteem.

Daniel (ſaid *Luther*) was an exceeding high and excelling Prophet, whom Chriſt loved, and touching whom hee ſaid, Whoſo readeth him, let him mark. Hee ſpake of that Antichriſtian horror ſo clearly, as if hee had been at that time an eie-witneſs thereof. Read the 11 Chapter throughout. *Daniel* a great Prophet.

Hee beginneth at that time when Emperor *Caligula*, and other tyrants, ruled. He ſaith, with clear and expreſs words, *Hee ſhall plant the tabernacle of his Palace between the ſeas, upon the glorious holie Mount*; that is, at *Rome* in *Italie*. The Turk ruleth alſo between two ſeas at *Conſtantinople*, but that is not the holie Mount, neither doth he honor, ſtrengthen, nor advance the worſhipping of *Maoſim*, neither prohibiteth hee Matrimonie. Therefore *Daniel* pointed herein directly at the Pope, who accompliſheth both, with great fierceneſs and ſeveritie. The Prophet further ſaith, *Hee ſhall alſo bee forſaken of his Lord:* It is com to that paſs already (ſaid *Luther*) that Kings and Princes do leav him. Therefore I adviſe, that in any caſe yee would hold it for ſure and certain, and give credit to *Daniel*, that the Pope is the right Antichriſt. The true Antichriſt.

Now concerning the manner of Religion under the Pope and the Turk, there is no difference, but onely in Cerimonies, for the Turk obſerveth Moſaïcal, but the Pope Chriſtian Cerimonies; yet both of them do ſophiſticate and falſifie their Cerimonies; for like as the Turk forceth and defileth the Moſaïcal bathings and waſhings, even ſo the Pope ſtaineth and fouleth the right uſe of Baptiſm, and of the Sacrament of the Altar. Difference between the Pope and the Turk.

The Kingdom of Antichriſt is artificially deſcribed and pictured in *Daniel*, and in the Revelation of *John*. *Apocalyps* ſaith, *And it was given unto him to make war with the Saints, and to overcom them.* This (ſaid *Luther*) ſeemeth to bee propheſied of the Turk, and not of the Pope. But the text forceth it to bee underſtood of the Pope's abominations and tyrannie, in temporal ſubſtances, as his acts, and our experience witneſs. It followeth further, *That it ſhall bee for a Time, Times, and an Half.* Now here is the queſtion, What that [*Time*] is? If *Time* bee called a *Year*, then it maketh three years and an half, and hitteth juſt upon *Antiochus*, who exerciſed tyrannie even ſo long among the people of *Iſraël*, and afterwards died in his own filth and excrements. *Apoc.* 13.

In like manner ſhall the Pope alſo bee deſtroied without hands, and ſhall die in himſelf, for hee began his Kingdom, not through power, but through ſuperſtition, and external ſhining, and ſeeming Autoritie of Scripture; as, *Thou art Peter*, &c. *Feed my Lambs*, &c. This is the ground on which Popedom is built and grown, and through the ſame is fallen again; therefore this prophecie [*Hee ſhall bee broken without hands*] aimeth chiefly at the Pope; for all other Tyrants and Monarchs, uſe temporal power and ſtrength; howſoever, this prophecie goeth ingeneral, and faſtneth both Pope and Turk; for they both began their govenment almoſt at one time, under the Emperor *Phocas*, who lamentably murthered his own Maſter Emperor *Maurice*, together with his Empreſs, and young Princes, ſo that in this year 1538, it is 900 years ſince. At the ſame time the Pope began ſpiritually to govern in the Church, and Mahomet began to encreaſ; but the Pope's temporal Kingdom (when hee began to jeer and plague Emperors and Kings) hath ſtood ſcarcely 300 years. The Pope's end and deſtruction. The Pope's advancers, and weapons of his Government.

I cannot define this prophecie [*A Time, Times, and an Half*] I would willingly (ſaid *Luther*) draw it upon the Turk, who began to rule (after *Conſtantinople* was overcom) in the year 1453, which is 85 years. Now when I reckon the time according to Chriſt's Age (30 years) ſo maketh this ſentence, one hundred and five years. Well (ſaid *Luther*) God knoweth how hee will deal with it, and how hee will deliver thoſe that are his; our dutie is, neither to know, nor to gueſs at it, but to repent and praie. The time of *Mahomet*.

I believ, (ſaid *Luther*) ſeeing the Pope is the Antichriſt, that hee is a masked living Divel; for like as Chriſt is true & natural God and Man, even ſo is the Antichriſt a living-Divel: Therefore it is true which they ſay of the Pope, Hee is an Earthly God; Natural deſcription of the Pope.

that

that is, hee is neither a pure God, nor a pure humane creature, but two natures mingled together; an Earthly God; that is, a God of this world.

The Pope's Kingdom.

But why nameth hee himself an Earthlie God, as though the True, Onely, and Almightie GOD, were not also GOD on Earth? Truly, the Pope's Kingdom is an horrible wrath of God; namely, *an Abomination of Desolation, which standeth in the Holie Place,* as CHRIST (speaking directly thereof) saith, *Whoso readeth, let him understand,* Matth. 24.

It must indeed bee a great wrath of God, (said *Luther*) that a humane creature dare presume (now after Christ is com and revealed) to exalt himself in the Church. If, among the Gentiles, (before the coming and revealing of Christ) it had been don, then it were not so great a wonder. And although *Daniel,* Christ himself, S^t *Paul,* and S^t *Peter,* did give us warning of that poisoned beast and pestilence; yet wee Christians have been, and are still, so doltish and mad, as to adore and worship all his Lies and Idolatrie, and made to believ, that hee is a Lord over the Universal World, under the Name and Title of S^t *Peter*'s Successor; whenas neither Christ, nor S^t *Peter,* left any Dominion upon Earth.

The power of former Popes, and their faintness at this time.

To conclude, the Pope is the last blaze in the Lamp, which will go out, and bee extinguished ere long; hee is the last intent of the Divel, that lightneth and thundreth with Sword, and Bull, maketh and mainteineth war, through the power and strength of others, as *Daniel* saith, *Hee is powerful, but not by his own strength,* as now it plainly appeareth. Heretofore they have said, The Pope in one finger hath more power then all the Princes in *Germanie.* But the shameless Whore, the Abominable stain of Filth and Confusion is seized upon by the spirit of God's mouth, and in such sort in many hearts is startled, that they regard him no more, which no Emperor with sword and power had been able to accomplish; for the Divel scorneth sword and scabbard; but when hee is struck with God's Word, then the Pope is turned to a Poppie, and to a froathie flower; that is, to such a flower, which with the Sun goeth up, and down with it again, as that yellow flower which in the Evening is like a bald Frier.

From whence the Bishop of Rome *hath the Name* Papa, *Pope.*

THe word [*Papa*] (said *Luther*) as I no otherwise think, cometh of the word [*Abba*] by turning the letters about, as were hee a Father of Fathers; for by the Antient, in som places, the Bishops were called *Papa,* as *Hieronymus* writeth to *Austin,* (who was Bishop of *Hippo*) To the Holie *Papa,* who, notwithstanding, was lesser, meaner in degree then *Hieronymus.* Wee read also in the Legends of *Cyprian,* (who before *Hieronymus,* was a Martyr of the Church) that the Judg asked *Cyprian,* and said, Art thou that *Cyprian* whom the Christians do call their *Papa?* So that (as I conceiv) it was a name common to all Bishops; like as little children call their fathers *Ebbe,* so are the Bishops in such manner called Fathers of the Church. And if wee might bee so bold as to construe in this sence, wee would say of *Rome* (as S^t *Paul* saith, *Covetousness is the root of all evil;*) That the Pope is a poison of souls, and a father of Abominations.

The Pope's reputation, *Stdolim.*

But (said *Luther*) who, thirtie years past, durst so much as have had such a thought of the Pope? for in those daies hee would cast whom hee pleased headlong into hell, and fetch them out again.

That everie man in dutie is bound to resist that Bear-wolf, the Pope.

Luther's Disputation at *Wittemberg,* against the Pope that Bear-wolf.

IN the year 1530, the 9^h of *Maie, Luther* held a very sharp earnest Disputation at *Wittemberg* (which continued three hours) against that abominable monster, the Pope, that Bear-wolf, who exceedeth all tyrannie and oppression, as hee that alone will bee *Exlex,* will live secure and free, and do according to his own will, yea, and thereto will bee worshipped and adored under pain of damnation, and loss of many poor souls.

Therefore whoso regardeth and tendreth God's Honor, and endeavoreth the saving health of his soul, and salvation, the same ought to withstand and resist the Pope with all abilitie and power.

The

The Pope in his Decretals boaſteth, that hee hath power and autoritie over all Rule and Government in heaven, and on earth; that hee is a Lord over all Lords. How may a humane creature ſpeak in this ſort? ſurely (ſaid *Luther*) neither God nor King can or may endure it. Hee is a King of Aſſes, (as they ſaie of the *French* King) his Tyrannie climeth up too high, hee dared preſume to tread Emperors and Kings under his feet, hee ſuppreſſed the whole world and brought it under his yoke; for God with powerful Errors blinded the world, as *Daniel* ſaith, until the indignation bee accompliſhed. The diveliſh pride of the Pope.

I hope (ſaid *Luther*) hee hath don his worſt, and though hee falleth not altogether, yet hee ſhall encreaſ no more, but rather decreaſ. The antient Popes were more upright and honeſt; but when they began to look after Government and Domination, (fearing they might becom ſervants again) then *Cain* could no longer endure his brother. The Papiſts never ought to bee truſted, though they promiſe peace by Covenants, Articles, under hand and ſeal, or by what confirmation ſoever may bee thought ſure and ſufficient. At the Imperial and Princely Aſſemblie at *Nuremberg* they held us in hand with deceitful Diſputations and delaies, to the end in the mean time they might over-run and ſuppreſs us. Let us watch and praie in this time of Ceſſation of Arms, that through this Light of the Goſpel God's Name may bee hallowed, &c. Rich ſpiritual words of that man of God.

And foraſmuch (ſaid *Luther*) that the Popiſh Biſhops are not the Church, but her adverſaries and enemies; it is therefore without all doubt, that where God's Word is pure, there alſo is the Holie Ghoſt, his Work and Office: For the Pope and his Biſhops are not the Churche's Shepherds, but they are an intermingled, patch-together Majeſtie, an Imperial Popedom, and a Popiſh Empire.

Of the Pope's three-fold Crown.

THe Pope hath three Crowns, the *firſt* is directly againſt God, for hee condemneth Religion. The *ſecond* is againſt the Emperor, for hee reiecteth temporal Government. The *third* is againſt the common people, for hee condemneth the ſtate and condition of the Houſ-government, forbiddeth the Prieſts and other his ſhavelings the ſtate of Matrimonie, and houſ-keeping.

Of the Tyrannie of Popes againſt other Popes their Predeceſſors.

THere have been heretofore three Popes one after another. As the firſt was dead, hee that ſucceeded, cauſed all his Predeceſſor's Decrees, Laws, and Ordinances utterly to bee aboliſhed; commanded him to bee taken out of his grave, and his fingers to bee cut off. Now when the ſecond was dead, then the third likewiſe cauſed all to ceaſ, and to bee annihilated, what the former had ordeined; commanded his dead Corps to bee digged up, his head to bee chopped off, and the bodie to bee caſt into the *Tyber*; ſuch fine Laws and Ordinances made theſe Popes, and uſed theſe and the like tyrannies. Popiſh ſanctitie.

Of Pope Julius.

JULIUS the ſecond of that name (ſaid *Luther*) was an excellent Champion in Wars and Government; hee had altogether a worldly brain and underſtanding; hee waged war againſt the Emperor, the Venetians, and againſt the French King, and as hee underſtood that his Armie was defeated by the French before *Ravenna*, hee blaſphemed GOD in Heaven, and ſaid, *Art thou (in the name of a thouſand Divels) now on the French ſide? doſt thou defend and protect thy Church in this manner?* Then hee turned his face towards the ground, and ſaid, *Holie* Switzer, *praie thou for us*, and ſent preſently Biſhop *Matthias Langen* (the Cardinal of *Saltzburg*) to *Maximilian* the Emperor for aid and aſſiſtance. Hee was humbled in ſuch ſort, that hee almoſt fell down at the Emperor's feet, imploring his help. And although hee was ſo great a ſouldier, very rich, and had raiſed powerful Forts, yet hee was affraid of the Cardinals and Romans. Hee kept the ſtreets in *Rome* ſo ſweet and clean, that in his time there were no plagues nor ſickneſſes. Hee was a right worldling, every morning hee aroſe early *Julius.* Popiſh devotion.

early about two of the clock, and diſpatcht buſineſſes until five or ſix; afterwards hee took in hand temporal affairs, as wars, buildings, coining of monie, &c. They ſaie hee had in ready coin a treaſure of 106 Tuns of Gold, which maketh ten millions of *Rex Dollars* and ſix hundred thouſand. When hee laie on his death-bed, hee gave in his will to thoſe that kept his Treaſure, two hundred and fiftie thouſand Dollars. Hee aimed at the Empire, and grievouſly plagued *Lodowick* the French King; inſomuch that the King wrote to the Univerſities in *France*, deſiring them by publick Writings to ſmother the inſufferable pride of the Pope. If I (ſaid *Luther*) had com at that time, they would, doubtleſs, with honor have entertained mee at *Paris*: But I was then too young for him, neither was it God's will at that time that I ſhould write againſt him, to the end people ſhould not think hee was thruſt from his ſtool by the ſtrength and power of the French King, but onely and alone through God's Word. For when God ſpeaketh but a word, and ſaith, *Jeruſalem*, fall; *Rome*, bee deſtroied, and lie in the aſhes; King, yield thy ſelf captive; Sir Pope, com down from your Throne, ſo is it accompliſhed immediately. In this ſort did God confound that mightie Popedom which was the powerfulleſt of all.

Pope *Julius* would fain have been Emperor: Pope *Alexander* would willingly have made his ſon Emperor; likewiſe Pope *Leo* his brother, the ſame hee made King of *Naples*, but hee was deſtroied by poiſon. Pope *Clement* was the richeſt among them all; for hee got the great Treaſure of Pope *Julius*, and was alſo the craftieſt; yet whatſoever hee took in hand was frandulent and meerly iu vain: Hee was an Italian, and a Florentine, one of which maketh ſo much as three Italians. Morever hee was a baſtard, deſcended of the houſ of *Medices*, which maketh ſeven Italians. To conclude, a more offenſive knave, then Pope *Clement* the ſeventh, was never on earth. The Italians boaſted of Pope *Julius* thus, Since Saint *Peter*'s time no Pope ever had ſo great an eſteem as *Julius*; yet God hath ſtartled and weakned the powers and autorities of all theſe, and now they lie in aſhes.

Of the Covetouſneſs of the Popes.

He conſenteth willingly.

POpe *Leo* was bribed by the Capuchines with fourſcore thouſand Duckets, to the end hee might leav them unreformed. When hee ſaw the monie which they ſent, lying on a Table, hee ſaid, Who is able to reſiſt ſo many harniſhed Potentates? True it is (ſaid *Luther*) monie maketh knaves.

Of Pope Alexander.

All ſorts of traſh came to bee Popes.

POpe *Alexander* (ſaid *Luther*) was a *Maran*, that is, a Baptized Jew, hee believed nothing at all. Pope *Julius* ſucceeded him, and was ſo great an enemie unto him, that hee cauſed all gates, doors, and windows (on which his Arms were carved or portraied) to bee broken down and defaced.

Epitaphium Scorti *Alexandri* Papæ.

Conditur hoc tumulo, Lucretia *nomine, ſed re*
Thaïs, *Pontificis filia, ſponſa, nurus.*

That is,

Lucretia *call'd, indeed a whore,*
Lieth buried in this Tomb,
Both wife and daughter to the Pope,
And Bride unto his Son.

Of Pope Clement *the Seventh.*

Courage in the Divel's name, is the Popiſh proverb.

THis Pope (ſaid *Luther*) that now ruleth is the richeſt, and therewith the moſt unfortunate, hee is a moſt wicked wretch, an Autor of all miſchief; hee ſaith, *Rather then I will ceaſ from perſecuting the Proteſtants, I will lead the Turks upon them*; and ſurely (ſaid *Luther*) hee will alſo perform it; therefore praie with diligence, and remember this when I am dead, for the Pope goeth about with fraud and deceit to enſnare us, but hee ſhall fail of his purpoſe, and ſo ſhall King *Ferdinand*. Never came on earth a greater villain (except Satan) then this Pope; Hee hath riches, power, repute,

repute, and autoritie; The Lord's Praier is neceſſarie againſt him, for hee hath an evil intent. Hee hath wakened up the Turks, and brought them upon our necks. Hee hath lived to ſee *Rome* drowned, ranſacked, and devaſted, yet hee ſetteth light thereby, inſomuch that nothing moveth his wicked heart. Hee intended to deſtroie the French King, made a League with the Emperor at *Bononia*, and now hee inviteth the Turk to bee our Ghueſt. What ſhall I ſay of him? Hee is the ſon of a Florentine Whore.

Of the Pope's Sword.

FOraſmuch as the Papiſts diſcern (ſaid *Luther* to the Prince Elector of *Saxon*) that they no longer can defend their Doctrine, nor protect themſelvs with the holie Scripture; therefore they crie out, and ſaie, *Wee will uſe no more* S^t^ Peter's *Keies, but will laie hold on Saint* Paul's *ſword*, that is, they have bloodie enterpriſes and counſels, they would willingly deſtroie and exterminate the memorie of us. *Patrem ſequitur ſua proles. John* 8.

Of him that gave himſelf to the Divel, to the end hee might bee made Pope.

ONe among theſe Holie ſhavelings (ſaid *Luther*) gave himſelf to the Divel for his help and furtherance to make him Pope, yet with this condition, that the Divel ſhould not fetch nor have him before hee ſaid Maſs at *Jeruſalem*. Now it fell out, that as hee was made Pope, hee unawares held Maſs in a Chappel at *Rome* named *Jeruſalem*; Then the Divels came flying in heaps. The Pope demanded the name of the Chappel; Anſwer beeing made, *Jeruſalem*, hee then remembred himſelf of the Pact and Covenant which hee had made with the Divel, openly confeſſed it, and gave charge, that ſo ſoon as hee had finiſhed Maſs, they ſhould cut him all into little pieces, and ſhould take good heed and ſee, if the Ravens carried away his bodie and left his heart lying, for then hee hoped notwithſtanding to bee ſaved; and ſo it fell out, they left his heart behinde them, for hee did repent. Fruits of honor and ambition.

I have ſeen in a great ſtreet at *Rome* (ſaid *Luther*) which goeth ſtreight up towards S^t^ *Peter*'s Church, a Pope (like a woman) cut out in ſtone-work, with a Scepter and Popiſh *Pallium*; ſhee carried a childe in her arms. No Pope is carried or goeth through the ſame ſtreet, leſt hee ſhould behold that picture. For a woman named *Agnes*, born at *Mentz*, by a Cardinal taken into *England* in the habit of a boie, and afterwards brought to *Rome*, where, by the Cardinals, ſhee was elected Pope. But ſhee was confounded and diſcovered in ſuch ſort, that in the foreſaid ſtreet ſhee bare a childe. The wretch (ſaid *Luther*) was ſerved right, and the Divel therewith finely flouted his little creature. I much marvel how the Popes may endure that picture to ſtand; but God blindeth them, to the end the world may ſee what Popedom is, namely, altogether deceits, lies, and divelliſh doings. *Agnes* a woman Pope.

That three Popes have been at one time.

IN the time of *John Huſs* (ſaid *Luther*) at one time were three Popes, that ruled thirtie years together, and each of them excommunicated the other, with kindred and ſubjects. Pope *John* the 23 kept his Court at *Rome*. Pope *Peter de Luna*, at *Arragon*. Pope *Benedict* remained on the Italian Alps. There was an horrible Schiſm, which betokened Popedom's downfal. Now when Emperor *Sigiſmund* could not endure the ſame, hee called a Council at *Coſtnitz*; but the Cardinals would yield to no Reformation, but ſet themſelvs againſt it, and (*incongruè*) ſaid, *Non eſt Schiſmam*. The Emperor ſaid, O! know yee not yet *Priſcianum*? yee ſhould ſaie, *Non eſt Schiſma*, not *Schiſmam*. Then one of the Cardinals anſwered the Emperor, and ſaid, Foraſmuch as wee are Lords of Rights and Laws, ſo are wee alſo Lords of *Priſcianus*, and of the Grammar Rules.

Three Popes (ſaid *Luther*) were Depoſed in the ſame Council, and a fourth Elected; but Pope *John* (who had ſurrendred up his Popedom, thinking to have been Elected a new again) died for grief as hee ſaw the contrarie; in like manner alſo *Benedict*: *Peter* remained ſtiff-necked. Popiſh brotherhood.

Pope

Pope *John*. Pope *John* was rejected by reaſon of his manifold, wicked, and deceitful practiſes; for hee murthered his Father, made ſale of Biſhoprieks, &c. And when thirtie ſuch and the like Articles were openly read againſt him, hee ſaid, Ah! I have offended far above all theſe, in that I departed from *Rome* and went over the Alps, had I ſtaied at *Rome*, yee ſhould have left mee undepoſed.

That Popes *of neceſsitie muſt alwaies bee notorious wicked perſons.*

The Heirs of the Stool at *Rome*. POpedom (ſaid *Luther*) hath been ruled alwaies by the wicked wretches, correſpondent to their Doctrine; for as the Creator is, ſuch is alſo his Creatures. As the Divel is (who is the Autor and Erecter of Popedom) ſuch are alſo the Popes.

Virtues of Pope *Alexander*. Pope *Alexander* the 6th (ſaid *Luther*) had two Sons and one Daughter, named *Lucretia*, with whom both Father and Sons committed Whoredom, and bloodie Inceſt: The one brother ſlew the other on Horſ-back for the Whore's ſake. Cardinal *Valentine* ſtabb'd another Prince, and was Prince in his place; wrote of himſelf, *Aut Cæſar, aut nihil.* Afterwards *Alexander* the father, together with his ſon, invited to a Banquet all the Cardinals that were Columneſers, intending to have poiſoned them with a drink out of a Flaggon prepared for that end, out of which Flaggon unawares, they filled wine to the Pope, and to his Son: the Father died thereof, but the Son drank Sallet-oil, cauſed himſelf with his legs upwards to bee hung up, whereby hee voided the poiſon from him again. At laſt (after hee had committed much evil, and many wicked deeds) hee was taken Captive by the King of *Caſtile* in *Spain*, and as they were about to execute him, hee cried out in priſon, *Miſericordia*, deſired firſt to make his Confeſſion; then they cauſed a Frier to viſit him, and to hear his Confeſſion, but hee murthered the Frier, put on his habit, and ſo eſcaped. This (ſaid *Luther*) have I heard at *Rome* for a moſt certain truth. Such lives they led, therefore their wickedneſs was ripe, and muſt bee put to confuſion.

Pope's Banket.

Decretum Concilii Leonis *Papæ*. Council of *Laterane*, 1515. Pope *Leo* in this our time (ſaid *Luther*) held a Council, in which it was decreed and concluded, that people from that time ſhould believ the Reſurrection of the Dead; and that no Cardinal ſhould have above five little Whores and Boies, the like horror was never heard before.

To conclude, none ſhould bee made Pope, (ſaid *Luther*) but an off-ſcummed incomparable knave and villain. The Biſhop of *Mentz* ought juſtly at the next Election to bee made Pope; for hee deceiveth people and countrie. The Duke of *Bavaria* ſaid, The Biſhop of *Mentz* weareth a very long gown, and though it were as long again, yet the knave would peep out both beneath and above.

Whether Peter *was the firſt* Pope? *and how riches, Countries and people came unto the* Popes.

Hee never was at *Rome*, as one ſtately proveth. ALl popiſh Hiſtories ſaie, *Peter* was the firſt Pope at *Rome*, but (ſaid *Luther*) it is altogether falſ and feigned. After him (ſaie they) were at one time *Lucius*, *Cletus*, and *Clement*, which ruled one after another; for at that time the Church was very ſmal & thin, and theſe three preached onely in houſes of good and godlie Chriſtians, not in publick; they contemned not the temporal Magiſtrate. In proceſs of time the Emperors gave them privileges chiefly for this Cauſ:

The Emperors found by experience that *Italie* would not bee governed by them; for the Italians can endure no chief Head, nor to have peace among themſelvs; therefore the Emperors gave it over to the Biſhops of *Rome*, who governed all well till Pope *Hildebrand* came, that wicked Caitif, who joined with the Italians, and paid the Germanes with ingratitude. For the firſt fifteen Emperors (of which, eight were of the Line of *Charls* the great, and ſeven of the *Franconians*) were good and honeſt, and kept the Italians in ſubjection. But now they have a right Block of this *Charls*, hee can rowz them up with his Spaniards, and teach them manners.

Hildebrand.

of

Of Pope Adrian *and an Engliſh Cardinal.*

POpe *Adrian* (ſaid *Luther*) was advanced to bee Pope by Emperor *Charls*, whoſe Tutor hee had been, hee governed not long; for hee was of mean Parentage, a Citizens ſon at *Lovain*. In *England* was a Cardinal the Son of a Butcher, concerning whom a knaviſh fool ſaid, God bee praiſed that wee have got ſuch a Cardinal, when hee cometh to bee Pope, then wee may freely eat fleſh in Lent, and on forbidden daies; for S^t *Peter* was a Fiſher, hee forbade eating of fleſh, to the end hee might ſell his fiſh at a high rate; but this Butchers ſon will hold over fleſh, to gain monie thereby.

Adrian.

Jeerk of a fool to an Engliſh Cardinal.

Pope *Adrian* cauſed two Cities to bee painted upon his Table, the one, His Native Citie where hee was born, the other, *Lovain*, where hee commenced Maſter of Arts; by the firſt hee wrote, *I have planted*; by the other, *I have watered*. But under the two Cities the Emperor was pictured, who anſwered, *I gave the bleſsing thereunto*, (for hee made him Pope): Then another with a piece of Chalk wrote underneath, *God did nothing here.*

Popiſh Allegations concerning the holy Scripture

Wherein the Pope's *greateſt diligence conſiſteth.*

THe higheſt diligence and reſolution of the Pope and his adherents, their ſtratagems and cogitations are, that our doctrine might bee ſuppreſſed and rooted out. They will not ſuffer the cauſ to bee decided in a general and free Council. They preſs to have a Council held, where all things may bee handled and decided according to the Pope's own will and pleaſure, that hee onely may conſcribe the Aſſembly, where it is moſt fitting and convenient for him and his purpoſes; where hee may decide and conclude, as ſeemeth beſt to himſelf, and all others to bee ſilent, as hitherto it hath been don. But (ſaid *Luther*) it will bee no more of value; for now is another world then ſomtime hath been. The Pope deſireth no Council, but uſeth onely delaies, whereby hee loſeth his Autoritie, as Prince *George* lately ſaid, I will yield to my people (that deſire the hearing of the Goſpel) if the Pope any longer delaieth the Council.

Popiſh Oaths and reſolutions.

Nota bene.

The Romiſh ſtool (ſaid *Luther*) will not yield to bee reformed, but will teach, cenſure and judg all things, becauſ ſhee is the mother of all Churches, againſt whoſe preſumption no Prophet nor Apoſtle muſt have any power or autoritie to judg and cenſure; for many innumerable Sentences and Decrees do give that power and autoritie to the Pope.

The ſore evil of the Romaniſts, *Cedo nulli.*

Gratianus (who had brought and raked together thoſe Decrees, like a ſcullion that maketh ſlibber-ſawces) like a ſhameleſs creature, in this manner concludeth, Emperor *Conſtantine* (ſaith hee) nameth the Pope God; now whoſo is God, neither can nor may bee cenſured of men; the Pope is God, therefore hee is not to bee cenſured and judged by men. In this ſort hee conſequently concludeth *à genere ad ſpecies*, from that which is general to what is particular (as when one ſaith, this is a Beaſt, therefore it is no Humane Creature, the Divel is a ſpirit, therefore hee is God) out of the 82^d *Pſalm*, where God ſaith, *Yee are Gods*, &c. This the Pope forceth upon himſelf, and ſaith, I am an earthly God and a Lord over the whole world. But (ſaid *Luther*) they ſhould turn that Syllogiſm about and in this manner conclude; the Emperor and all Rulers are Gods, therefore the Pope ought not with his feet to tread upon them.

Gratian's idle ſpeech.

Of the blindneſs of the Papiſts.

THe blindeneſs of the Papiſts (ſaid *Luther*) is great and horrible, and is to bee admired, in that out of the Holie Sacrament, they have made a Sacrifice of Reconciliation for the living and dead, &c. And although they now would trim and cloak the ſame, as were it a Sacrifice of thankſgiving; yet all the Sophiſts, the Canoniſts, School-Divines and Sermoniſts apparantly do diſprove them. Nevertheleſs, they are ſo audacious as to allege ſuch open lies. *Cocleus* now ſaith, The Pope hath

Proof of the Papiſts knowledg in divine cauſes.

not his power and ſupremacie by the Donation of Emperor *Conſtantine*, but by the Goſpel, and preſumeth to prove it herewith, Every Lieutenant (ſaith hee) hath the full and compleat power of his Lord and Maſter. *Peter* was Chriſt's Lieutenant, therefore hee had even the ſame power that Chriſt had, and with this ſentence will conclude it, *To mee is given all power in Heaven and on Earth.*

Nota bene. But (ſaid *Luther*) I anſwer *Cocleus* thus, *Peter* indeed was Chriſt's Lieutenant here on earth, (but not in Heaven) ſo long as hee carried himſelf according to Chriſt's Command and Word. For Chriſt ſaith, *What thou bindeſt on earth*, ſaith not, *What thou ſhalt binde in Heaven.* And hee ſaith to *Peter, Follow Mee, Feed My Sheep, I am com to miniſter, My Kingdom is not of this world*, that is, it is not gotten by humane ſtrength and power, neither will it bee maintained thereby.

The Pope's true Title. Therefore the Pope is a right, red Jew, who boaſteth only of that which is corporal and temporal in Chriſt; As when they ſaie, *Petra dedit Petro, Petrus diadema Rodolpho.* The ſame *Rodolph* was made Emperor by the Pope, who excommunicated and depoſed Emperor *Henrie.*

How long Popedom *ſhall ſtand and continue.*

IN the Pope's Decrees (ſaid *Luther*) are many good and profitable Sentences taken out of the Fathers, and by *Gratianus* collected together. But the Pope hath bereaved them of their power and autoritie, and brought the ſame upon himſelf, will have alone power and autoritie to rule and conclude in the Councel how and what pleaſeth him, and incroacheth thereupon under the name of God, whoſe kingdom ſhall ſtand 666 years, according to the number of the Beaſt in the *Revelation*, Chap. 13. For the ſorrow of heart began ſoon after Pope *Gregorie* the firſt. Afterwards the two Biſhops of *Conſtantinople* and of *Rome* falling into diſſention and ſtrife about Popedom, until *Charls* the great; then the Romiſh Pope was exalted and made a Lord over all Kings on Earth.

The Kernel in popiſh decrees.

Nota bene.

How and by what means Popedom came up and increaſed.

The coming and exalting of Popedom. AFter that the perſecution of the Church ceaſed, then preſently the Popes laid hold on the Government meerly out of covetouſneſs and ambition. The firſt was *Hildebrand* (or rather Hell-brand); then they affrighted all people with their Bull or Excommunication, which was ſo fearful a thing, that it inherited and ſucceeded upon the children and poſteritie; yea, ſervants were forced to take it upon them. The Pope's deceitful practices were very milde and had a ſweet Entrance, whereby they ſought applauſ and love of the people, they promiſſed liberally pardons and Remiſſion of ſins, were they never ſo great and heavie; yea, although one ſhould have defloured the Virgin *Marie*, or crucified Chriſt, yet the Pope could for monie pardon and forgive the ſame. This power and Majeſtie of the Pope's (ſaid *Luther*) by God was brought to confuſion and aboliſhed through my Pen: For God out of nothing made all things, and is able out of nothing to bring all things to confuſion.

Of Popedoms downfall.

Campeius. Defenſores Papæ, devoratores ejus. POpedom muſt needs bee brought to the ſtake, and pay for all. The Pope ſhall bee devoured by Friers (his Lice) and own creatures. Cardinal *Campeius* ſaid well, and rightly, The great and innumerable multitude of Monks and Friers (ſaid hee) produce great unhappineſs and evil; for they ſhake and looſen the faireſt Monarchie of Popedom, which with great advice and conſideration was erected and prepared.

I ween indeed (ſaid *Luther*) that his propheſie is fulfilled, in that the Rat-King is paid home by his own Nation. By Divinitie hee cannot bee defended, for it is a very cold Argument, that his Alleagues the Canoniſts and ſhaven Crew will in ſom kinde undertake to defend him out of a long and an ancient Cuſtom. How ſhould the Pope bee able to cenſure and judg, whenas hee neither knoweth nor underſtandeth any

buſineſs?

buſineſs; hee is a forreiner and ſtranger, one that hath no skill nor experience in cauſes belonging to temporal and houſ-government; how fooliſhly cenſured hee touching matrimonial cauſes? hee hath forbidden his greaſed Retinue to enter into the ſtate of Matrimonie, whenas notwithſtanding hee hath commanded the ſame to bee held and obſerved for a Sacrament. But (ſaid *Luther*) if Matrimonie were a Sacrament; then it could not bee by the heathen; for the unbelieving Gentiles have nothing to do with Sacraments.

Popiſh foppe-rie.

What it is that ſtartled Popedom.

IF (ſaid *Luther*) the Pope had not ſilenced the Prince Elector of *Saxon* with my ſelf, but had condemned *Tetzell* and *Eck*, and had ſuffered mee to live at quiet; then it never had com thus far. But hee would needs maintein thoſe two ſeducers, thundered and lightned againſt mee, and would throw mee headlong into hell. Then the truth brake through in ſuch ſort that the Papiſts themſelvs were not well contented with the Pope, and it was even right; for no counſel can prevail againſt the Lord of Hoſts.

Whoſo ſetteth himſelf againſt God ſhall bee confounded.

The Books of *Philip Melanchthon* (in which the chiefeſt Articles of our Chriſtian Doctrine briefly are comprehended orderly and uprightly) are now gotten into *Italie*, and received by our Adverſaries, ſo that the Pope is more plagued of his own people then of us.

Loci communes Phil. Melanct.

The Cardinal of *Camers* in his *Veſper* book fell on the Pope, and got the victorie of him; hee openly diſputed at *Paris* againſt the Pope's power. I (ſaid *Luther*) fight alſo at the Pope's Throat, that is, againſt his higheſt Autoritie and Doctrine; I make him like another Biſhop, and no otherwiſe.

There hee is weakeſt.

Of the Pope's power and practices.

IN former time (ſaid *Luther*) the Pope was very haughtie and proud, hee contemned every man. His Legate Cardinal *Cajetan* at *Augſpurg* ſaid unto mee, What? do you think that the Pope careth for *Germanie?* The leaſt of his Fingers is more powerful and ſtronger then all the Princes of the Empire. But now ſeeing the Emperor ſtriveth for him; hee therefore flieth from the Councel, maketh between the Emperor and French King a *Twittchmill*, without which two hee cannot ſubſiſt in this diſcention. For when the Emperor dieth, then the French King will undertake to fall upon the Empire, and take it into poſſeſſion; In the laſt Election hee had neer five voices of the Princes Electors; If hee forſake the Pope, then hee will call upon the Turk, upon the king of *Perſia*, yea, upon the Divel in hell himſelf, whom the Pope hath on his ſide *à parte antè*, and before him. Hee forſaketh not that *Twittchmill* with the Emperor and French King, but will bee ſure to hold with one of them; but now hee is Neutral, carrieth on both ſhoulders.

The upbraiding of the Pope and his greaſed Crew.

A publick Notarie at Rome named *Rote*, openly confeſſed, That onely the gröſs lies, common affairs and buſineſſes were handled without in open Court; but within in the Pope's Cabinet Council were conſulted and deviſed abominable practices and enterpriſes againſt Kings, Princes, and the Proteſtant ſtate.

Rote, a Notarie in *Rome*.

Pope *Julius* the ſecond celebrated a fair Maſs to the *Divel* on *Eaſter-day* early in the morning, at which time hee made a lamentable Maſſacre and ſlaughter with the French, wherein twentie thouſands of Chriſtians were ſlain. Ah, (ſaid *Luther*) the wicked wretches ſtrive not for the Church (of which they have no care) but onely to get wealth and overcom Kingdoms and Countries.

Seek firſt the Kingdom of God. *Matth. 6.*

I hope (ſaid *Luther*) the Legal Proceſs of God will proceed againſt the Pope and his Retinue, as it hath begun: for againſt him the three firſt Petitions in the Lord's Praier chiefly are directed. Blaſphemed and accurſed bee the Popes name; his kingdom bee deſtroied and thrown down; his will bee hindered and confounded. I hope the number of Friers and Nunns ſhall no more encreaſ. When the Pope's feet are chopt off, then hee muſt creep; for it cannot long ſtand as it now ſtandeth.

Every man believeth not this.

That the Pope's knaverie and wickedneſs cannot ſufficiently bee expreſſed.

I Would willingly (ſaid *Luther*) fall upon the Pope's Canons and Decrees, his patched Cloak. No baſe name or ſtyle is bad enough for him, his great wickedneſs

and knaverie cannot bee founded out nor expreſſed; therefore Chriſt in one word ſheweth it, and calleth him *an Abomination of Deſolation* that ſtandeth on the holy Mount. And S^t *Peter* diſplaieth him finely, and painteth him out in his Colors. S^t *Paul* alſo nameth him an Oppoſer or Adverſarie that exalteth himſelf above all that is called God. *Daniel* likewiſe propheſied the ſame, and ſaith, Hee ſhall bee proud and not regard the God of his Fathers.

Now alas it is found too true.

This (ſaid *Luther*) wee have heretofore read and read again, and yet underſtood nothing thereof. But now ſeeing ſuch Abomination is ſhewed both in God's Word, and by experience found; ſo are wee grown wicked, inſomuch as ſuch cogitations do ariſe in mee as willingly I would not have; namely, that this Acknowledgment of the Word will fall again, and that the bright ſhining light of the Goſpel will bee extinguiſhed. For the Goſpel clearly ſaith, Chriſt will com at Midnight when neither daie nor light will appear.

That the Pope is neither Ruler nor Primate in the Church.

Notable Reaſons.

THe Pope (ſaid *Luther*) can neither bee Primate nor chief Head in Chriſtendom; for hee can no waie poſſible viſite and govern all Churches, no not although hee were *Elias*, *Eliſeus*, *Peter* or *Paul*. *Philip Melanchthon* put a Queſtion to *Luther*, and ſaid, If in caſe the Emperor (in conſcribing a Council) ſhould give over his Right and Title of the Empire to the Pope, whether as then ought wee to ſhew obedience to the Pope therein or no? Whereupon *Luther* anſwered him, and ſaid, The Emperor (as *verbum Perſonale*, and an ordained Governor) hath no power to give it over to the Pope (beeing *verbum imperſonale*) who is no Magiſtrate nor Governor; For the Pope is ſuch a perſon or thing as is like a Tribute which ſtandeth upon no ground nor immoveable Land and living; neither were it a *Tranſlatio*, and Reſignation, to turn the Emperor's Right and Title over to the Pope, but much rather it would bee a devaſtation, the Empire thereby would bee leſsned and devaſted. But the Emperor hath neither power nor right to do the ſame; for the Empire is not his own, neither is it Succeſſive but Elective. To conclude, when it is denied, that the Pope is a Governor (as in truth hee is not) then hee is bereaved of all: for whatſoëver hee hath, hee hath it not by right, but hath robbed and ſtollen it. Therefore it is of no value, that they ſaie, The Emperor received the Empire of the Pope: for hee could not give that which hee never had. *Charls* the great never gave any thing over to the Pope in poſſeſſion (as they falſly boaſt and allege); but when hee had governed to the eight lineal Deſcent (without any Pope), then they elected Emperor *Henrie* Prince of Saxon, named, the Fowler, who governed unto his fourth generation; until this time no Pope was elected without the conſents and knowledges of all the Emperors. But under Emperor *Henrie* the fourth it began; for when his Father *Henrie* the third had ordered, that no Pope ſhould bee choſen without the Emperor's conſent and knowledg, then Pope *Hildebrand* could not endure the ſame, who, with Pope *Gregorie* the ſeventh, were the Authors of all miſchief; ſince which time (ſaid *Luther*) it went on and proceeded as wee have found and ſeen, ſuch is the courſ of the world.

Popiſh Tyrannie and Robberie.

Of the Pope's Livings.

IT is a meer Fable (ſaid *Luther*) that (they allege) *Conſtantine* the Emperor gave to the Pope ſo much living, land and people as they boaſt of. But this I read and finde that *Conſtantine* gave much and bountiful Alms to the poor, and commanded the Biſhops (and appointed for the poor Overſeers and Church-wardens) to diſtribute the ſame, by which means they grew to bee great Lords. But hee gave them neither Countries nor Cities. Therefore the world admireth from whence the Popes have gotten ſuch Dominions. In former times the Popes were not Lords over Emperors and K[illegible] but the Popes were inſtituted and ordained by the Emperors.

Lotharius

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How Gerſon *fell upon* Popedom.

Gerſon was the firſt (ſaid *Luther*) that began to aſſault the Pope, but hee was not certain of his cauſ, yet nevertheleſs hee went ſo far that hee found the diſtinction *In hac Quæſtione, (utrum in omnibus ſit obtemperandum poteſtati Papæ)* and ſaid, *Non eſſe peccatum mortale non obtemperare*, yet hee annexed thereunto, *Si non fieret ex contemptu.* Hee durſt not venture to preſs himſelf quite thorow, yet hee was comfortable to the people, from whence they named him *Doctorem Conſolatorium.* Hee was by the Pope excommunicated and damned. Cardinal *Cajetan* at *Augſpurg* at the Imperial Diet, *Anno* 1518. called mee (ſaid *Luther*) a *Gerſoniſt*, becauſ I appealed from the Pope to a general, free Chriſtian Council. *Gerſon*'s taking hold on the Pope.

And whoſo blameth mee for giving way and yielding ſo much to the Pope at the firſt, let him conſider in what darkneſs I ſtill ſtuck at that time. Thoſe that never were in Popedom do hold that the warnings and doctrine touching Popedom are altogether unneceſſarie, but thoſe that have ſtuck therein do know it to bee neceſſarie, diligently to put the youth in minde thereof. *Luther*'s Apologie.

and knaverie cannot bee founded out nor expreſſed; therefore Chriſt in one word ſheweth it, and calleth him *an Abomination of Deſolation* that ſtandeth on the holy Mount. And S^t *Peter* diſplaieth him finely, and painteth him out in his Colors. S^t *Paul* alſo nameth him an Oppoſer or Adverſarie that exalteth himſelf above all that is called God. *Daniel* likewiſe propheſied the ſame, and ſaith, Hee ſhall bee proud and not regard the God of his Fathers.

Now alas it is found too true.

This (ſaid *Luther*) wee have heretofore read and read again, and yet underſtood nothing thereof. But now ſeeing ſuch Abomination is ſhewed both in God's Word, and by experience found; ſo are wee grown wicked, inſomuch as ſuch cogitations do ariſe in mee as willingly I would not have; namely, that this Acknowledgment of the Word will fall again, and that the bright ſhining light of the Goſpel will bee extinguiſhed. For the Goſpel clearly ſaith, Chriſt will com at Midnight when neither daie nor light will appear.

That the Pope is neither Ruler nor Primate in the Church.

Notable Reaſons.

THe Pope (ſaid *Luther*) can neither bee Primate nor chief Head in Chriſtendom; for hee can no waie poſſible viſite and govern all Churches, no not although hee were *Elias*, *Eliſeus*, *Peter* or *Paul*. *Philip Melanchthon* put a Queſtion to *Luther*, and ſaid, If in caſe the Emperor (in conſcribing a Council) ſhould give over his Right and Title of the Empire to the Pope, whether as then ought wee to ſhew obedience to the Pope therein or no? Whereupon *Luther* anſwered him, and ſaid, The Emperor (as *verbum Perſonale*, and an ordained Governor) hath no power to give it over to the Pope (beeing *verbum impерſonale*) who is no Magiſtrate nor Governor; For the Pope is ſuch a perſon or thing as is like a Tribute which ſtandeth upon no ground nor immoveable Land and living; neither were it a *Tranſlatio*, and Reſignation, to turn the Emperor's Right and Title over to the Pope, but much rather it would bee a devaſtation, the Empire thereby would bee leſsned and devaſted. But the Emperor hath neither power nor right to do the ſame; for the Empire is not his own, neither is it Succeſſive but Elective. To conclude, when it is denied, that the Pope is a Governor (as in truth hee is not) then hee is bereaved of all: for whatſoëver hee hath, hee hath it not by right, but hath robbed and ſtollen it. Therefore it is of no value, that they ſaie, The Emperor received the Empire of the Pope: for hee could not give that which hee never had. *Charls* the great never gave any thing over to the Pope in poſſeſſion (as they falſly boaſt and allege); but when hee had governed to the eight lineal Deſcent (without any Pope), then they elected Emperor *Henrie* Prince of Saxon, named, the Fowler, who governed unto his fourth generation; until this time no Pope was elected without the conſents and knowledges of all the Emperors. But under Emperor *Henrie* the fourth it began; for when his Father *Henrie* the third had ordered, that no Pope ſhould bee choſen without the Emperor's conſent and knowledg, then Pope *Hildebrand* could not endure the ſame, who, with Pope *Gregorie* the ſeventh, were the Authors of all miſchief; ſince which time (ſaid *Luther*) it went on and proceeded as wee have found and ſeen, ſuch is the courſ of the world.

Popiſh Tyrannie and Robberie.

Of the Pope's Livings.

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Of the first Chapter of S^t Paul to the Romans.

I Believ (ſaid *Luther*) S^t *Paul* in the firſt Chapter to the *Romans* wrote a Regiſter of abominable ſins and confuſions more by way of prophecie then Hiſtorie. Now the ſame is fulfilled at *Rome*. The Pope maketh Cardinals not in vain nor for nothing; every one of them hath thirtie thouſand Florines yearly Incom, which is given towards the *Pallium*, to the end the Pope through monie and Reputation of the Cardinals may be ſtrengthened and confirmed. From hence *Daniel* ſaith, *The king will govern according to all his will and pleaſure:* for the Cardinals in all Countries are the Pillars of Popedom, in *Germanie* wee have many Cardinals; likewiſe *France*, *Spain*, &c. Inſomuch that the Pope to this daie relieth upon his power and ſanctitie; yea, and that in deſpight of God Almightie, how ſorely ſoëver hee is weakned and plucked, and in his ungodly proceedings is laid open and diſcovered.

Of the Pope's wicked practices.

The Pope's murthering practices.

Anno 1530, News was ſent and written to *Luther* out of *England*, how the Pope with monie had corrupted the chief of the Kings Privie Counſellers, to the end they ſecretly ſhould kill the King, (who was fallen off and had ſeparated himſelf from the Church) and for their pains the Pope would give that Kingdom unto them: for one of them was of the Roial Race, and continually near about the Kings Perſon. The Pope boaſted that hee was Heir to that Kingdom by reaſon it was held as from him *per feodum*. But that Treaſon beeing diſcovered, they were apprehended and beheaded.

That the Pope is a Divel.

The degrees of Pope *Clement*.

NExt after Satan (ſaid *Luther*) the Pope is a Right Divel, as well on this Pope *Clement* may bee proved; for hee is evil, in that hee is an *Italian*; worſ, beeing a Florentine; worſt of all, in beeing the Son of a Whore; is there any thing worſ, ſo add the ſame thereunto.

That the hate of the Pope and of his Retinue towards the Goſpell is without ceaſing.

Yet they will deal and treat with him.

THe hate of the Pope and Papiſts againſt the Goſpel neither ceaſeth, nor is it reconcileable; it hath burned ſince the beginning of the world, and cannot bee quenched: for they at Babel ceaſed not but continually cried out, Away with you; neither ceaſed the Jews to rage againſt our Saviour Chriſt and His Apoſtles, until they were rooted out. And even ſo do the Papiſts to this daie; They ſeek daie and night rather to deſtroie the Proteſtants then to reſiſt the Turks; therefore (ſaid *Luther*) let us diligently watch and praie.

Of the Papiſts practices.

Antichriſtian bloud-thirſtineſs.

THe 28 of *June*, 1538, *Luther* got ſecret intelligence concerning the bloudie enterpriſes of the Papiſts, and ſaid, The Pope and Papiſts exſpect the Emperors coming, they gather monie in all Monaſteries and Biſhopricks to levie ſouldiers under the name againſt the Turks, but they intend to fall upon us on every ſide. As the Biſhop of *Mentz* lately ſaid, It is but a little while to their utter deſtruction, &c. Hee intendeth not to depart from *Mentz* until the Emperor cometh, to the end hee may the ſooner ſet abroach the bloud-thirſtie veſſel. But theſe practiſes will fail them. God through His holie Angel will preſerv us and deal with them according to the ſecond Pſalm.

I would deſire the world (ſaid *Luther*) to take notice of this one particular, namely, when God-fearing people do earneſtly praie, then the ſtratagems and enterprizes of the worldly-wiſe are confounded and brought to naught.

of

Of the blindeneſs of the Papiſts.

When our Lord God intendeth to plague and puniſh one, then hee leaveth him in blindeneſs, inſomuch that hee regardeth not God's Word, but contemneth the ſame, as the Papiſt now do. They know that our Doctrine is God's Word, but they will not allow of this Syllogiſm and Concluſion, When God ſpeaketh, wee muſt hear Him: Now God ſpeaketh through the Doctrine of the Goſpel; therefore wee muſt hear Him. But the Papiſt (againſt their own Conſciences) ſaie, No, wee muſt hear the Church.

Truly (ſaid *Luther*) the Caſe is very ſtrange and to bee admired; they yield to both Propoſitions, but they will not allow of the Conſequences, nor permit the Concluſions to bee right. They preſs thorow in ſuch manner, as is written in a decree and Concluſion of the Council of *Coſtnitz*: For (ſaie they) although Chriſt ſpeaketh, who is the truth it ſelf, yet notwithſtanding an Antient Cuſtom muſt bee preferred and obſerved for a Law and Ordnance. In this ſort do they ſolv arguments and anſwer when they intend to wreſt and pervert the Right.

If this ſin of Antichriſt (ſaid *Luther*) bee not a ſin againſt the holie Ghoſt, then do not I know how to define and diſtinguiſh ſins. They ſin herein wittingly and wilfully, and maintain the ſame againſt the revealed truth of God's Word, in moſt ſtubborn and ſtiff-necked manner. I pray, who would not in this caſe reſiſt theſe divelliſh and ſhameleſs lying Lips? I marvell not (ſaid *Luther*) that *John Huſs* died ſo joyfully, ſeeing hee heard and underſtood of ſuch abominable impieties and wickedneſſes of the Papiſts. I pray how holdeth the Pope concerning the Church? Hee buildeth and preſerveth her but onely in an external Luſter, Pomp and Succeſſion. But wee cenſure and judg her according to her Eſſence, as in her ſelf and own ſubſtance ſhee is, that is, according to God's Word and Sacraments. The Pope (ſaid *Luther*) is reſerved for God's Judgment, therefore onely by God's Judgment hee ſhall bee deſtroied. The King of *England* is now alſo an enemie to the Pope's perſon, but not touching his Eſſence and ſubſtance; hee would onely kill the bodie of the Pope, but ſuffer his ſoul (that is his falſ Doctrine) to live and ſwaie; the Pope can well endure ſuch an enemie; hee hopeth within the ſpace of twentie years to recover his rule and government again. But (ſaid *Luther*) I fall upon the Pope's ſoul (his Doctrine) with God's Word, not regarding his bodie, that is, his wicked perſon and kinde of life, I do not onely pluck out his feathers, (as the King of *England*, and Prince *George* of *Saxon* do) but I ſet the knife to his Throat, and cut his winde-pipe aſunder; wee put the Gooſ on the ſpit, if wee ſhould but onely pluck her, the Feathers would ſoon grow again. Therefore is Satan ſo bitter an enemie unto us, becauſ wee cut the Pope's Throat; the ſame doth alſo the King of *Denmark*, hee aimeth at the Pope's ſoul.

Of the Pope's Fall in our time.

It is a great wonder (ſaid *Luther*) that in this our time the Majeſtie of the Pope (for the moſt part) is fallen. For all Monarchs, Emperors, Kings and Princes heretofore feared and quaked by reaſon of the Pope's Majeſtie and power, who held them (with a wink) all at his Bay, none durſt ſo much as mutter a word againſt him. This great god is now fallen; his own creatures (Friers and Monks) are his Enemies, but in that they ſtill hold over him, they do it for their gains ſake; otherwiſe they would oppoſe him more fiercely then wee do. His wickedneſs and knaverie is now diſplaid, beeing apparant that hee hath ſent out one hundred and twentie thouſand crowns to levie murtherers and land-burners. God's apparant work.

Of the Pope's Crown.

The Pope's Crown (ſaid *Luther*) is named *Regnum mundi*, the kingdom of the world; I have heard it credibly reported at *Rome*, that the ſame Crown is more worth then all the Princes of *Germanie* were able to paie for. God placed Popedom in *Italie* not This can the ſervant of ſervants get and obtain.

not without cauſ, for the *Italians* can make and prepare manie things as were they reall and true, and yet are nothing in truth, they have craftie ſubtil brains.

That the Pope *is not the Head of the Church.*

The Churche's Head.

IF the Pope were the Head of the Chriſtian Church, then the Church were a monſter with two heads, inaſmuch as S^t *Paul* ſaith, that Chriſt onely is her Head, well may the Pope bee (and is) the Head of the falſ and Divel's Church.

Of comparing the Pope *with the* Cuckow, *and the Chriſtian Church with the* Lark.

The Romiſh Cuckow.

WHere the *Lark* is, (ſaid *Luther)* there the *Cuckow* deſireth alſo to bee, for hee thinketh his ſong is a thouſand times better then the *Larks*. Even ſo, the Pope placeth himſelf in the Church, there his ſong muſt bee heard, wherewith hee overcroweth the Church, yet, like as the *Cuckow* is good for ſomthing, in bringing news that Summer is at hand, even ſo the Pope ſerveth for this purpoſe, hee declareth unto us that the laſt daie of Judgment approacheth. The Papiſts are the off-ſcum of all Hereticks; for, all other Hereticks do flatter themſelvs, yea, would die upon it, that they have the very truth. But the Papiſts do know their cauſ to bee naught, and that they bee in Error, they damn themſelvs in ſinning wittingly and wilfully againſt the Holie Ghoſt. They will needs maintain, that the publick ſtrumpet of Rome is a pure Virgin. The Biſhop of *Saltzburg* ſaid to *Philip Melanchthon* at *Augſpurg*, What wilt thou make much diſputing? wee know very well that wee are in the wrong. And when, *Anno* 1530. hee entertained diſcourſ with him, touching Controverſies at the Imperial Diet, the Biſhop ſaid, Yee are but few, wee are many, it ſhall bee tried which partie will bee able to bite out the other.

Rich ſpiritual words of the Antichriſtians.

Cardinal *Campeius* ſaid, Do yee Germans refuſe to bee under the yoke and obedience of the Pope? well, (ſaid hee) wee will cauſ *Germanie* to ſwim in blood. Theſe cogitations (ſaid *Luther)* are too high for my reach. The Pope and Emperor at this time moſt certainly have ſom wicked exploits in their mindes.

That the Pope *is the right Anti-chriſt.*

How the Pope ſitteth in God's Temple and will bee God.

IT plainly and cleerly appeareth that the Pope is the right Anti-chriſt hereby; thoſe that tranſgreſs his Statutes, are far worſ and more ſeverely puniſhed, then they which offend againſt God's Laws and Word. In ſuch ſort exalteth the Pope himſelf over and above God. Therefore hee is properly called the Anti-chriſt, in that hee ſitteth in the Temple and Church of God, and exalteth himſelf over all that is called God, and that is worſhipped. The Turk is not the Anti chriſt, for hee ſitteth not in God's Church, hee is a wicked Beaſt, for out of God's Church is no Anti-chriſt, but the Pope ſitteth in the Holie Church and taketh upon him the honor and worſhipping which is due onely to God, therefore the Pope is the right Anti-chriſt.

Of Ordaining of Prieſts *in* Popedom.

Antichriſtian ordaining.

IN Popedom (ſaid *Luther)* they inveſt the Prieſts, not for the office of preaching and teaching God's Word, but onely to celebrate Maſs, and to gad about with the Sacrament. For, when a Biſhop ordaineth one, hee ſaith, Take unto thee power to celebrate Maſs, and to offer for the living and the dead. But wee (ſaid *Luther)* ordain Prieſts according to the command of Chriſt and S^t *Paul*, namely, to preach the upright and pure Goſpel and God's Word. The Papiſts in their Ordinations make no mention of preaching and teaching God's Word; therefore their conſecrating and ordaining is falſ and unright, for all worſhipping which is not ordained of God, nor erected by God's Word and Commaud, the ſame is nothing worth, yea, it is meer Idolatrie.

That

That Luther's *ſimple aſpect in perſon did hurt the* Pope.

NExt unto my juſt cauſ (ſaid *Luther*) the ſmall repute and mean aſpect of my perſon gave the blow to the Pope. For when I began to preach and write, the Pope ſcorned and contemned mee, hee thought it is but one ſingle poor Frier, what can hee do againſt mee? &c. I have maintained and defended this Doctrine in Popedom againſt many Emperors, Kings and Princes, what ſhall then this one man do? &c. But if hee had regarded mee, hee might then eaſily have ſuppreſſed mee in the beginning. Contempt produceth downfal.

That the Pope *falſly alledgeth and boaſteth, that hee treadeth in the footſteps of S^t^* Peter, *therefore his power ought juſtly to bee taken away.*

THe office of S^t^ *Peter* (ſaid *Luther*) was not to govern people by force and power, but (as hee ſaith himſelf) *feed the flock of Chriſt which is amongſt you, taking overſight thereof, not by conſtraint, but willingly; not for filthie lucre, but of a ready minde, neither as beeing Lords over God's Heritage, but bee enſamples to the flock.* And Chriſt ſaith, *Peter, follow mee, feed my Lambs*, hee ſaith not, I give thee power in Heaven and on Earth. But the Pope will bee Chriſt's Lievtenant, and follow the ſteps of S^t^ *Peter*, and yet, hee will not ſerv nor miniſter, but will bee ſerved and miniſtered unto, hee will bee an earthly god, a god of this world, hee will govern and domineer over all Emperors, Kings and Princes, with great pomp, glorie and power. Therefore ſuch his power in all equitie and juſtice ought to bee taken from him. 1 *Pet.* 5. This agreeth finely.

That wee ought to preach ſharply againſt the Pope.

THere are many (ſaid *Luther*) that complain and think, I am too fierce and ſwift againſt Popedom, on the contrarie, I complain in that I am (alas) too too milde; I would wiſh, that I could breathe out thunder-claps againſt Pope and Popedom, and that every word were a thunder-bolt.

That the Popiſh *Biſhops have not equal power with the Apoſtles.*

A Great difference (ſaid *Luther*) is between the Apoſtles and our popiſh Biſhops, for the Apoſtles were the right great Champions in a general calling, ordained by Chriſt himſelf, who without rules and examples could do and deal as Chriſt and the Holie Ghoſt inſtructed, led and taught them. But the popiſh Biſhops are in a private or ſingle calling, who ought to content themſelvs and bee ſatisfied with the examples and rules of Holie Scripture.

Of the Papiſts *imagined Anti-chriſt.*

IT is a very cold and an idle weening and dream of the Papiſts, that Anti-chriſt ſhould bee a private ſingle perſon that ſhould govern, ſcatter out monie, ſhould do miracles, ſhould carrie a fierie oven about him, and ſhould kill the Saints, *Elias* and *Enoch*.

Of Pope Clement's *Enterprizes and Exploits againſt the* Proteſtants.

BEfore the Imperial Diet was held at *Augſpurg* (ſaid *Luther*) I marked the wicked Enterprizes of Pope *Clement*, I ſaw perfectly that hee was a man of ſin, and intended bloodie exploits. For, ſeeing wee know the Divel and what his drift is, how then ſhould wee not know his faireſt Jewel and member on earth and his reſolutions? The chiefeſt plot and intent of this Pope hath been and is, by tricks and devices to inſtigate the Emperor to leav off and deſiſt from his happie and proſperous ſucceſs in the Wars in *Italie*, and to divert his Forces into *Germanie*, and with all his power to fall upon the Proteſtants, and to root us out.

Of

Of the Pope's Couſenings, how and out of what hee Coineth monie.

Pope's coining.

EMperors, Kings and Princes, and all that have privileges and power to Coin monie, do ſet their ſtamp upon Gold and Silver. But the Pope ſtampeth Coin out of every thing in plentiful manner, as out of Indulgences, Maſſes, Cerimonies, Victual, Repentance, out of the Churches Keies, Hoods, Shavings, &c. Onely out of Baptiſm hee can ſcrape and hammer nothing, for the new-born Infants com naked and bare to the world, bring nothing to give him. They alſo couſen and cheat the people at *Rome*, by ſhewing the head of *John Baptiſt*, whenas all Chronicles do declare that the *Saracens* opened his Grave, took out the Corps, and burned the ſame to aſhes. Therefore (ſaid *Luther*) let us leav the Pope with his lies to the hangman.

Joſeph in Antiq. writeth alſo otherwiſe of the ſame.

Anthonian Cardinal maintenance.

If Popedom ſhould have ſtood and continued ten years longer in its former ſtate, then (ſaid *Luther*) all the Monaſteries in *Germanie* would have been utterly devaſted, and have fallen again to the Pope, for in *Italie*, there are not above two or three perſons in any one of the richeſt Monaſteries, and they very nearly maintained, all the Revenues beſides thereunto pertaining is reached out and given to the Cardinals.

At *Rome* hard by S^t *Calixtus*, above eight thouſand Martyrs lie buried in a Cave, and a great Sanctitie and devotion is held thereby, yet there are but onely two Minorites and Graie-Friers therein, the ſame do praie and paie unto the Pope all the Incom whatſoëver is gotten and ſcraped, they themſelvs muſt bee content with a yearly ſtipend of threeſcore Duccats.

That the pride of the Pope *and Cardinal's ſpoiled their cauſ, and gave furtherance to* Luther's *Doctrine.*

THe Pope and his retinue (ſaid *Luther*) relied upon their great power, and thereby they confounded themſelvs. When firſt I went to *Rome*, they called the Citie, *Fontem juſtitiæ*, the Fountain of Juſtice, but I ſaw that *Rome* was a whore or a bawdie-houſ. *Anno* 1530. At the Imperial Diet at *Augſpurg*, Cardinal *Campeius* ſaid, Cardinal *Cajetan* (ſaid hee) in the year 1518. ſpoiled our cauſ touching the Doctrine, for hee would needs run headlong through by force, but hee ſhould handſomly have gon about it and have uſed policie, craft, and cunning. The Pope (ſaid *Luther*) is now confounded in *Germanie*, onely as yet ſom Princes protect him, and ſtill hath ſom places in poſſeſsion, not by reaſon of his Autoritie, but of the ſaid Princes protection. For as *Paulus Vergerius* the Pope's Legate, in the year 1533 was in *Germanie*, the apprentices and boies at Hall had almoſt killed him, by throwing mire and dirt at him, as the Popes mother. After the Diet at *Augſpurg* was ended, Cardinal *Campeius* went with King *Ferdinand* to *Vienna*, where the people of clouts and raggs made an Image like a little Cardinal, and ſet it upon a Dogs back, which about his neck had tied the Pope's letters of Pardons, Indulgences and Seals, under the Dogs tail they hung a ſwines bladder filled with peaſ, and in that ſort they hunted the dog through the ſtreets in *Vienna*. The next daie after, the Cardinal appointed a whore to bear him companie that night, who ſtole from him his Cardinal's Croſs. This Cardinal (in regard hee was rich) was by the Pope's Son made away with poiſon.

Of Agnus Dei.

Popiſh inventions.

THe *Agnus Dei*, or holy Lamb (as they call it) was carried before the Sacrament but once in a Pope's life time. Pope *Leo* conſecrated it at ſuch time when it had been burned and deſtroied by fire. The ſame was don onely by reaſon of a diſpute, namely, that *Leo* conſecrated again.

Of holy Reliques.

This is called, To lie for the Maſterie.

THe Biſhop of *Mentz* bragged that hee had a Flame of the Buſh which *Moſes* beheld burning.

At

At the black Star at *Compostel* in Spain, they shew for a holy Relique the Ensign of Victorie which Christ had in Hell; Likewise, they shew his Crown, the holy Cross, the Nails, &c.

Touching the holy Relique of the Ass upon which Christ rode on Palm-Sunday, *wherewith certain Dutchmen were gulled, and rightly set upon the Ass.*

How a Priest at *Rome* Aped and Assed five Dutchmen with five holy Reliques.

A Dutchman making his Confession to a Mass-Priest at *Rome*, promissed by an Oath to keep secret whatsoëver the Priest should impart unto him, until hee came into *Germanie*; whereupon the Priest gave him a Leg of the Ass on which Christ rode into Jerusalem, very neatly bound up in a silken Cloath, and said, This is the holy Relique on which the Lord Christ corporally did sit, and with his sacred legs touched this Asses leg. Then was the Dutchman wondrous glad, and carried the said holy Relique with him into *Germanie*. Now when hee came upon the borders, hee bragged of his holy Relique in the presence of four others his Cammarades, and shewed it unto them, each of them having likewise received from the same Priest a leg, and had promised the same secrecie, they said with great Admiration, Lord! had that Ass five legs? From whence it cometh that the *Italians* do jeer the Dutchmen, and hold them for gross ignorant people. But now (said *Luther*) wee mark and see their knaveries. The *Italians* are vexed at nothing more then when wee dis-regard them, like as they do us. A Dutch School-master (in disgrace to a shameless Frier, who in his Sermons rejected and contemned all good Arts and Sciences) gave up to his School-boies this Latine, *Monachus* a Divel, *Diabolus* a Frier.

Of the Pope's *Robberies.*

The subtilties of Antichrist.

I Believ (said *Luther*) that the Pope out of special consideration appointed and ordained the Feasts of S^t *Sylvester* and *Thomas* of *Canterburie* to bee celebrated eight daies after Christmass-daie. In regard the one gained and brought to the Pope the Kingdom of *England*, the other the Romish Empire.

Luther's application of the Pope's Keies.

The Apostle S^t *Thomas* (said *Luther*) was by the Pope held in no esteem in comparison of *Thomas* of *Canterburie*. For the Pope chiefly aimeth at this scope, that hee may keep possession of the livings. And at such times when the Empire fell void, then the Pope alwaies gaped after the same. Therefore have I noted and shewn all the robberies in the Pope's Keies, which will vex and anger him much; for his acts and deeds will plainly appear to agree with my words. It was high time to have this wickedness discovered to the world.

In the dark people cannot see.

Although the Errors and deceits of the Pope were great before the light of the Gospel came; yet nevertheless wee worshipped and adored them, to think whereof wee are now ashamed. As there were the Reliques of *Joseph's* Breeches and S^t *Francis* Under-drawers which have been shewn here at *Wittemberg*. Few Preachers there were that could minister advice and Counsel to the Consciences. Nay, they compelled women with childe and suck-nurces to fast without any dispensing withall.

Of the Papists shameless Lies.

The popish compleat power to grant and prohibite every thing.

THe lies of the Papists (said *Luther*) are so palpable and apparant, that they themselvs thereof are ashamed. Here is a Townsman who the last Lent openly dressed, sold and ate flesh, and as for the same hee was called in question; hee boldly confessed that hee had power so to do by virtue of his Butter-Letters of Indulgences, which gave to the Magistrates full satisfaction. The same townsman caused his wife to bee buried without Vigils and soul-Masses, pleaded his Letters of Confession, in which during her life time all her sins were pardoned and forgiven, therefore Vigils and soul-Masses were altogether needless.

The Pope's money bank.

At *Orliens* in *France* was a woman who in her life time took Order, that after her death no Vigils nor soul-Masses should bee celebrated for her; afterwards shee beeing buried in a Monasterie, the Friers alleged that her Ghost howling and crying about, and praied that Mass might bee celebrated for her; for shee was in Purgatorie by reason of her sins. At last the knaverie and deceit was found out and discovered, beeing acted by a Boy; who for the same, by the Kings Command, was banished out of the Kingdom. To conclude, the Pope's lies are not humane, but divellish.

of

Of the Pope's Covetouſneſs and Peddlerie.

IN *England* (ſaid *Luther*) the Pope receiveth of every one a *Peter*-penie, that is, a Groat, which yearly amounteth to above one hundred and fourſcore thouſand pounds ſterling. Many of the Altariſts have ſcarce twentie ſhillings the man yearly Incom, yet neverthelefs they can well maintain themſelvs by Accidentals and peddling markets, as by Vigils, Soul-Maſſes, and the like Offerings. The Biſhop of *Mentz* to my knowledg (ſaid *Luther*) hath loſt the Annual Revenue of 500 l. which heretofore hee was wont to receiv from the Conſiſtorie, for pardoning of whoring and adulterie. The ſame properly belongeth to the temporal Princes and Magiſtrates, who (if they were wiſe) might bring the ſame to their Coffers. As I intended to know alſo the Spiritual Rights and Juriſdictions of the Church, I read for that end (ſaid *Luther*) *Summam Angelicam:* The name thereof is falſly given; It ought not to bee called *Angelical* but *Diabolical*, by reaſon of the exceeding great knaverie and ſophiſtrie that lieth lurking therein, no man can underſtand nor know how to direct himſelf in the ſame. All the Pope's rights and juriſdictions are alſo uncertain, and with his divelliſh lies hee jeer'd and deceiv'd us in that ſort, under the color of the power of the Keies. Therfore S^t *Paul* not in vain calleth the times, abominable times, when the Popes of *Rome* (by God's wrath) through ſo many lying and deceivable ſigns governed, making uſe of their Curtiſanical tricks. Yea, S^t *Peter* with very fierce words deſcribeth the Pope, where hee ſaith, *They are exerciſed with covetous practiſes*, hee ſpeaketh not of humane covetouſneſs. Let us but conſider (ſaid *Luther*) what Pope *Urbane* the 6^th^, *Gregorie* the 9^th^, and *Bonifacius* the 12^th^ did, before the Council was held at *Coſtnitz:* for although the Romaniſts in the ſame Council were humbled and ſcared, yet they recovered again, and became haughtie, like as now they are ſtartled again and brought into *Chorum*. *Tetzel* in his Allegations behaved himſelf ſo groſsly, that they were to bee felt; hee wrote that Indulgences were reconciliations between God and mankinde; and although people repented them not of their ſins, yet they were profitable without any ſorrow and grief for their ſins.

Summa Angelica

2 *Pet.* 2.

The dealings of certain Popes.

Of the Pope's Keies and Purſ whereon hee was hanged.

A Picture beeing brought to *Luther*, in which the Pope together with *Judas* the Traitor were hanged on the Purſ, and the Pope's falſ Keies, hee ſaid, This will vex the Pope horribly, whom Emperors and Kings have worſhipped, and now muſt bee hanged on his falſ pick-locks, it will alſo much griev the Papiſts, for their conſciences will bee touched, the Acts witneſsing the Pope's abominable proceedings. Therefore the Purſ accordeth well and fitly with the Cardinal's Hats and their Incoms, for the Pope's covetouſneſs hath been ſo groſs, that in all Kingdoms hee not onely raked to himſelf *Annates*, *Palliums*, &c. But alſo ſold for monie the Holie Sacraments, Indulgences, Fraternities, Chriſts blood, Matrimonie, &c. Therefore (ſaid *Luther*) his Purſ is filled with robberies, which juſtly ought to bee exclaimed upon, as *John* in his *Revelation* ſaith, *Recompenſ them as they have don to you, and make it double unto them according to their works*. Therefore (ſaid *Luther*) ſeeing the Pope hath damned mee and given mee over to the Divel, ſo will I in requital hang him on his own Keies.

Gifts preſented to the Pope, by reaſon of his wicked dealing.

Of the Pope's abominations in his Decrees.

IT is an abominable and great wrath of God, that in ſo many of the Pope's Decrees, there is not ſo much as one onely ſentence of Holie Scripture or one Article of the Catechiſm mentioned, for the Pope intended to prepare his Church as an external worldly Government, therefore his teachings were blaſphemous, that a lowſie ſtincking Friers hood (beeing put upon a dead bodie) certainly procured remiſsion of ſins, compared the ſame in equal value with the merits of our bleſſed Saviour Chriſt Jeſus. This abominable Idolatrie and blaſpheming of God was by the Pope not onely permitted, but alſo confirmed.

Popiſh ſtatutes ruines.

Of the power of the Papiſts Idolatrie.

THe Idolatrie and ſuperſtition in Popedom had great power and operation, for it preſſed through by force. Therefore *Daniel* touching Antichriſt ſaid,

The working of popiſh ſuperſtition.

And

And hee ſhall proſper till the Indignation accompliſhed. I hoped (ſaid *Luther*) that the ſame Indignation is very near accompliſhed, and that God will reſiſt the Pope, if our own ſecureneſs and contempt of God's Word giveth not furtherance to ſuch wickedneſs.

Of the Biſhop Bennoe's *Idolatrie, and of the Papiſt's brags.*

WHen the Viſitors wrote to *Luther* that the Idolatrie of Biſhop *Benno* was deſtroied, hee ſaid, How will the Papiſts now applaud and extol Imperial Erections; for the Biſhops intended to bee Princes of the Empire. The Emperor hath been conſtreined to ſtrengthen and confirm Popedom againſt himſelf. Then they laid hold on the ſword; for when they attained to power and reputation, they then diſmiſſed themſelvs of the ſpiritual habit, and became Princes and Emperors, as now the Cardinal of *Salzburg*, and the Biſhop of *Mentz* are the powerfulleſt. But God bee praiſed in that hee hath laid his judgments upon them, as the Scripture ſaith. Even thus will the Lord do to them as they thought to have don to us. For I ſee (ſaid *Luther*) ſo ſoon as the beſt people are choſen Biſhops, and by Oath are tied to the Pope, then they becom hardned like *Judas*; for when they have received the dipped ſop, then immediatly Satan entreth into them.

Brachium ſeculare.
The Pope's weapons of defence.

Note, the Pope's Oath and Liegmen.

Of the raging of the Papiſtical Tyrants againſt Chriſt and his Word.

LEt us praie (ſaid *Luther*) that even the ſame misfortunes may light upon their heads which they intend againſt us, and that they may fall into the pit which they have digged for us. Wee have humbled our ſelvs, and ſuffered enough. They have drowned, hanged, burned, and baniſhed thoſe which were of us. They will in no wiſe ſuffer themſelvs to bee re-called from their divelliſh practices.

The beſt help for Chriſtians.

But wee have onely one help and remedie, namely, that CHRIST JESUS the Son of GOD and *Marie*, is by God anointed King; Hee will and ſhall ſtand faſt and remain in deſpight of them. Hee hath overcom and deſtroied many great Kings, and laid them in the duſt. For my part (ſaid *Luther*) I will hold with him, and on his ſide, rather then with the Turk, with the Emperor, and the whole univerſal world. Doubtleſs the Pope, by craftie and ſubtil means, goeth about to have the French King made Emperor: Hee indeavoreth to intereſt *England* and the *Venetians* in that buſineſs; for hee marketh well it toucheth him nearly. God of his mercie hinder, break, and confound his devices, *Amen.*

Of the cruel hate of the Papiſts againſt Luther.

IT is no marvel (ſaid *Luther*) that the Papiſts hate mee ſo vehemently, for I have deſerved it well at their hands; Chriſt more mildely and mannerly reproved the Jews, then I the Papiſts, yet notwithſtanding they killed him; therefore they juſtly perſecute mee according to their Laws and Rights; but according to God's Laws and Will, they ſhall ſee him whom they have pierced. The Pope killeth and deſtroieth the poor married Prieſts, that receiv and obſerv God's Word and his Statutes, whenas notwithſtanding, by all their Laws and Rights they are but onely to bee diſplaced from their Offices. Prince *George* in that ſort hath baniſhed and driven away from *Oſhitz* 10 Citizens and Houſholders, with 27 Children for the Word's ſake, whoſe ſighs will crie up into Heaven againſt him, as *Jeſus Sirach* ſaith, *The tears of Widows do fall downwards, but nevertheleſs they aſſcend upwards.*

Luther's earneſt reproving of the Pope.

That the Papiſts will endure no Reformation.

THe Pope with his Crew (ſaid *Luther*) in no wiſe can endure a Reformation; the very word [Reformation] is more hated at *Rome* then Thunder-bolts from Heaven, or the Laſt Daie of Judgment; as a Cardinal ſaid, Let them eat and drink and do what they pleaſ, but in that they think to Reform us, the ſame is in vain, wee will not endure it. Neither will wee that are Proteſtants (ſaid *Luther*) bee ſatisfied with them, although they Adminiſtred the Sacrament in both kindes, and permitted Prieſts to marrie; but wee will have alſo the Doctrine of Faith pure and unfalſi-

fied, and wee will have the Righteouſneſs that juſtifieth and ſaveth before God, which expelleth and driveth away all Idolatrie and falſ-worſhipping, which beeing gon and baniſhed, then the foundation on which Popedom is built falleth alſo. In the mean time the Papiſts in *Germanie* are filled with fear; for as wee returned from the Aſſemblie at *Schmalcalden*, the Prieſts at *Erfurt* enquired what was there concluded, whether for their ruine or ſafetie? *Philip Melanćthon* anſwered them, and ſaid, Remember the Example at *Auſpurgh*. The Prieſts in *Franconia* make to themſelvs friends of the unrighteous Mammon, that is, they confederate themſelvs with certain Princes.

Of what points wee and the Papiſts diſagree in, and wherein wee may yield unto them.

WEe will have (ſaid *Luther*) that the holie Sacrament ſhall bee adminiſtred in both kindes. In like manner it ſhall bee free for Prieſts to marrie, or to forbear: Howſoever many Prieſts are, and will remain whorers. Thirdly, wee ſhall and will in no wiſe ſuffer our ſelvs to bee bereaved of the Article of Juſtification, *That by Faith (onely) in Jeſus Chriſt wee are juſtified and ſaved before God without any Works, Merits, and Deſerts, meerly by Grace and Mercie:* The ſame Article above all other wee muſt keep and preſerv pure and unfalſified, if wee intend to bee ſaved. As touching the private Maſs, wee cannot ſtop nor hinder it, but muſt leav it to God, to bee acted by thoſe over whom wee have neither power nor command; yet nevertheleſs wee ſhall and will openly teach and preach againſt them, and ſhew, that they are abominable Blaſphemies and Idolatrie. Either (ſaid *Luther*) wee muſt go together by the ears, or elſ they in our Countries muſt yeild unto us in that particular, if it cometh to paſs, that therein they yeild unto us, then muſt wee bee contented; for, like as the Chriſtians dealed with the *Arrians*, and as S^t^ *Paul* was conſtrained to carrie himſelf towards the Jews, even ſo muſt wee alſo leav the Papiſts to their own conſciences, and ſeeing they will not follow us, ſo wee neither can nor will force them, but muſt let them go and commit it to God's Judgment, and truly, ſincerely and diligenly hold unto and maintain our Doctrine, let the ſame vex, anger, and diſpleaſ whom it will.

As yet they have no will thereto.

Of the falſ and blinde Doctrine of the Papiſts.

Meritum de cognito.

THe Papiſts teach, (ſaid *Luther*) that a man deſerveth grace, when hee doth what hee is able to do, and thereby afterwards is fitted and prepared to pleaſ God and to bee ſaved, inſomuch that it can bee no otherwiſe. This Doctrine alwaies hath continued, yea alſo in the time of that high-enlightned man and Teacher *Gerſon*, and hath remained until this my time, and there is no difference between the ſame and the Doctrine or Hereſie of *Arrian*, onely that other words are uſed.

Of the foundation on which Popedom is built.

THe Pope's Kingdom (ſaid *Luther*) hath been an horrible blindneſs and wrath of God, which in ſuch publick and powerful manner hath ruled in the world, inſomuch that no man neither marked nor underſtood it, no not although the Chriſtian Church by our Saviour Chriſt and his Apoſtles richly and plentifully thereof was warned. Neither was any want in Popedom of fine and ingenuous people, who gave good and great proof of their Arts and Abilities. Therefore (ſaid *Luther*) I oftentimes admire that ſuch darkneſs hath been in Popedom. I know not otherwiſe to judg thereof, but onely by and according to S^t^ *Paul's* ſpeech, where he ſaith, *Becauſ they received not the love of the truth that they might bee ſaved, And for this cauſ God ſhall ſend them ſtrong deluſion, that they ſhould believ a lie*, &c. The Pope (ſaid *Luther*) hath two Pillars or grounds on which hee ſtandeth, the one is called, *Whatſoëver yee ſhall binde on earth, the ſame ſhall alſo bee bound in heaven*; moreover that our Saviour Chriſt ſaith to *Peter, Feed my ſheep*, &c. Theſe two ſentences the Pope hath wreſted ſo far, that thereby hee aſſumeth power and Autoritie to do and deal in the Church, and in temporal Government, according to his own will and pleaſure: Therefore hee hath taught ſuch things, as hee dreamed of, hath altered the true Doctrine, hath damned and ſaved whom hee pleaſed. Afterwards alſo, hee depoſed Emperors, Kings and Princes, according to his pleaſure, as if our Saviour Chriſt had given that binding and looſing to ſuch external and temporal

2 *Theſ.* 2.

poral power, which onely and alone belongeth to ſorrowful and broken conſciences, and to the Doctrine of faith. It came likewiſe to that paſs with the Pope's decrees, which ſtuck altogether full of lies and Tyrannie, wherein the Pope (void of all ſhame) roared after this manner, *Non eſt præſumendum, quod tantæ celſitudinis apex errare poſsit.* They made of the Pope *Deum mixtum,* half a God. It was one of his Canons, *Quod autoritas ſacræ ſcripturæ pendeat à ſede Romana.* Now when the Pope had made the people to beleiv the ſame, then hee might teach what hee would and pleaſed, and brought it ſo far, that a Chriſtian denied the bloodſhed of our Saviour Chriſt, and put on a Friers hood, therein ſeeking his ſalvation. This was ſuch an abominable fall, as (if the ſame had been don by the Heathen) it had been too much. Theſe powerful Errors ſuffered no man to com to the acknowledged truth, as *Daniel* ſaith concerning the ſame, *Erit tempus quo proſternetur veritas.* The miſ-belief and ſuperſtitions of the Jews were not ſo great as the Pope's. For they had the Law for their ground and foundation, and mainteined their worſhipping by the Law of God, which ſuperſtitiouſly and miſ-believing they underſtood. But the Pope proceedeth without God's Word, yea, againſt God's Word, and treadeth the ſame with his feet; hee preſumeth to teach onely what pleaſeth himſelf, to the end the prophecie of *Daniel* might bee fulfilled, which ſpeaketh of the Pope in this manner, Hee will bee *Exlex,* that is, without Law, and will do what hee luſteth, according to his ſaying, *Sic volo, ſic jubeo, ſtet pro ratione voluntas.*

The Pope's ſtrong Wall.

His defence.

Of the Pope's Tyrannie.

Occam writeth, that *Conſtantine* was the firſt Chriſtian Emperor; for when hee had given the Kingdom to the Pope, hee then by homage received it again of the Pope, and ſo was made Emperor, as juſtly by the Pope confirmed, alleaging that ſentence of Chriſt, *To mee is given all power in heaven and on earth, &c.*

Conſtantine.

The Pope drew this *Conſtantine* to his own humor, for hee would needs bee Chriſt's Lievtenant. In like manner roareth the Pope in his Decrees, and ſaith, *Whoſoever doubteth of any one Word or Act of the Romiſh Church, and believeth not every thing that ſhee ſaith, the ſame is an Heretick.* Doctor *Wimpfling* was almoſt ſlain, becauſ hee doubted whether Saint *Auſtin* had been a Frier or no. In this ſort (ſaid *Luther*) were wee captivated, inſomuch that wee durſt not once mutter againſt the leaſt things.

Of the Pope's Thirſt.

EXceeding great (ſaid *Luther*) hath been the Pope's Tyrannie, who after his own wilfulneſs thundered and lightned with up-blown cheeks, in this manner, *In vain, and loſt labor it is* (ſaith hee) *for any man to obſerv and believ the four Evangeliſts, unleſs hee holdeth, obſerveth, and believeth the Ordinances of the Romiſh Church.* Theſe are ſwelling words, as S^t *Peter* ſaith. Theſe are the ſeven Thunders that utter their voices concerning the Pope's threatnings, deſcribed in *John*'s Revelation, Chap. 10. The Matrimonileſs ſtate in Popedom is a perfect figure, whereof *John* in his Revelation writeth, as, *The mightie Angel coming down from heaven, clothed with a cloud,* that is, with an hidden myſterie; *and had a rainbow upon his head,* that is, Commands and Doctrines; *and his face was as it were the ſun,* that is, hath a great luſtre and repute. *And hee had in his hand a little book open,* that is, Hee boaſteth of the Goſpel, which muſt ſtand open, and in publick bee preached. Here is Popedom artificially portraied, for hee is a painted King, garniſhed with colors, hath a great external eſteem and luſtre, and yet notwithſtanding hee is altogether an evil-favored and an uglie vizard.

The ſhamelefneſs of the Pope.

Chap. 10.

Saint *John*'s witneſs concerning Popedom.

Of the blindneſs in Popedom.

THirtie years paſt (ſaid *Luther*) the Bible was unknown, the Prophets were nameleſs, and held impoſſible to be underſtood. As I was twentie years old and ſaw no Bible, I thought that there had been neither Epiſtles, nor Goſpels, but onely thoſe in the *Poſtills.* At length by chance I found a Bible in the Librarie at *Erfurt,* the ſame I read oftentimes, to the great wondring of Doctor *Staupitz.*

Holie Scripture of no value in Popedom.

In ſuch darkneſs governed the Pope with great ſuperſtition. I (ſaid *Luther*) ſhould never have dared to fall upon the Pope's Angelical ſhine and luſtre, had not S^t *Paul* with clear and bright witneſſes ſhewed the future blindneſs of Popedom, and confounded the ſame; and alſo if Chriſt the Son of God with great Thunder-bolts had not beaten down the Majeſtie it ſelf in the Pope, where hee ſaith, *In vain do they ſerv mee, ſeeing they teach ſuch doctrines which are nothing but commandements of men.* If *Iſaiah* alone had written the ſame, and that Chriſt himſelf had not repeated and alleged it againſt the Phariſees, they would have contemned it.

Mat. 15. & 25.

Of the emptie and hollow Arguments of the Papiſts.

According to the proverb, *Dic aliquid.*

WHereas the Papiſts ſee that they have an ill Cauſ, therefore they undertake and labor to maintein and defend the ſame with very baſe and hollow Arguments and grounds, which cannot endure the proof, and therefore eaſily may bee confuted.

1. As where they ſay, *The praiſing of any thing is an Invocation, the Saints are to bee praiſed, therefore they are to bee Invocated.* I anſwer (ſaid *Luther*), No, in no wiſe; for every praiſing is not Invocating: Married people are to bee praiſed, but not therefore to bee Invocated; for Invocation belongeth onely to GOD, and not to any Creature neither in Heaven nor on Earth, no, not to any Angel.

2. Moreover, every act of evil Luſt and Concupiſcence, which is don in evil deſire, is unſeemly and againſt God. Matrimonial actions are accompliſhed with evil luſt and deſire, therefore they are unſeemly and againſt God, and conſequently are ſins.

Anſw. Matrimonial actions in themſelvs are not actions of evil deſire and luſt; but inaſmuch as one married perſon loveth another, that is God's Ordaining, and although ſuch actions accidentally are unclean, by reaſon of Original ſin, yet notwithſtanding of themſelvs they are pure and clean.

3. In like manner, The Doctrine of the Remiſſion of Sins is neceſſarie: Indulgences, Pardons, and Graces are Remiſſions of ſins; therefore they are neceſſarie.

Anſw. The Pope's Pardons are not Remiſſions of Sins, but are ſatisfactions for remitting of the puniſhments, which notwithſtanding are meer Fables and Fictions.

Of the Papiſts knaveries and diſſemblings wherewith they now give themſelvs a white die, and color their Idolatries and ungodlie doings.

IF (ſaid *Luther*) wee could not convince the Papiſts by their own books, and with living witneſſes, then wee muſt bee in the Wrong, and they in the Right. But who is able to number all their groſs Errors? *Scotus* (their greateſt and chiefeſt Sophiſt) writeth, That a humane creature, by his own natural ſtrength and Free-will, is able to ſatisfie God and his Laws (ſo much as belongeth to the ſubſtance of the Word of it ſelf) without the Aſſiſtance and Grace of the Holie Ghoſt, *Ex merito congrui*, whereby hee is ſo prepared, that God giveth him (unfailably) Grace, and loveth him: as then followeth afterwards *Meritum condigni*, that is, The merit of deſerts, as deſerving to bee made worthie; and hee further ſaith, If one can love the Leſſer good, much more can hee love the Greater, which is GOD.

The Divinitie of *Scotus.*

Of the Sorboniſts.

Sorboniſts wiſdom. Chap. 5.

THe Sophiſts at *Paris* wrote againſt mee (ſaid *Luther*) upon the ſentence in *Matthew*, namely, As if the twelv Directions in that place were Commandements; then it were very offenſive. In like mannner they ſay, A Chriſtian muſt ſtand in doubt, not of God's Promiſes, but concerning his own perſon. Now they begin to excuſe themſelvs, and ſay, There is between them and us no difference as touching the Doctrine, but onely a dangerous unprofitable Diſſention of Words.

In

In the chiefeſt points (ſaie they) there is no controverſie, diſſention, nor diſagreeing, but that therein wee are at union.

Hereupon (ſaid *Luther*) I anſwer, and ask them, What! have they ſlain and made away ſo many excellent people, and with wives and children baniſhed them into miſerie, by reaſon of diſcord in words? Wo bee unto them, they are given over into a Reprobate ſence. The Papiſts are groſs Aſs-heads. Not long ſince (ſaid *Luther*) one of them was accuſed before a Biſhop, in that hee Baptized not rightly: as hee appeared, the Biſhop gave him a child's dock made of clouts to Baptize, to the end hee might hear what words hee uſed in Baptizing. Then the Prieſt began, and ſaid, *Ego te Baptiſte in nomine Chriſti.* The Biſhop therewith beeing moved, chid him, as beeing ſo an unlearned groſs fellow, that could not utter the words aright. Whereupon the Prieſt took the Dock, threw it on the ground, and ſaid, Such as the Childe and Baptiſm is, ſuch are alſo the Words.

Of the Papiſts Abominations.

IN my time, beeing at *Rome* (ſaid *Luther*) a Diſputation was openly held (in which beſides my ſelf, were thirtie learned Maſters) againſt the Pope's power, who boaſted, that with his right hand hee commanded the Angels in Heaven, but with his left hand hee drew Souls out of Purgatorie, and that his perſon was mixed or mingled with the Godhead. But *Calixtus* diſputed againſt the ſame, and ſhewed, That power was given to the Pope to binde and to looſ onely upon Earth. But when the other outragiouſly oppoſed him with exceeding great vehemencie, then *Calixtus* concluded, that hee ſpake it onely by way of diſpute, and not that hee held it to bee ſo. Publick diſputations held at *Rome* againſt the Pope. *Mat. 16.*

For the ſpace of many hundred years (ſaid *Luther*) there hath not been one Biſhop that undertook any earneſt care of Schools, of Baptiſm, and of Preaching; for the ſame had been too great a labor and trouble for them, ſuch enemies were they to God. I have heard divers learned Fathers affirm, (ſaid *Luther*) that the Church long ſince ſtood in need of a Reformation; but no man hath been ſo bold as to fall upon Popedom; for the Pope carried this ſtyle, *Noli me tangere*, touch mee not; therefore everie man was ſilent. Doctor *Staupitz* ſaid once to mee, If you meddle with Popedom, you will have the whole world againſt you, and ſaid further, Yet nevertheleſs, the Church is grounded upon blood; and in and with blood muſt bee dewed, ſprinkled, cut, clipped, and planted. Therefore (ſaid *Luther*) I would wiſh, that all thoſe which intend to preach the Goſpel, might diligently read the Popiſh Abominations, Decrees and Books, and above all things, well and throughly conſider the horrors of the Maſs (for the ſake of which Idol, God in Juſtice might have drowned and deſtroied the univerſal world) to the end their Conſciences may bee armed and confirmed againſt the Adverſaries and preſent offences.

The Books of *John Capelle* (wherein a Compariſon between CHRIST and S^t *Francis* is deſcribed) are ſo filled with groſs lies, that it ſeemeth the Maſter of them was poſſeſſed with the Divel, not onely ſpiritually, but alſo corporally. For hee ſheweth out abominable lies; Hee nameth Chriſt a figure of S^t *Francis*, and void of all ſhame, affirmeth, That Chriſt aſſigned over to S^t *Francis* the ſeat of Judgment, to the end hee might ſave or condemn whom hee pleaſed.

In a Monaſterie at *Luneburgh* ſtandeth ſtill to this daie a great Altar, wherein is carved or ingraven the Birth, and all the Miracles of Chriſt, alſo his riding into *Jeruſalem*, his Impriſonment, Paſſion, Death, Deſcending into Hell, his Reſurrection, and Aſſcention. Juſt by the ſame is alſo engraven the Birth of Saint *Francis*, his miracles, ſufferings, death and aſſcending up into Heaven, inſomuch that they of equal value eſteemed the Works of Saint *Francis* with the wonderful Works and Paſſion of our bleſſed Saviour Chriſt Jeſus, which was a great and moſt abominable blaſpheming of God.

The Pope (ſaid *Luther*) is a meer ſcoffer and ſcorner of God and mankinde; for hee contemneth and derideth Religion, the temporal ſtate and civilitie, which hee ſheweth and approveth hereby; for his ſon (that Baſtard) married the miſ-begotten daughter of the Emperor, and was made a great Prince. The Pope in his heart ſhould have been thereof aſhamed, if otherwiſe hee intended to bee held for a Prieſt. The Pope's humilitie.

Of the Kingdoms of Chriſt, of the Pope *and of the Turk.*

THe Kingdom of Chriſt (ſaid *Luther*) is a Kingdom of mercie, of grace and goodneſs. The Kingdom of the Pope is a Kingdom of lies and damnation. That of Mahomet, is a Kingdom of revenge, of wrath and devaſtation.

Of the whoring Prieſts.

A Reformation beeing lately made at *Wurtzburg* among the Prebends, they were conſtrained (ſaid *Luther*) to put away the maiden and women-Cooks, the ſame continued a fortnights ſpace, (for no longer they could bee without them) then they had leav to take and receiv them again: But the women-Cooks refuſed to live with the Prebends, except they would take, keep, defend and maintain them, as if they were their wives; whereupon they took them on ſuch conditions, and were fain to Apparel them anew, to the end they might not bee known. I have heard a Lockſmith ſaie, That for the ſpace of a fortnight daie and night, hee had work enough to do, in making onely keies: for every one of thoſe women would have a keie to her Prebend's Chamber, becauſ formerly they put them away as their whores, but now received them again as their wives.

Decrees at the Council of *Baſil.*

Such wicked wretches muſt the Church have to bee her Rulers and Governors. In the Council of *Baſil* it was decreed, that Prieſts ſhould wear long Gowns down to the feet, high ſhoos, broad hats, and neither red nor green Apparel, and that no man ſhould diſpute, whether the Souls were mortal or immortal. The Pope (ſaid *Luther*) is a King without God and matrimonie, for hee hath aboliſhed that which is Divine and Godly, and alſo hath altered that which God inſtituted and ordained in the world, as matrimonie.

Of the bringing up of the Thirtieth.

THe Thirtieth (to maintain the celebrating of Maſs for the dead) was firſt inſtituted by Pope *Gregorie*, and ſtood 800 years. Hee was ſo Holie (I mean ſuperſtitious) that as a Brother forgat to make an accompt of three Gilders in his office, the Pope (after his death) condemned him, and commanded the ſame monie to bee caſt into his Grave, and to celebrate thirtie Maſſes for redeeming him out of Purgatorie; O horrible abomination!

Of Tetzels *inſolent boldneſs with his indulgences, which gave* Luther *occaſion to write againſt the ſame.*

Tetzel's divelliſh audacitie.

Tetzel vvrote and taught, (ſaid *Luther*) that the Pope's indulgences or pardons could remit and pardon ſuch ſins, vvhich one intended and vvas reſolved to commit and accompliſh in future time. Alſo hee affirmed, that the Croſs of indulgence (vvhich the Pope had erected and ordained) vvas of equal povver and value vvith the Croſs of Chriſt. Theſe and the like abominations (ſaid *Luther*) conſtrained mee to oppoſe and vvrite againſt the ſame, not for the ſake of any one man, nor for the ſake of any preferment, gain, monie or vvealth.

That the Pope *is an Heretick, and exalteth himſelf over amd above God's Word.*

SAint *Auſtin* and others make a difference between Hereticks. A Schiſmatick is one that raiſeth diviſions and deſsentions, profeſſeth the true faith of the Chriſtian Church, but is not at union with her, by reaſon of certain Cerimonies and Cuſtoms; hee is ſuch an evil and a wicked Chriſtian as will hold and obſerv both the Doctrine of Faith and Cerimonies, but therewithal will lead an evil life, and walk in a wicked converſation. An Heretick is one that produceth falſ opinions and meanings againſt the Articles of the Chriſtian Faith without, yea, againſt the true meaning of Holie Scripture, and ſtubbornly maintaineth and defendeth the ſame. The Papiſts do not call mee an Heretick (ſaid *Luther*) but a Schiſmatick, one that prepareth diſcords and ſtrifes. But I ſaie, the Pope is an arch-Heretick, for hee is an Adverſarie to my bleſſed

Hereticks.

Luther is no Heretick.

bleſſed ſweet Saviour Chriſt Jeſus, and ſo am I to the Pope, becauſ hee teacheth, that the Prieſthood of Chriſt is conferred and laid upon him as Chriſt's Lievtenant; hee will uſurp power to alter and make new Laws and Ordinances according to his own will and pleaſure, and ſo directly denieth the everlaſting Prieſthood of Chriſt.

Let us but mark the two points in his decrees, where with exceeding pompous majeſtie hee exalteth himſelf above the Holie Scriptures. Hee is content to leav the expounding thereof to the Fathers, but the cenſuring of the truth and right of the ſame, hee reſerveth onely for the Chair of *Rome*. Therefore hee diſchargeth againſt mee his thunderings and lightnings, yea alſo againſt his own Decrees; for the Pope himſelf ſaith, (*Diſt.* 8^va) Juſtice muſt give place and yield to the Truth; Hee allegeth for that purpoſe the example of King *Ezechias*, who brake in pieces the Braſen Serpent which God had commanded to bee erected. But the Pope dealeth quite contrarie to his own Laws and Decrees; for hee will have now, that Truth muſt and ſhall give place to his innumerable and apparant Errors. And indeed (ſaid *Luther*) it is a grievous caſe that the youth have not ſeen ſuch Errors, neither have they any knowledg thereof; they think no otherwiſe, but that the courſ of the Goſpel alwaies hath ſtood in the ſame ſtate and condition as now it is taught and preached. If (ſaid *Luther*) wee had held God's Word in due honor and reverence, then ſuch abominable Errors and Idolatries ſhould never have riſen nor crept in among us; Therefore (loving brethren) let us follow this counſel of God, where hee ſaith, *This is my welbeloved Son, hear yee him.* Let us live and remain by this ſweet Son of GOD and learned Doctor, and foraſmuch as the Pope with his greazed crew do hate to bee reformed, let us therefore leav them to their moſt deteſtable, wicked and abominable Errors and Idolatries. The Pope's preſumption.

That Popedom denieth the power of Godlineſs.

POpedom (ſaid *Luther*) hath a very fair and glittering external worſhipping: Indeed they boaſt much of God's Word, of Faith, of Chriſt, of the Sacraments, of Love, of Hope, &c. But they utterly denie the power and virtue of all theſe, nay they teach that which is quite contrarie thereunto; therefore S^t *Paul* very well ſaith, *They denie the power of Godlineſs*, hee ſaith not, They denie Godlineſs (or that they denie it according to their manner of life) but they denie the power, ſtrength, and virtue thereof by falſ and ſuperſtitious Doctrine.

Luther (coming from *Rome*) ſhewed a Table to the Prince Elector of *Saxon* (which hee had brought with him) whereon was portraied or painted, how the Pope had fooled the whole world with his Superſtitions and Idolatries; namely, the little ſhip of the Church (as they term it) which was almoſt filled with Friers, Monks, and Prieſts: theſe directed and caſt lines and boards out of the ſhip to thoſe that were dabling and ſwimming for their lives in the ſea; but the Pope, with the Patriarchs, Cardinals, and Biſhops, ſate behinde in the end of the ſhip, over-ſhadowed and covered with the Holie Ghoſt, looking up towards Heaven, whereby and through which onely, thoſe ſwimming in the ſea, with great danger of their lives, were by the waves hoiſted up into the ſhip and ſaved.

Theſe and the like fopperies and fooleries wee then believed as the Articles of Faith, yea, they were believed quite contrarie to the Chriſtian Faith. They blinde the world, falſly diſſembling and alleging themſelvs to bee in Tribulations in this world, whenas quite contrarie, they even wallow in all the glorie, pleaſures and delights of the earth. But let them bee aſſured, before two hundred years bee exſpired (if not ſooner by the coming of the dreadful daie of Judgment, they bee conſumed) that all their abominable Blaſphemies, Idolatries, and damnable Religion, will utterly bee exterminated and deſtroied.

And on the contrarie, wee (who for the ſake of profeſſing God's Holie Word in truth, are tormented, terrified, baniſhed, impriſoned and ſlain here on earth by that man of ſin and God's enemie, the Antichriſt and Pope of *Rome*) at the laſt daie with unſpeakable comfort, ſhall enjoie and take poſſeſſion of the fruits of our aſſured hopes, namely, everlaſting conſolation, joie and ſalvation.

of

Of the Laſciviouſneſs and Incontinencie of the Papiſts.

Wherewith Pope *Paul* deſerved to bee made Pope.

POpe *Paul* the third (ſaid *Luther*) had a ſiſter, the ſame (before hee was Pope) hee gave to his predeceſſor the Pope for a Concubine, and thereby deſerved to bee made a Cardinal, then hee forſook his married wife, of whom hee begate a Son, who now alſo is a Cardinal. Such confounded and wicked pranks have the Popes plaid, as far ſurpaſs all humane cogitations. The Prieſts were forced to give the Pope (as their pander) a Florin for every child they begot of their women-Cooks and Landreſſes, the ſame was called, a milk-pennie, hee received alſo ſo much of the child's mother, and at laſt it came ſo far, that all Prieſts were allowed (void of all ſhame) to keep whores.

The pope's Whoring monie.

Doctor *Staupitz* hit the Biſhop of *Magdeburg* in the teeth with it, and ſaid, You are the greateſt whore-maſter in *Germanie*; for no whore-maſter hath above fiftie Florins yearly Incom, no, not out of the richeſt Bawdie-houſ; but you have above five hundred Florins yearly Revenue accruing that waie, whereupon the Biſhop laughed, and ſaid, True, and therewith I paie and maintain the Clarks and Writers in the Chancerie.

When and at what time the Article of the Reſurrection of the dead was commanded to bee believed.

IN the Council at *Lateran* (which was held in the year after the birth of our Saviour Chriſt, 1515. In the life of Pope *Julius*, and ended after his death under Pope *Leo*) it was firſt concluded, that the Reſurrection of the dead ſhould bee from thenceforth believed, and that a Cardinal lawfully might keep five little whores and youths, but not above, to bee his Chamberlains for the accompliſhing of his wicked luſt, but the ſame afterwards was altered by Pope *Leo*. Surely, (ſaid *Luther*) ſom fearful fall and deſtruction attendeth them, and alſo thoſe that ſeek and undertake to maintain and defend, or in any wiſe connive with and wink at them; Therefore let us praie. The ſuſpitions and Idolatries in Popedom were ſuch horrible abominations (ſaid *Luther*) that, if with mine eies I had not ſeen them, but onely had read thereof as written things, I ſhould never have believed them.

Cardinals.

The Pope in all Kingdoms placeth his Cardinals, the ſame are peeviſh milkſops, effeminate and unlearned aſs-heads, they lie lolling in Kings Courts among the Ladies and women. The Pope hath poſſeſſed all Countries with Cardinals and with his papiſtical Biſhops. *Germanie* is taken captive with Popiſh Biſhops, for I can make an account of above fortie Biſhopricks beſides Abbies and Cathedrals (which are richer then the Biſhopricks). Again there are in *Germanie* but eight and twentie principalities, ſo that the Popiſh Biſhops are far more rich and powerful then the Princes of the Empire.

The Biſhop of *Magdeburgh* (reading on a time by chance in the Bible of the Prophets) ſaid, Can I finde nothing in this book but how wee Prieſts are railed at? And indeed (ſaid *Luther*) the Writings of the Prophets are fierce thunder-bolts againſt falſ Prophets and Popiſh Biſhops.

The Princes of the Empire regard not much, neither do they look thereinto, how and after what deceitful manner the Pope devoureth and ſwalloweth up the whole world, according to *Daniel*'s prophecie.

The Book of the Birth and Generation of the Abominable Deſolation of Antichriſt, the ſon of Hypocriſie, the ſon of the Divel.

THe Divel begat Darkneſs, Darkneſs begat Ignorance, Ignorance begat Error and his brethren: Error begat Free-will and Preſumption out of ſelf conceit, Free-will begat Merit, Merit begat Forgetfulneſs of God, Forgetfulneſs begat Tranſgreſſion, Tranſgreſſion begat Superſtition, Superſtition begat Satisfaction, Satisfaction begat the Maſs-offering, Maſs-offering begat of Unction, the Prieſt, the Prieſt of Unction,

ction begat Miſ-belief, Miſ-belief begat King Hypocriſie, Hypocriſie begat Trading with Offerings for Gain, Trading for Gain begat Purgatorie, Purgatorie begat the yearly ſolemn Vigils, Yearly Vigils begat Church-Livings, Church-Livings begat Mammon, Mammon begat Swelling Superfluitie, Swelling Superfluitie begat Fulneſs, Fulneſs begat Rage, Rage begat Freedom, Freedom begat Rule and Dominion, Dominion begat Pomp, Pomp begat Ambition, Ambition begat Symonie, Symonie begat the Pope and his Brethren, about the time of the Babylonian Captivitie.

After the Babylonian Captivitie, the Pope begat the Myſterie of Iniquitie, the Myſterie of Iniquitie begat Sophiſtical Divinitie, Sophiſtical Divinitie begat Rejecting of the Holie Scripture, Rejecting of Holie Scripture begat Tyrannie, Tyrannie begat Slaughtering of the Saints, Slaughtering of the Saints begat Contemning of God, Contemning of God begat Diſpenſation, Diſpenſation begat Wilful Sin, Wilful Sin begat Abomination, Abomination begat Deſolation, Doſolation begat Anguiſh, Anguiſh begat Queſtioning, Queſtioning begat Searching out the Grounds of Truth, out of which the Deſolator the Pope (called Antichriſt) is Revealed.

S^t *Paul* (ſaid *Luther*) complaineth, and ſaith, *The time will com when they will not endure ſound Doctrine, but after their own Luſts ſhall heap to themſelvs Teachers, having itching ears: And they ſhall turn away their ears from the Truth, and ſhall bee turned unto Fables*, &c. 2 *Tim.* 4.

In like manner S^t *Paul* ſaith, *This know alſo, that in the laſt daies perillous times ſhall com: for men ſhall bee lovers of their own ſelvs, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholie, without natural affection, truce-breakers*, &c. 2 *Tim.* 3.

When firſt I read theſe ſentences (ſaid *Luther*), I never looked towards *Rome*, but thought they had been ſpoken of the Jews and Turks. *Proſopographia* of the Antichriſtians.

No man believeth that theſe words are the words of the Holie Ghoſt, who truly warneth and admoniſheth us; as alſo Saint *Peter* maſter-like deſcribeth and painteth them out in his 2^d Epiſtle 2^d Chap.

That the Popiſh Church is not the Chriſtian Church.

WHen I was at *Worms* (ſaid *Luther*) the Biſhop of *Magdeburgh* came unto mee, and ſaid, I know wee have an evil Cauſ in hand, and that your Doctrine is right; yet for ſom reaſons beſt known to our ſelvs, wee neither may nor will receiv it. In like manner the Cardinal of *Saltzburgh* ſaid unto mee, Wee know, and it is written in our conſciences, that Prieſts juſtly might Marrie, and that Matrimonie is far better then the ſhameleſs and wicked Whoring which Prieſts drive and uſe; yet notwithſtanding, (ſaid hee) wee muſt neither alter nor reform it; for the Emperor will not ſuffer *Germanie* to bee diſturbed for the conſcience ſake.

What is this elſ (ſaid *Luther*) but flat contemning of God? Theſe are divelliſh words; and God alſo contemneth and derideth them again; as wee ſee that Empe- True ſigns of the Church.
rors, Kings, and Princes, and all the Imperial Cities do leav and forſake them.

They can no waie defend themſelvs (ſaid *Luther*) but onely under the name of the Church; their raging and tyrannie is even againſt their own conſciences; for they know full well that the Church is made ſubject to God's Word, and can bee no where but onely where Chriſt is taught and preached; therefore (no thanks unto them) they muſt confeſs that our Doctrine is the Doctrine of Chriſt. The wretches know that Popedom is not God's Church; yet they will not hear us, neither will they yield nor permit, that God is above the Church, but that the Church is over and above God; therefore Popedom is not the Church of God.

Of the Deceits of the Papiſts.

IN the Monaſterie at *Iſenach* ſtandeth an Image (ſaid *Luther*) which I have ſeen: When a wealthie perſon came thither to praie thereunto, (being *Marie* with her Childe) then the Childe turned away the face from the ſinner to his mother, as if it refuſed to give ear to his praying, and therefore was to ſeek Mediation and help of the Mother *Marie*. But if the ſinner gave liberally to that Monaſterie, then the Childe turned to him again; and if hee promiſed to give more, then the Childe ſhewed it ſelf very friendly The Image of *Marie* with her childe that moved, was at *Iſenach*.

and

and loving towards him, and with out-ſtretched arms made over him a Croſs. But this picture or Image (ſaid *Luther*) was made hollow within, and prepared with locks, lines, and ſcrews, and behinde it ſtood a knave that drew the lines and ſcrews, and in ſuch ſort were the people mocked and deceived, who took it to bee a miracle, and to have moved by divine Providence.

Of the Popiſh Maſs, and how they now diſguiſe and color it.

WEe have againſt us (ſaid *Luther*) the greateſt Champions, who intend to oppoſe our Apologies, as there is *Smith*, *Eck*, and *Roſsloffel*. *Smith* is reſolved to write againſt the Article of Juſtification: *Eck* intendeth to maintein and defend Popedom and humane Tradiſions: *Roſsloffel* will oppoſe the marrying of Prieſts, and will defend the Invocating of the dead Saints. Now they call the Maſs an Offering, or a Sacrifice, which ſignifieth a Myſterie.

Words of Equivocation, which in theſe times are much uſed in the Church and in Schools.

Well, (ſaid *Luther*) let them approach, I will greaſ their ſtilts. The wicked wretches now recant, and with Equivocations and colored words (which they may conſtrue and turn as they pleaſ) denie all, onely to deceiv the ſimple. They now call the Maſs a Myſterie, which formerly they never would condeſcend unto, for hitherto they alwaies called the Maſs, an upright and a true Sacrifice or Offering, which juſtified, made ſatisfaction, and reconciled; and have made ſale thereof, & thereby deceived and couſened people of their monie. But now they write, It is a Myſterie; that is, a ſignificant Sacrifice; therefore it muſt needs follow, that it is no upright nor true offering; Inſomuch that the Common-people will no more com on, but rather will ſeek Reſtitution of the monie which formerly they have waſted and ſpent upon the ſame, and of which they have been deceived and couſened, ſeeing it is not an upright nor a true Offering. I will meet them in their kinde (ſaid *Luther*), and will ſhew, that *Sacrificium Myſteriale* is a ſignifying Sacrifice or Offering.

Of Murthers acted by the Papiſts.

Abominable raging of the Papiſts againſt two *Auſtin*-Friers.

UNder Pope *Leo* the Tenth (ſaid *Luther*) were two *Auſtin*-Friers in a Monaſterie in *Italie*, who were much moved and ſorely grieved to ſee and hear how unchriſtian-like the Papiſts dealt and handled both in their lives, converſations, and doctrine, and in their Sermons they mentioned ſom particulars againſt the Pope: But behold, in the night time two ſecret murtherers were ſent to diſpatch them, who firſt cut off their heads, pulled out their tongues, and ſtuck the ſame in their hinder parts. Theſe were the Pope's virtues.

Of the Heads of S^t^ Peter and Paul.

Heads of Saint *Peter* and *Paul*.

WHen I firſt came to *Rome* (ſaid *Luther*) they ſhewed mee the heads of S^t^ *Peter* and *Paul* carved and cut out in Saint *Peter's* Church; by which, towards the riſing of the Sun, were written theſe lines,

Eccleſiam pro Mare rego, mihi climata Mundi
Sunt Mare, Scripturæ Retia, Piſcis Homo.

For *Sea* I rule the *Church*, taking not much amiſs
The *World* for *Sea*, *Nets Scripture*, *Man* for *Fiſh*.

Of the Pillars of Popedom

The Pope's ſtrong Fort.

THe Pope (ſaid *Luther*) is the undoubted and true Antichriſt, 1 *Tim.*4. His Caſtle and Fort is, *Moaſim*, that is, the Maſs, as *Daniel* ſaith; Hee calleth him a devaſtor of Religion, and of Houſ-government; that is, of the true ſervice of God, and of Matrimonie; nay the Pope hath aboliſhed Grace, Religion, and Faith.

Of the year Jubilate.

The *Jubile* year of Antichriſt.

IN the Old Teſtament the year *Jubile* was the moſt uſual and general worſhipping obſerved every Fiftieth year; the ſame hath the Pope imitated with the Golden Gate, for it brought gain and monie to the Popes: therefore they afterwards changed the

the Fiftieth year into the Five and twentieth, then to the Fifteenth and ſeventh year, to the end they might freſh and frequently purchaſe monie, otherwiſe the time ſeemed too long for them: *Attamen Papiſtæ nunc volunt eſſe juſtiſſimi.*

Of the manner of the Oath of ſuch as Recant and will deſiſt from their Errors.

I *N. N.* with mouth and minde do openly confeſs the Holie Faith in all Articles, and in ſo manie as the Chriſtian Church hitherto hath held and obſerved, and commanded to bee obſerved. And whereas I have been ſeduced by and through the Proteſtant Doctrine, in that, contrarie to the common uſe and cuſtom of the Holie Chriſtian Church, I have received the Holie Sacrament of the Altar under both kindes of Bread and Wine, whereby I have turned my ſelf out of the general Chriſtian Faith and Obedience, for which I am heartily ſorrie. An Abominable and unchriſtian-like Oath.

I ſwear by the true living God my Creator, and by all the Saints, that I never will cleav to the Proteſtant Hereſie, neither in this nor any other Articles, but will condemn and deſpiſe the ſame as Hereſies and Errors; and now and alwaies I will bee hee that ſhall ſhew dutiful obedience to the Church. And if in caſe that hereafter I ſhould again fall into the ſaid Hereſies (from which God preſerv mee) that as then, and then as now, I will conſent and truly acknowledg, that I have deſerved the ſharp puniſhment of the Law, which is ordained for ſuch an one to ſuffer as falleth off from the Chriſtian Faith; ſo help mee God, and his Holie loving Goſpel.

After this Oath taken, then followeth the Popiſh Biſhop's Abſolution.

Of the wickedneſſes of Papiſts.

IF I had not been a Doctor (ſaid *Luther*), Satan had made mee work enough. It was no ſlight and eaſie matter for one to alter the whole Religion of Popedom, which ſo deeply was rooted in. But I promiſed and ſware in Baptiſm that I would hold by Chriſt and his Word, that I would ſtedfaſtly believ in him, and utterly to renounce the Divel and all his lies. And indeed, the Oath which I took in Baptiſm is renewed in all and every my Tribulations; without this I could not have ſubſiſted nor reſiſted my Tribulations, but they had overwhelmed and made an end of mee. I would willingly have ſhewn obedience to the Pope and Biſhops in any reaſonable particular; but they would have ſhort and roundly that I ſhould denie Chriſt, make God a lier, and ſay, the Goſpel is Hereſie.

Whether the Pope bee above a Council or no.

GERSON (ſaid *Luther*) was the firſt by whom God began in theſe laſt times to enlighten the world, and hee was a comfort to many people and conſciences; but the Pope condemned him, for hee began to Diſpute, *Whether the Pope were over or above a General Council or no?* And of the ſame hee wrote a Dialogue, which was very acceptable and pleaſing. Hee induced two perſons, a Detractor and a Flatterer, who diſputed touching the Pope. Hee willingly would have hit upon a [*Mean*], that neither too much nor too little might have been attributed to the Pope.

When at *Auſpurgh* I appealed (ſaid *Luther*) from the Pope to a General Council, the Cardinal of *Saltzburgh* called mee a *Gerſoniſt*: I told him, I did it by Command of the Council at *Coſtnitz*; for the ſame Council was the firſt that oppoſed the Pope, and depoſed three Popes, whereupon the Cardinal ſaid, *O! reprobatum eſt illud Conſilium.* *Luther* a Gerſoniſt.

Panormitanus Canoniſta alleged, *Quod privati hominis ſententia præferenda ſit toti Conſilio, ſi ſit rationalis, aut melior, teſtimoniis Scripturæ confirmata*; hee produced the example of *Paphnutius*: but by reaſon of this his godlie opinion hee was by the Pope excommunicated. *Panormitanus.*

Of Ammerbach's *Allegations, that the* Pope *muſt bee the external Head of the Church.*

AT *Wittembergh* (ſaid *Luther*) was a Maſter of Arts, named *Ammerbach*, who alleged, That in the Chriſtian Church muſt bee a Head, and that the Pope ought

to

to bee acknowledged for the ſame Head: Whereunto *Luther* anſwered, and ſaid, Never any Pope had under him *Grecia*, *India*, nor *Scithia*, as S^t *Jerom* writeth, whenas notwithſtanding many good and godlie Chriſtians were in thoſe parts. How may you then allege ſuch an abſurd and foul Argument? *Quod Eccleſia debet habere externum caput, videlicet Romanum Pontificem.* The whole Eccleſiaſtical Hiſtorie is contrarie thereunto. Neither all the Weſt parts, nor yet all the Eaſt were under the Pope.

Hereticks that came out of *Wittemberg*.

Wittemberg (ſaid *Luther*) yieldeth alſo troubles unto us, but what remedie? It is as S^t *John* in his Epiſtle ſaith, *They went out from us, but they were not of us.* The falſ Apoſtles came of the true Apoſtles; the Divel came of the Angels; the Whores com of Virgins; *Cain* came of *Adam* and *Eve*; to conclude, the evil cometh of the good.

Of the bitter hate of the Papiſts.

A Book beeing ſent to *Luther* from the Imperial Diet, (wherein were written abominable bloodie Legends) when hee had read it, hee ſaid, This is a wonderful work of God, who hath brought theſe Letters to light, in which the bloodie cogitations and horrible Tyrannies of the Papiſts are diſcovered, and ſuch groſs lies deviſed againſt the wholſom Doctrine of Chriſt made known. God bee praiſed, who watcheth for thoſe that are his when they do ſleep, and hindereth the bloodie enterpriſes of the enemies.

Of the Papiſt's raging and perſecutions.

Horrible and fearful tyrannie of the Papiſts in *France*. *Calvin*.

TWo Cities in *France* (ſaid *Luther*), over which *Sadoletus* was ſet, for the Goſpel's ſake were ſet on fire, and burned down to the ground; inſomuch that the ſucking Infants were not ſpared: For this cauſ *John Calvin* fled into *Helvetia*, and admoniſhed them not to conſent unto ſuch abominable Tyrannie, but rather ſhould declare to the King a Revocation of the Confederacie erected between them. Theſe (ſaid *Luther*) are fearful proceedings and actions.

CHAP. XXIV.

OF HUMANE TRADITIONS.

LUTHER'S *Diſcourſ of Humane Traditions.*

Deceitful Allegations.

Mat. 23.

THe grievous and deteſtable Ordinance in Popedom (ſaid *Luther*) ſprang up out of meer pride, according to the ſpeech of Chriſt, where hee ſaith, *They binde heavie burthens, and grievous to bee born, and laie them on men's ſhoulders, but they themſelvs will not move them with one of their fingers.* They preſs with great power and autoritie upon that which they themſelvs contemn; as lately two Frenchmen ſaid, Wee have ſeen at *Rome*, that not onely on Fridaies, but alſo in the time of Lent, they openly eat Fleſh: If (ſaid they) one did ſo in *France*, hee muſt bee burned to aſhes. Such ungodlie doings, ſaid *Luther*, proceed from the Romiſh Chair.

Of the final cauſ and reaſon of Humane Traditions in Popedom.

IT is the Divel himſelf (ſaid *Luther*) and all manner of miſ-fortune, that the Papiſts hold the final cauſ of inſtituting Humane Traditions, is, that thereby God is truly worſhipped and ſerved, and that they bee neceſſarie to ſalvation: It is moſt monſtrous; for although ſuch Humane Traditions were the beſt and moſt eſteemed works of Chriſtianitie, which they are not, yet adding this thereunto, namely, that they think or hold them neceſſarie to ſalvation, or therewith to give God ſatisfaction for their ſins,

ſins, and ſo to purchaſe Grace, then all is quite and clean ſpoiled, and their beſt works are of God utterly rejected.

The like Superſtition and Abomination was and lay hid in thoſe works which they name *Opera Supererogationis*, that is, Works which they had in Over-plus, and more then they (the Friers, Prieſts and Nuns) themſelvs had need of, but ſold them to the Laie-people for monie; as if the Holie Chriſtian Church were nothing elſ but a companie of ſhorn and ſhaved knaves. *Wittzel* now (ſaid *Luther*) blaſphemeth and raileth at mee, becauſ I praiſ and extol the temporal and houſ-government.

That Cerimonies are the kindlers of Superſtition.

IF (ſaid *Luther*) wee could but keep and preſerv the Catechiſm, and ſet up Schools for the poſteritie, then wee had lived well: As for Cerimonies, they might go whither they would, for they are the touch-pouder which give occaſion to Superſtition, in that people think they are neceſſarie to ſalvation, when they are kept and obſerved, but beeing intermitted, then it is ſin.

I would wiſh (ſaid *Luther*) that the Magiſtrates of themſelvs would ordein (as an external thing, and for the ſake of good Diſcipline) that on two daies in the week no Fleſh might bee eaten, yet not even on Fridaies and Saturdaies, nor for the Pope's ſake, but on two other daies, not therewith to burthen the Conſciences; for wee will have none of the Papiſtical Superſtitions and Faſtings; one of their Collations beeing far better and coſtlier then many ſet meals of poor people. It is with them meer hypocriſie and the Divel's deriſion.

Of the Papiſtical Faſting.

THe Popiſh Faſting is a right cave of Murther, whereby many young people have been utterly ſpoiled, in obſerving the times without all differences, and in eating generally one ſort of food, inſomuch that nature's ſtrength thereby is wholly weakned. Spoiling of the bodie.

For this cauſ *Gerſon* that Antient Teacher was conſtreined at *Paris* to write a Book of *Comfort for troubled and perplexed Conſciences*, to the end they might bee neither diſcouraged nor induced to deſpair. For thoſe that faſt, do break and ſpoil themſelvs, and weaken their ſtrength. Such darkneſs hath been in Popedom, where they neither taught, nor intended to teach the Ten Commandments, the Creed, nor the Lord's Praier.

That Hypocriſie and feigned Sanctitie deceiveth people.

PEople (ſaid *Luther*) in Popedom are pitifully ſpoiled through feigned Sanctitie of Hypocriſie and Superſtition; but the Holie Scripture and the Office of the Holie Ghoſt is to laie open and diſcover the ſame. No Logick can teach what difference is between ſubſtantial and accidental holineſs. As S^t *Francis* once was ſubſtantially holie, onely by and through the Word of Faith, but afterwards hee accidentally was fooled and bewitched through the holineſs (as they pretended) that ſtuck in the Frier's Hood which every common perſon might both feel and ſee, inſomuch that hee received the ſame as a pretious Sanctitie and holie Relique; whenas the Hood was a ſtrange and no proper accidental thing of holineſs, (as that which did nothing thereunto) it was no natural accident belonging to the ſubſtance; but it was even like to one that putteth on a fool's Cap or Vizard, which hee might well bee without. What pleaſeth the eie is acceptable.

Of Saint Bernard's *Erections.*

SAint *Bernard* (ſaid *Luther*) was 36 years of age, in which time hee built and erected one hundred and threeſcore Monaſteries, and richly provided for them with Annual Revenue. Let us but conſider what might belong to the mainteining of 160 Monaſteries. In ſuch ſort Superſtition aroſe in a ſhort time to the higheſt, inſomuch that in the mean time the Goſpel went on begging for bread.

That the ſeeming-holie workers do invent many new Cerimonies.

Plain and upright.

IN the New Teſtament and in the Chriſtian Church, God's worſhip conſiſteth in the plain ſimple Truth; no colored Superſtitions nor worſhipping of Idols are therein to bee found; from whence S^t *John* in his Canon and Epiſtle writeth, There are three that bear witneſs in Earth: 1. *The Spirit*, that is, the Function of Preaching. 2. *Water*, that is, Baptiſm. 3. *Blood*, that is, the Supper of the Lord. But the Pope and his ſeducing ſpirits (ſaid *Luther*) do contemn theſe witneſſes, and have invented innumerable Worſhippings, Cerimonies and Offerings, and have prepared the ſame out of their own Election without God's Word, inſomuch that through Errors the Church is expulſed out of her Bridegroom's Inſtitutions and Ordinances.

Cerimonies (ſaid *Luther*) are onely middle things, inſtituted for the end of Policie; namely, to obſerv rules, and that every thing might proceed in decent order in the Church, as the Law of nature alſo teacheth, which by God is planted in the hearts of all mankinde, and as wee behold and ſee alſo in the Creating of all Creatures how fine and orderly God hath Creäted them.

Moreover, Chriſt ſaith, *In vain do they ſerv mee, ſeeing they teach ſuch doctrine, which is nothing but commandments of men.* And S^t *Paul* ſaith, *If either wee, or an Angel from heaven, ſhould preach unto you any other Goſpel then that which wee have preached, let him bee accurſed*; For the Goſpel teacheth, that onely for Chriſt's ſake wee are upright, juſtified and ſaved before God.

Of a true and upright Chriſtian Faſting.

Iſaiah 58.

LUTHER received advertiſement out of *Denmark*, that the ſame King and the Duke of *Holſtein* had inſtituted a Faſt, to bee obſerved three daies together, thereby to admoniſh the People to praier and peace; whereupon hee ſaid, It is a very upright and good courſ, I would wiſh that all other Kings and Princes did the like; the ſame is the moſt external humiliation, and when wee add thereunto the inward humilitie of the heart, as then it is exceeding good.

CHAP. XXV.

OF THE MASS.

Of the Maſs, the Foundation of Popedom.

POpedom (ſaid *Luther*) ſtandeth upon the Maſs two manner of waies; *Firſt*, Spiritually, for they hold that the Maſs is a worſhipping of God. *Secondly*, Corporally, for Popedom is mainteined and preſerved, not by divine power, but by humane and temporal Princes.

The Maſs is the Papiſt's Rock both ſpiritually and carnally; but now it is fallen in the ſpirit, and in due time, God will alſo deſtroie it corporally, or in the fleſh.

Of the Abominations of the Maſs.

NO tongue is able to expreſs (ſaid *Luther*) the Abominations of the Maſs, neither can the heart of man comprehend the ſame. It were no wonder if God for the ſake therof long ſince had deſtroied the world with fire and brimſtone.

Carnal trade-ing.

I have ſeeen in *Italie* (ſaid *Luther*) two Maſs-Prieſts ſtanding at one Altar, the one right againſt the other, celebrating Maſs; the one turned himſelf towards the riſing, the other towards the going down of the Sun; the one read the Goſpel on this, the other on that ſide: They were exceeding expert in their trade, thereby ſeeking onely gain and profit. They hold the Maſs neither for a Sacrifice nor Sacrament: they celebrate

lebrate it onely for lucre and gain of monie, and other profit. Theſe monſtrous Abominations the Pope both ſaw and heard, yet nothing regarded them.

Therefore (ſaid *Luther*) hee muſt of neceſſitie bee either a groſs Aſs-head, or a Carnal Divel: An Aſs, in that hee underſtood not ſuch Errors; a Divel, in that hee prepared and mainteined them.

Of the private Maſs.

THe Corner or Private Maſs, ſince the time of *Gregorie*, now above 800 years, (ſaid *Luther*) hath ſeduced and deceived many Saints. *John Huſs* was taken Captive by and with that deceitful painting-ſtuff. I much wonder (ſaid *Luther*) how God drew mee out of this one onely Idolatrie. Three years ſince there was here a *Morian*, who ſhewed mee for certain, that in *Aſia* no private Maſs was Celebrated. I am aſſured (ſaid *Luther*), that in *Armenia*, in *Ethiopia*, *India*, and in the Countries towards the Eaſt, many Chriſtians are ſtill to this daie that never heard Maſs. In little *Aſia* they are all under the Great Turk. Suſpected knaviſh dealing of the Divel through the Pope.

The Maſs in *France* was not ſo highly eſteemed as it hath been in *Germanie*; for when in the morning one had heard Maſs, then hee cared for no more how many ſoever had been held, but paſſed by them without ſhewing any particular reverence. When the French King heard Maſs, hee alwaies gave a French Crown to the Prieſt, which hee laid upon a book that was brought and held before him.

Of the Canon in the Maſs.

THe Canon in the Maſs (ſaid *Luther*) is pieced and patched up out of many lies. The Greeks have it not. When I was in *Italie* I ſaw that they at *Millain* had no ſuch Canon, and when I offered to Celebrate Maſs there, they ſaid unto mee, *Nos ſumus Ambroſiani*. For they ſaie, that at *Millain* they had been at debate in former time among themſelvs, whether they ſhould receiv into their Church the Book of *Ambroſe* or of *Gregorie*, and for that end they praied to God by ſom Miracle to ſhew the ſame unto them. Now as in the night time they laid both thoſe Books in the Church, they found the Book of *Ambroſe* altogether whole and unremoved, upon the High Altar; but the Book of *Gregorie* they found torn all in pieces, ſcattered up and down in the Church. The ſame they conſtrued after this manner; *Ambroſe* ſhould remain at *Millain* upon the Altar, and *Gregorie* ſhould bee ſcattered through the whole world; inſomuch that they of *Millain* do Celebrate the Maſs otherwiſe then doth the *Romiſh* Church. Unequal patchings of the Pope.

From whence and how the Gaie Trimming and Ornaments came up, which they uſe in Popedom *in Celebrating* Maſs.

THe Ornaments and Gaie-apparel which is uſed in Popedom in Celebrating Maſs, and other Cerimonies, were taken partly out of *Moſes*, partly from the Heathen. For as the Prieſts ſaw and marked that by publick Aſſpects and Puppit-plaies which were held in the market-places, the people were drawn away and took delight therein; and in the mean time the Churches remained vaſte and emptie. They were thereby moved to erect, prepare, and to inſtitute ſuch manner of Shews and Puppie-plaies in the Churches, thereby to move and induce the little children and unlearned people the rather to go to Church to behold ſuch fopperies and fooliſh actions. As thoſe toies which they uſe on Eaſter Eves, which were very pleaſing and acceptable unto them, not for devotion's ſake, but onely therewith to delight their fooliſh ſights and fancies. Original of the Pope's trimming.

As I (ſaid *Luther*) was a young Frier at *Erfurt*, and was conſtreined to go out into the Villages for Puddings and Cheeſes, I came to a little Town where I held Maſs; Now when I had put on my veſtments and trimming, and approached before the Altar, the Clerk or Sexton of the Church began merrily to ſtrike upon the Lute, the *Kiriel. ſon ad Patrem*, whereat I ſcarcely could forbear laughing, (for I was unaccuſtomed to ſuch Organings) and was conſtreined to direct and tune my *Gloria in excelſis* according to his *Kirieleiſon*. Popiſh Courting.

That the Maſs in Popedom is the greateſt worſhipping and the chiefeſt good work.

Self choſen actions and things

LUTHER diſcourſing much of the miſchievous and abominable Errors of their own proper Righteouſneſs, (which hath drawn away and miſ-led many good people from God's Truth) ſaid, The Jews held their Offerings *Ex opere operato*. When a work was accompliſhed onely externally, then they thought that thereby ſins were reconciled and ſatisfied, whenas all their Offerings and Sacrifices ought to have been ſigns of Thankſgiving.

Even ſo is it likewiſe with the Papiſts Errors in the Maſs, when the ſame is but onely Celebrated, then the Maſs-Prieſt (an unlearned Aſs that underſtandeth no Latine) preſumeth by ſuch a work to give full ſatisfaction for ſins.

At that time *Luther* continued his diſcourſ touching the horrible abuſes of the Maſs, which had held and captivated all people both Maſs-Prieſts, ſtanders by, and the hearers of the ſame. When a Prieſt was ſilenced from ſaying Maſs, that was the higheſt and ſevereſt puniſhment; for the Celebrating of Maſs was *fac totum*; Therefore (ſaid hee) it is no marvel that the Maſs in *England* cannot ſo ſoon bee Aboliſhed, for it hath a great and glorious luſtre.

Of the firſt Maſs.

Antichriſtian p'aies and ciedazlings.

THE Maſs (ſaid *Luther*) was in high eſteem, it brought in much monie and gain, and (indeed) it was a right monie-bank with Gifts and Offerings. When I Celebrated my firſt Maſs at *Erfurt*, I was fearfully perplexed, for no Faith was thereby, I beheld onely the worthineſs of my perſon, as beeing no ſinner, I ſtood alſo in great fear, that I might leav out and omit ſomthing in the Maſs with croſsings and pompous Oſtentations.

Whether the Maſs bee an Offring or a Sacrifice or no?

THE Papiſts, (ſaid *Luther*) at the Imperial Aſſemblie, dealt with us through frightings and threatnings, they would force us to yield and conſent, that the Maſs was a ſacrificing of the life, to the end they might help themſelvs onely with this word, ſacrificing, as a Cloak of their ſhame. But I willingly would yield and permit the Maſs to bee a ſacrifice of praiſ, if again they would yield and allow, that not onely the Prieſt, but alſo every Communicant which received, did offer thankſgiving upon the Altar.

Deſtroying of the Maſs.

The Maſs ought to bee aboliſhed (ſaid *Luther*) chiefly for two reaſons. Firſt, becauſ natural and humane reaſon and underſtanding may bee able to judge, that it is a ſhameleſs diſhoneſt kinde of Trading and Gain, namely, to Celebrate Maſs for a matter of two pence, or to ſell it for three-half-pence. Secondly, becauſ according to the Spirit, it is cenſured to bee an abominable Idolatrie, in that thereby the whole Chriſt is buried and deſtroied, ſeeing they therewith intend to make full ſatisfaction for ſins onely for the ſake of works accompliſhed. Theſe two abuſes are altogether inexcuſable, yet nevertheleſs, all Univerſities have therein conſpired, conſented and vowed to maintain and defend the Maſs. Therefore wee neither may nor can agree with the Papiſts. For if they ſhould ſuffer the Maſs to fall and to bee aboliſhed, then of neceſsitie they muſt make full reſtitution of all that which with the Maſs, by lies and deceits, they have gotten and ſtolen from Emperors, Kings, Princes, Nobilitie, and from other people. The Maſs (ſaid *Luther*) is a double impietie and abomination, firſt, it is a Divine blaſpheming of God, ſecondly, a Political ſin, namely, a Deceit, and a Theft.

That the Maſs by the Italians *is the higheſt worſhipping.*

The eſtimation of the Maſs in *Italie*.

MAny *Italians* (ſaid *Luther*) are well enclined to the Proteſtant Religion. They would therewith well have been ſatisfied, if I had not touched the Maſs, for to reject the Maſs, they hold moſt abominable. They depend thereon ſo faſt and ſure, and are of opinion, that, who had heard Maſs, nothing evil could happen unto him that daie, but was free from all danger, neither could hee ſin in whatſoëver hee took in hand, from whence it came, that after hearing of Maſs many ſins and murthers were com-

committed ; for in my time (beeing at *Rome*) there was one that had ſought after his enemie, two whole years, to bee of him revenged, but could not finde him out ; at laſt, hee ſpied him in that Church where hee himſelf had heard Maſs, and newly was riſen from before the Altar ; then hee preſently ſtept to him and ſtabb'd him to death in the Church, and afterwards fled away. My Book (ſaid *Luther*) touching the aboliſhing of the Maſs, is very harſhly written againſt the Adverſaries the Blaſphemers. It is not for thoſe that are new beginners, nor for young *Milk Chriſtians*, ſuch thereat are offended, for if twentie years agon, any one ſhould have preſumed to take from mee the Maſs, the ſame ſhould have tugged hard before hee had got it from mee; for my heart did hang thereon, and I did adore it, although now (God bee praiſed) I am of another minde, and am fully aſſured, that the foundation and ground of the Maſs and of whole Popedom, is nothing elſ then meerly a whoring trade, and an abominable Extortion and Idolatrie.

From whence the Maſs hath her name.

MIſſa, the Maſs (ſaid *Luther*) cometh of the Hebrew word, *Maoſim*, that is, a Collecting of Alms, a ſtipend or a Tax for the ſakes of Prieſts or other poor people. The Maſs hath devoured infinite ſums of monie, which for her ſake have been loſt.

CHAP. XXVI.

OF PURGATORIE.

LUTHER'S *Diſcourſ of Purgatorie.*

AUſtin, *Ambroſe*, and *Hierom* (ſaid *Luther*) held nothing at all of Purgatorie. *Gregorie* (beeing in the night-time deceived by a Viſion) taught ſomthing of Purgatorie, whenas notwithſtanding God openly forbade, that wee ſhould ſearch out and enquire nothing of Spirits, but of *Moſes* and the Prophets. Deviſers of Feigned Purgatorie.

Therefore wee muſt neither own nor believ *Gregorie's* opinion concerning this point ; but the Daie of the Lord (ſaid *Luther*) will ſhew and declare the ſame; for as then it will by fire bee revealed.

This ſentence [*And their works do follow them*] muſt not bee underſtood of Purgatorie, but of the Doctrine and of the good or evil lives of godlie and true Chriſtians, and of Hereticks. *Arrius* the Heretick hath had his Daie and Judgment, the fire of Faith hath declared it. For the Laſt Daie will diſcover and declare all things. *Apoc. 14.*

To conclude, God (ſaid *Luther*) hath laid before us two waies in his Word; one, which by Faith leadeth to Salvation ; the other, by Miſ-belief to Damnation.

As for Purgatorie, no place in Scripture maketh mention thereof, neither muſt wee any way allow of Purgatorie ; For it darkneth and undervalueth the Grace, the Benefits, and the Merits of our bleſſed ſweet Saviour Chriſt Jeſus.

In this world (ſaid *Luther*) wee may leav Purgatorie in his Circle and Bounds ; for here in this life the upright, good and true godlie Chriſtians are well and ſoundly ſcoured and purged.

Chap. XXVII.

OF GENERAL COUNCILS.

Whereto Councils are profitable.

N the year 1533, the 21 of *March*, the Emperor's Embaſſador came to *Luther*'s houſ at *Wittemberg* to viſit him: Hee had Commiſſion from his Maſter the Emperor to addreſs himſelf to the Courts of all the Princes of the Empire. *Luther* would not bee ſeen of the Embaſſador, but appointed Doctor *Houſeman* to confer with him. Hee asked the Embaſſador, where his Imperial Majeſtie was? The Embaſſador anſwered, At *Mantua*, where for a long time hee hath been dealing with the Pope about a General Council to bee held; but the Pope (ſaid hee) by deferring and delaies much excuſeth himſelf; inſomuch that when the Emperor put it home unto him, preſſed and deſired that a General Free Council might bee appointed and proclaimed, then the Pope ſecretly departed away from *Mantua*, and left the Emperor there.

The Pope ſhunneth an upright General Council.

When Doctor *Houſeman* made this the Embaſſador's ſpeech known to *Luther*, hee ſaid, The Pope is a knave and a wicked wretch; I have alwaies hoped for a Council, not that our Doctrine therein ſhould bee continued and confirmed, (for the ſame is given and confirmed already by another Council, namely, by God himſelf) but onely, that thereby an Union and a Reformation might bee had and made concerning Cerimonies, but I ſee there will bee nothing don. Therefore (ſaid *Luther*) let no man bee ſo fooliſh as to put the people in hope of a Council: God's Word ſhall bee the ground of our Faith, whereon wee muſt and will depend. Moreover, it is very uncertain with a Council; How many hundred thouſands of people in the mean time do die before a Council is held? Therefore wee ſhould lead the people to God's Word and will, and not depend on Councils.

Even in the ſelf ſame year 1533, the Emperor ſent his Embaſſador to *John Frederick* Prince Elector of *Saxon*, to ſet on and to further a Council. His Highneſs anſwered the Embaſſador, and ſaid, I am willing and deſirous that a Free General Chriſtian Council might bee called and held, and will bee content alſo to appear thereat either my ſelf in perſon, or by my Embaſſador and Council, ſo far forth, that they might ſufficiently bee ſecured by Convoies and ſafe Conduct.

At that time *Luther* diſcourſed with *Philip Melanchthon*, ſighed and complained concerning future dangerous times, in which there will bee many Maſters that will work confuſions. None will give ear nor hearken to the other, every one will bee a *Rabbi*, from whence great offences will proceed. *Oſiander* and *Grickle* will do much miſchief, therefore it were beſt to bee by a Council prevented. But (ſaid *Luther*) the Papiſts will not hearken to the calling of a Council; they ſhun and fear (like Bats) to com into the light, for their Cauſ is naught, and they have evil Conſciences.

Melanchthon's conſideration at that time.

Then *Philip Melanchthon* with great grief ſaid, The Pope will never bee brought to yield to the calling of a General Council; hee uſeth onely craft, deceit and power againſt us. Biſhop *Nicolas* of *Schonberg* wrote to the Pope, adviſed, and with all diligence deſired him, to go ſeriouſly with wiſdom and underſtanding about the buſineſs of the Church, and not to uſe his autoritie and power againſt the *Germanes*; for they are ſuch people as will not yield (having a juſt and upright Cauſ) neither are they to bee broken nor overcom by any ſubtiltie nor power, &c. But the Pope contemned that Biſhop's good and Chriſtian advice.

I could wiſh (ſaid *Luther*) that the Princes and States of the Empire would make an Aſſemblie, and hold a Council and an Union both in Doctrine and Cerimonies, ſo that everie one might not break in and run on with ſuch inſolencie and preſumption, according to his own brains, (as already is begun) whereby many good hearts are offended. Truly (ſaid *Melanthon*) the Church hath a very lamentable Aſſpect, which lieth hid under ſuch great weakneſs and offences.

Of an humble Letter which the Pope and his Cardinals wrote to one of King Ferdinand's *Chaplains.*

IN the year 1534, the Pope and Cardinals wrote a Letter to *Simon Nauſea* Chaplain to King *Ferdinand*, in which they humbled themſelvs exceedingly, and admoniſhed him to bee a means, by the King his Maſter, to further the Aſſembling of a Council; therein alſo complaining of *Luther*, and of the Proteſtants, as thoſe which hindred the ſame. This Letter beeing ſent unto *Luther* by *Nauſea* to peruſe, after the reading of which, *Luther* ſaid, They are not in earneſt, they will have no Council except wee bee rooted out and deſtroied. In former time the Cardinals would not have ſo much as looked upon ſo mean a man as *Nauſea* is, much leſs would they have eſteemed him worthie of their writing unto. But now they muſt honor him, in regard their conſciences do accuſe and prick them; now they muſt paie for that which they have don to CHRIST.

O Lord God (ſaid *Luther*) Righteous art Thou, and Thy Judgments are Juſt. Thy Name, and not ours, bee ſanctified and praiſed.

That a Council is not to bee exſpected.

ANno 1538, the laſt daie of *Auguſt*, *Luther* diſcourſed, and ſaid, No Council can bee exſpected at this time; for the Pope ſhunneth the light, and flieth from the Court of Juſtice: Hee feareth his Actions and himſelf in a Council would bee confounded, put to ſhame, and condemned. A Council alſo partly is hindered by the indiſcretion of thoſe which headlong will run through. Let us but mark and conſider (ſaid *Luther*) what diſcretion and modeſtie was held and obſerved in the Council of *Nice* at *Niza*, where the whole Aſſemblie heard, yielded, and followed the one onely man *Paphnutio*, who ſaid, Concubing Continencie was far more to bee extolled then Unmarried Sanctitie. I (ſaid *Luther*) never ſhould have dared to ſaie ſo much, namely, Concubing Continencie, that is, Lying together, &c. But I would have ſaid, Matrimonial Continencie, although in Hebrew, the Marriage Bed is named, twelv times clean and pure. But now if an hundred *Paphnutii* ſhould ſpeak againſt the Single or Unmarried kinde of life, they would all bee burned to aſhes; for the Pope nevertheleſs would conclude, and ſaie, The Romiſh Church is our Council, which neither can err, nor ſhall give place to any Aſſemblie or Council whatſoever.

The ſentence of *Paphnutius*.

Of the Pope's *boaſting.*

THe Pope (ſaid *Luther*) ſtyleth himſelf a Biſhop of the Catholick Church, which Title never heretofore hee dared to take upon him; for at the time when the Council of *Nice* was held, then there was no Pope at all. The Church at that time was divided into three parts; *Firſt*, into *Ethiopia* in the Land of the *Moorians*. *Secondly*, into *Syria*, to which *Antioch* belonged. The *third* was *Rome* with her appertaining Sects. In this manner they ſwarmed ſoon after the Apoſtles time: Inſtituted and ordained three ſorts of Councils; Firſt, a *General*, ſecond a *Provincial*, third an *Epiſcopal*, that is, that in every Biſhoprick a Council ſhould bee held, ſo far as the Juriſdiction thereof reached.

Of the conſulting of a Council at Saltzburg, *and what happened there.*

THe Archbiſhop of *Saltzburg* cauſed many Biſhops and 800 ſpiritual perſons to bee Aſſembled; and as in the Church they conſulted about a Council, they were fearfully driven away and ſcattered by a mightie tempeſt of Lightning and Thunder.

Our Lord God's Declaration.

After-

Afterwards alſo the ſecond conſulting in the Caſtle: Then again, beeing the third time Aſſembled together, they were in ſuch ſort hunted and ſeparated by a monſtrous and fearful Thundring, that one ran this waie, another that waie, and ſo departed without any further conſultation. The Pope (ſaid *Luther*) will needs build up the Church *ex Accidentibus*, out of Accidental things which have no conſtant nor ſure ground; namely, out of an external aſſpect and ſucceſſion. But wee on the contrarie do build the Church *ex Subſtantia*, upon the true Foundation; namely, upon God's Word and Sacraments, and according thereunto wee alſo cenſure her.

Although the Pope ſhould hold a Council (ſaid *Luther*), yet hee would binde and oblige Kings and Princes by Oath to direct themſelvs according to his Concluſions, and to hold with the Romiſh Church. Surely the Pope is reſerved for God's Judgment, who in the end without all mercie will do execution upon him; God's Word now hath ſtrangled him.

Of four principal Councils.

SInce the time of the Apoſtles (ſaid *Luther*), threeſcore General and Provincial Councils have been held, among all which onely four were chief and worthie of praiſ: Two of them mainteined and defended the Trinitie and Godhead of Chriſt, as that of *Nice*, and of *Conſtantinople*; the other two, namely, the Council at *Epheſus*, and of *Calcedon*, maintreined Chriſt's humanitie.

In the Council of *Nice*, nothing is written nor mentioned of the Pope or Biſhop of *Rome*, that any ſuch had been there; onely one, named *Ozias* Biſhop of *Cordua* in *Spain*, was there preſent. The other Biſhops came thither from the Churches in the Eaſt; as, out of *Grecia*, Little *Aſia*, *Egypt*, *Africa*, &c.

Ah Lord God (ſaid *Luther*) to what end are the Councils and Conventions of Biſhops, but meerly for honor and ambition, wherein they are at diſcord and variance about Titles, honors, precedencie of places, and other baſe and childiſh fopperies? Let us conſider what hath been handled in Councils for the ſpace of three hundred years hitherto; onely outward and external things and Cerimonies, nothing at all touching true divine Doctrine, upright worſhipping of God, and Faith.

Of what Councils ought to order.

IN the year 1539, the 27 of *Januarie*, A book was ſent to *Luther*, intituled *Liber Conciliorum*, which with great diligence, labor, and pains, was made and collected together: After the reading of which, hee ſaid, This book will defend and maintein the Pope, whenas in his own Decrees innumerable Canons are quite againſt him and this book. Over and beſides (ſaid *Luther*) Councils have no power to make and ordain Laws and Ordinances, what in the Church are to bee taught and believed, nor concerning good Works; for they have been and are already taught and confirmed. But Councils have power to make Ordinances onely concerning External things, Cuſtoms, and Cerimonies, and yet no further neither, then ſo much as may concern perſons, places, and times. When the ſame do ceaſ and are no more, as then ſuch Ordinances do alſo ceaſ, are exterminated and aboliſhed.

The Romiſh Laws are now dead and gon, by reaſon *Rome* is not now, but hath been; for now it is another place. In like manner the Decrees and Ordinances of Councils are now no more of value, by reaſon it is now another time. As S. *Paul* ſaith, *Why, as though living in the world, are yee ſubject to Ordinances? (touch not, taſte not, handle not, which all are to periſh with the uſing) after the commandements of men. Which things have indeed a ſhew of wiſdom in will-worſhip and humilitie, and neglecting of the bodie, not in any honor to the ſatisfying of the fleſh.*

Coloſ. 2.

Concluſions of Councils.

Therefore (ſaid *Luther*) ſuch Decrees and Statutes binde not the conſciences which do aim and are directed at Perſons, Times, and Places; for like as theſe three (Perſons, Times, and Places) do ceaſ and are changed, even ſo likewiſe ſuch Ordinances do ceaſ and are altered. Such Doctrine out of a mortal humane creature will make an immortal; like as they name the *Pope*, an earthlie God; and indeed (ſaid *Luther*) very proper and fitly; for (in truth) all his Laws, Rights, Decrees, and Ordinances do ſavor and taſte of Terreſtrial, and not of Celeſtial things.

Truly

Truly (ſaid *Luther*) it is a great blindneſs ſo to binde the Conſciences, that people muſt truſt and build thereupon; whenas Chriſt roundly and clearly ſaith, *The Kingdom of God cometh not with obſervation or outward ſhew.* Luke 17. The Statutes and Ordinances which aim at Perſons, Times, and Places are more of policie and domeſtick then of the Church.

Such humane Traditions, Laws, and Ordinances, and the like Sophiſtical Diſputings (ſaid *Luther*) do much reſemble a man whetting of an Ax, who continually whetteth and whetteth, and yet never cutteth any thing therewith; even ſo ſuch Diſputations are altogether unuſeful, are nothing elſ but bare words.

Of comparing God's Word with the Writings of the Fathers.

WHen God's Word (ſaid *Luther*) is by the Fathers expounded, conſtrued, and gloſſed, then in my judgment it is even like to one that ſtraineth milk through a Coal-ſack, which needs muſt ſpoil and make the milk black; even ſo likewiſe God's Word of it ſelf is ſufficiently pure, clean, bright and clear. But through the Doctrines, Books and Writings of the Fathers it is very ſorely darkned, falſified, and ſpoiled.

Of the Council of Nice.

THe Council of *Nice*, held after the Apoſtle's time, (ſaid *Luther*) was the very beſt and pureſt; but ſoon after in the time of the Emperor *Conſtantine*, it was weakned by the *Arrians*; for at that time, out of diſſembling hearts they craftily ſubſcribed, that they concurred in one opinion with the true and upright Catholick Teachers, which in truth was nothing ſo; whereof enſued a great Alarum and Diſſention, as S^t *Paul* ſaith, *There muſt bee alſo Hereſies among you, that they which are approved may bee made manifeſt among you.*

Now ſeeing (ſaid *Luther*) that Hereſies already are com while wee yet live, what will bee then when wee have laid our heads in the duſt and are dead? As *Moſes* ſaith, *From the daie that I have learned to know you, yee have alwaies been oppoſite, what will yee not do then after my death?* Let us therefore watch and praie (ſaid *Luther*), it is high time and needful.

Of divers and ſundrie times of Councils.

ALthough the Papiſts agree not among themſelvs (ſaid *Luther*) but oftentimes are one againſt another, yet nevertheleſs they boaſt very much of Councils, many of which in the fierceſt ſort do ſtrive and are againſt the Papiſts. Therefore whoſo readeth them diligently with taking good heed, ſhall finde three ſorts of Councils. The *firſt* was from the Apoſtle's time until *Gregorie* the Firſt, which was ſomwhat pure; and although the ſame was enforced to ſuffer many humane things, yet it was tollerable. The *ſecond* was from *Gregorie* the Firſt until *Charls* the Great; at that time the Pope became a ſpiritual Prince, and brought in all manner of Misbelievings and Superſtitions. The *third*, from the time of *Charls* the Great, was the worſt and moſt miſchievous, as when the Pope took hold on both ſwords, tore and drew them to himſelf, became an earthlie god, and a temporal monarch in whole Chriſtendom. Therefore if a man well regardeth the Canons of the third time, then hee needs muſt ſaie, they are altogether divelliſh; for they made Ordinances and Decrees according to their own wills and pleaſures, in ſuch ſort, that no man dared to ſpeak or mutter a word againſt them.

Three ſorts and diverſities of Councils.

1.

2.

3. The time of Antichriſt.

What an upright Council is, and for what cauſ it ought to bee held.

THe Pope (ſaid *Luther*) hath uſurped power and autoritie over and above a Council, and to make Articles of Faith, alſo to ordain good works and worſhippings according to his Popiſh fancie, &c. All which are unchriſtianlike proceedings, and againſt God; for the Articles of Faith, and how good works and worſhippings are to be taught, the ſame were confirmed and taught long before the Pope's Councils; therefore for theſe cauſes, it is unneceſſarie and inconvenient to hold and aſſemble Councils.

In my Book of Councils (ſaid *Luther*) I do oppoſe the falſ opinions, uſurped autoritie and power of the Pope, who in his Councils continually heapeth and augmenteth more and more new worſhippings, works and Articles of Faith. An upright Coun-

Luther's book of Councils.

cil

cil is to bee defined and deſcribed in this manner, That it is a Court and Conſiſtorie of the Church, in which many Church-Rulers, Learned God-fearing men both ſpiritual and temporal do aſſemble and meet together, to the end the pure Doctrine of Faith may bee preſerved, and the Church cleanſed and purged of new Errors and Hereſies. Likewiſe that many godlie Divines ſhould meet and aſſemble (as the chief and general watchmen), and indeed everie man ſhould run thereunto, and help to quench a common fire. Therefore (ſaid *Luther*) the Church ought not to bee troubled with new Ordinances and Statutes, but to bee cleanſed and purged, and ungodly Hereticks and falſ teachers puniſhed. Well may they order ſuch Cerimonies which are good and profitable; yet ſo far, that they may remain free, and that the Conſciences therewith may not bee bound nor ſnared. That Council at *Nice* and *Epheſus*, which were the beſt, ordained nothing of Faith, nor of Works (the ſame beeing before in holie Scripture ſufficiently and richly taught and declared), but they onely cleanſed the Church of the great and abominable Hereſies of *Arrius*, which was a general fire and poiſon againſt the Article of the Holie Trinitie. The holie Fathers at that time firſt did not make the Article of the Godhead in Chriſt, for the ſame was believed before. Som certain Cerimonies nevertheleſs may in a Council bee ordered, but not in meaning that they ſhould bee general, and continually remain, nor ſhould catch and ſnare the Conſciences, but to bee left free as Temporal and Domeſtick Ordinances. The Papiſts (ſaid *Luther*) do teach twelv Articles in the Children's Creed, but in mean time they feign and add thereunto innumerable many others of their own making; as that of Purgatorie, of the Maſs, of Invocating of the Dead Saints, &c. Inſomuch that continually one Error produceth another, if in time it bee not carefully provided for, hindered and prevented. Therefore (ſaid *Luther*) wee ought to bring everie thing again into the right and true form, according to God's Word. Onely Four Councils were held in general which concerned whole Chriſtendom: 1. That of *Nice*, which mainteined the Godhead of Chriſt. 2. That of *Conſtantinople*, which mainteined and defended the Godhead of the Holie Trinitie. 3. That of *Epheſus*, which confuted and condemned *Neſtor*. 4. That at *Calcedon*, wherein the Hereſies of *Eutiches* were rejected and damned. The *Tripartita*, or the Third-parted Church Hiſtories did end in the Third Council. In the Fourth (as they write) were one hundred and threeſcore Biſhops; where every one in particular had his own Notarie, to whom each one of the Biſhops called and cried, that with all diligence they ſhould note and write down their voices and mindes. It was a Council (ſaid *Luther*) and a Converſation without all order, modeſtie, and civilitie. It was a confuſed murmuring and grunting like the ſwine; no ear was given to each other, but indiſcreetly they flew out, and uttered their opinions according to their natural reaſon and underſtanding, like untamed, wrathful, envious, ambitious, brawling people, with great offence. One ſaying, Thus will I have it; likewiſe the ſecond, the third, fourth, and ſo forward, &c. I thought (ſaid *Luther*) that in Councils the beſt and fineſt orders had been obſerved, and that everie thing proceeded with diſcretion, uprightly and orderly, where the chief and principal ſpake, and the reſt attentively hearkned until their turns ſerved, and came alſo to ſpeak and to deliver their opinions. But now I ſee, It is with a Council like a Market full of drunken Clowns, touching which *John Huſs* complained of the diſordered and confuſed noiſ in the Council at *Coſtnitz*. That memorable and pretious Prince Elector of *Saxon*, *Frederick*, (beeing in perſon at the Imperial Diet at *Worms*) ſaid, Now I may well give credit to that which hath been told mee concerning their doings and behaviours in Councils, and how their voices and opinions have fallen and been delivered. For they preferred their baſe and unprofitable complaints, before and above the greateſt and moſt important Affairs. To conclude, their haughtineſs and pride proceedeth not out of humane weakneſs, but meerly out of ſtubborn and ungodlie hearts, which onely ſeek their own honor and praiſ.

Adiaphora.

Popiſh Conventions.

That the Pope will bee over and above a Council.

The Popiſh help and ſtay.

THe Papiſts highly extoll the Four Councils, and do compare them with the Four Evangeliſts; with ſuch falſ and deceitful boaſting they intend to ſtrengthen and con-

confirm their Autoritie and Power. Afterward they exalted themſelvs above the Councils. In the Council at *Coſtnitz* it was concluded, that the Council is above the Pope (as alſo the Deed did ſhew); therefore at that time they depoſed three Popes, and elected a fourth. There was one preſent named *Decius*, an excellent Lawyer, who in our time was baniſhed out of *Italie* by the Pope, becauſ hee diſputed and taught, that a Council was over and above the Pope.

That the Papiſts earneſtly do ſeek, not that the Church might bee Reformed and amended, but to bee ſuppreſſed.

THe Aſſemblie which in the year 1532 was appointed to meet at *Nurenberg*, gave to *Luther* no content at all; for hee ſaid, The Papiſts go craftily about, and by deceits endeavor to circumvent and to ſuppreſs us; they intend and ſeek nothing leſs then that a Reformation ſhould bee made, ſo will it no waie befit us (without danger and prejudice to the Faith) to yield, or to let any thing ſlack, in that which at *Auſpurg* and at *Schmalkalden* wee openly confeſſed, and cauſed in publick to go forth in Print; for (ſaid *Luther*) if wee in ſuch ſort for the ſake of outward Peace ſhould enter into an Accord with the Papiſts, then wee ſhould confuſe, make to bee ſuſpected and doubted the pure Doctrine of our Church, as were the ſame not certain, but like a Reed to bow according as occaſions and circumſtances ſhould ſerv and permit. O no, (ſaid *Luther*) no ſuch Agreements for mee. If Emperor *Charls* would appoint a National Council, then there were ſom hope; but hee will not go on: The Papiſts will not yield, but will ſit alone therein, and have power to determin and conclude. Therefore by my conſent, (if it falleth ſo out) wee will all ariſe and leav them ſitting alone; For (ſaid *Luther*) the Pope ſhall have no autoritie nor power over us and our Doctrine. Wee need no Council for the ſake of God's Word, for that is ſure enough, and therefore wee need not to go to Council. Wee can well appoint and order Faſtings and ſuch like things without a Council; for I my ſelf will willingly help to prepare the ſame in the Markets, but yet without enſnaring of the Conſciences; thoſe ſhall bee at libertie, and not troubled therewith, nor tied thereon. Chriſt did not inſtitute and command Faſtings with Laws, but ſaith, *When the bridegroom ſhall bee taken from them, then they ſhall faſt.* Alſo hee ſaith, *Go, ſell all what thou haſt*, &c. as then (ſaid *Luther*) Faſting will well bee found. *Nota bene.*

Of a Council.

GRegorie *Bruck*, Chancellor to the Prince Elector of *Saxon*, wrote news to *Luther* from the Imperial Diet at *Auſpurg*, how the Pope by his Legate and Nephew Cardinal *Farneſius* fiercely ſollicited and wrought with the Emperor, that hee ſhould give no peace to the Proteſtant ſtate in *Germanie*, except they firſt conſented to the Council, which by the Pope was appointed. But as the Emperor denied him therein, *Farneſius* in diſguiſed manner ſuddenly and ſwiftly poſted away; yet nevertheleſs the Emperor commanded to trie the Proteſtants, if they would conſent to that Council which the Pope himſelf by his own power had preſcribed, perſuading them to condeſcend thereunto, promiſing that hee himſelf would give no aſſent to the Pope's Errors. But the Proteſtants hereupon went to Council, and conſidered the weight of this buſineſs, and the Pope's impieties; they held alſo the Emperor ſuſpected, inſomuch that by no means they could bee drawn to conſent thereunto, neither would they give to the Pope ſo much place and advantage as to have power or right to conſcribe and aſſemble a Council, and hee himſelf to bee both Partie and Judg, and finally to conclude what pleaſed him. They ſet themſelvs alſo fiercely againſt *Granuel*, and deſired that of both parts, learned and underſtanding people might bee ſelected for ſo great, high, and important a Cauſ, which might have *Voces deciſivas* and power to conclude. Now as *Granuel* ſtill preſſed thereupon, alleging, that the Proteſtants themſelvs were not altogether at an Union, but had many Sects among them. *Luther* denied it, and disburthened them thereof, and ſaid, Wee, the true Proteſtants, have no Sects among us, but do well accord and teach ſimply and plainly, Chriſtianlike and uniformly out of one heart and one mouth, without weenings, conceits and Errors of the *Anabaptiſts*, Sectaries, and other Heretical ſpirits. In this ſort did the Proteſtants neglect and refuſe Spiritual providence.

fuſe ſo many of *Granuel*'s inducements, perſuaſions and enterpriſes, which with great labor and diligence hee had prepared to win and to wo them, in ſtead whereof, they propounded unto him the Emperor as a good mediator, who had offered himſelf in that buſineſs to bee an indifferent Guide and Conveyor.

Of Luther's *ſpeech with the* Pope's *Legate* Paulus Vergerius, *touching a Council.*

Anno 1533. *Paulus Vergerius* the Pope's Legate came to *Wittenburg* to Cite *Luther* to the Council; *Luther* ſaid unto him, I will bee there, God willing, but yee Papiſts (ſaid hee) labor in vain, yee ſtrangle your ſelvs with your exploits and devices; for although yee hold a Council, yet yee treat nothing of wholeſom Doctrine, nothing of the Sacraments, nothing of Faith which onely juſtifieth and ſaveth, nothing of good works which God hath commanded, nor nothing of an honeſt kinde of life and Godly converſation; but yee onely treat of ridiculous and childiſh toies, namely what long Gowns and Garments the ſpiritual perſons ſhall wear, how broad the Girdles muſt bee, how big and broad their bald crowns muſt bee ſhorn, how and after what ſort Friers and Nuns muſt bee reformed and more ſtrictly kept, yee treat alſo of the differences of meat and drink and ſuch like fooliſh fopperies. When *Luther* had ended this his ſpeech, the Pope's Legate turned himſelf from *Luther* towards his adjuncts which were joyned in Commiſſion with him, and ſaid, Truly this man hitteth the nail right on the head concerning the whole principal dealings and proceedings. When the Legate had taken his leav of *Luther* and was gon, then *Luther* continued his diſcourſ and ſaid; Ah loving Lord God, the Papiſts deſpair of their enterpriſes, practiſes and Councils, for they ſee and feel, that *Germanie* (which now God bee praiſed, hath her eies opened, and is enlightned through the Goſpel) wil henceforward do no more what formerly through ſuperſtition and Idolatrie it hath been bewitched and befooled to do and ſuffer, *Germanie* will now no more bee cozened and deceived neither by Imperial Diets nor with Councils, bee they never ſo wiſe and craftie. The Almightie God (ſaid *Luther*) preſerv, what hee hath wrought in us, the cauſ is his and not ours, God grant that wee may bee truly thankful for this his Revelation. The Pope, by this his Legate, hath promiſed to give the Emperor one hundred thouſands of Crowns in color and pretence, as againſt the Turks, this may bee called, corning to catch Birds. The Papiſts (if a Council bee held) will ſtill maintain and keep their Idolatries and ſuperſtitions; therefore (ſaid *Luther*) it is highly neceſſarie that wee watch and praie to God, to further the courſ of the Goſpel, that it may bring much fruit, and to preſerv his Church, to the end that both with mouth and manner of living wee may from our hearts confeſs the cleer Light of the Goſpel. Will the Papiſts preſs and force the people to Errors and to conſtrained worſhippings? Then (indeed) they ſhall bee driven by Tyrannie to ſuperſtitious honeſtie, which cannot long ſubſiſt nor endure.

Germanie hath learned to know the Pope.

Pſal. 68.

That the Pope *will not endure an upright Council.*

THe *Italians* and *Walloons* (ſaid *Luther*) are ſo ſtiff-necked and proud, that they will by the *Germans* not bee reformed, no not although they bee convinced with the cleer truth of God's word. I have thought oftentimes with my ſelf, how wee might by a Council in ſom meaſure com to an agreement between us, but I ſee no means can bee found. For if the Pope ſhould acknowledg, that hee had failed but in the leaſt Article, and ſhould ſubject himſelf under a Council in his very groſs and feeling Errors, then hee hath loſt his autoritie and power, for hee braggeth and boaſteth, that hee is the Churches head, to whom all the members muſt ſhew and yield obedience; from hence proceeded the complaint in the Council at *Coſtnitz*, and therefore that Council ſet it ſelf over and above the Pope, yea alſo, and depoſed him. Wherefore, if the Papiſts ſhould give place to us and yield in the leaſt Article, then the hoop in the Garland were quite broken in ſunder, then all the world would crie out and ſaie, Hath it not been conſtantly affirmed, that the Pope is the head of the Church and cannot err? How then cometh hee now to acknowledg his Errors, &c. As *Sylveſter Prieras*, Maſter of the Holie Palace, intended to affright mee (ſaid *Luther*) with this thunderbolt, and ſaid, Whoſoëver hee be that doubteth of any one word or Act of the Romiſh Church, the ſame is an Heretick.

At

At that time I was yet weak, and was afraid to touch the Pope, I esteemed greatly of such Arguments, and held them in honor and great reverence. But now I am better taught, I will now write concerning Councils, and will advise the Emperor, not to leav to the Pope free power and autoritie to appoint, to order and conclude what hee pleaseth. And as then wee may best com to the business.

When and at what time the upright Council is to bee held.

Luther at that time asked the Cardinal, *Quando Papa esset convocaturus Consilium?* Hee answered, The Council shall bee held and begin on the daie of *All Saints*. I thought so much (said *Luther*) that it would not bee before the last Daie, nor until our Lord God himself holdeth a Council, understanding that the right daie of *All Saints* is the Last daie, when all the Saints shall arise from the dead, and with Christ shall enter into everlasting life. The Reformer of Antichrist.

Of the Papists deceits concerning a Council.

THe Papists feigned (said *Luther*) that the Council should bee held at *Vincence*; yet at *Padua* (which lieth but three miles from thence) was not a word written or spoken of it. What? (said *Luther*) the wicked wretches are not in earnest, they know that no King nor Prince will com into the Jurisdiction of the *Venetians*.

How a Council ought to bee handled.

IN a Council (said *Luther*) ought to bee two manner of voices; the first is named *vocem consultivam vel deliberativam*, that is, when they consult and discourse concerning affairs, the same is common to all Kings, Princes, and Doctors, that every one delivereth his minde and opinion. The second is called *decisivam vocem*, a deciding voice, when they conclude what is to bee believed and don. But this voice the Pope and certain of his Cardinals have usurped; for they decide and conclude what they will and pleas.

I doubt (said *Luther*) wee shall never com so neer together as wee were at *Augspurg*, *Anno* 1530. These times are abominable, and they will proceed to the cross and persecution, to the end wee may thereby bee humbled, and not grow haughtie and proud. But our Saviour Christ will bee with us to the end. If the Emperor despaireth of a Council, and seeth that it goeth not forward, then it is like, hee will assemble and hold an Imperial Diet, and it may bee, hee will not call our Princes thereunto, but will condemn them as disobedient, and will himself do execution upon them. But if hee openly undertaketh to maintain the Pope's villanies, then hee will bee a most unfortunate Prince. I fear as then (said *Luther*) that the Emperor will lose the good wils and affections of all the *Germanes*; for hee hath alreadie dealt very evil with them, they will not receiv him with such humilitie as heretofore hath been don. And although hee raiseth an Armie of *Spaniards*, yet hee shall not easily force *Germanie* and bring it under his yoke. Hitherto hee hath overcom them with his goodness, but the crueltie and tyrannie of the *Spaniards* is insufferable, neither will our Princes give him assistance against the Turks, but will saie, *Cesar*, give us peace. Therefore a great Insurrection and Tumult is to bee feared: God divert it from us. Let us diligently praie, God (doubtless) hath som great matter in hand, and will suffer the punishment to proceed if wee amend not our selvs. Mark (said *Luther*) how the Autoritie, power and Reputation of the Pope was weakned in the Council at *Costnitz*, which deposed three Popes, and ordained that a Council should bee over and above the Pope: Insomuch that never since the Pope hath had any longing after a Council. Therefore for the space of one hundred and twentie years hitherto, the Papists have labored with highest diligence to exalt the Pope's power and autoritie above a Council, which hee loatheth and shunneth, as the Divel flieth from holy-water; and unless the Emperor and Princes do convocate a Council, there is no hope at all of any to bee held. For Popedom falleth very sorely, and by degrees inclineth to Confusion. Four Kingdoms (said *Luther*) in *Europe* are alreadie fallen from Popedom, namely *England*, *Germanie*, *Hungaria*, and *Denmark*, the other hold but slenderly; for whereas the Protectors Luther's true Prophesie.

tectors of the Pope have ſwallowed up the thunderings and lightnings of the Bulls in his decrees, ſo will they alſo ſtrip and flay Popedom, and draw the skin over the ears. Like as now the King of *England* doth, and rendeth the Church-livings to himſelf, and will not permit that monie for *Annats*, *Pallias*, &c. ſhall bee carried away to *Rome*, ſo that the Pope is like to loſe both monie and power. I am heartily glad (ſaid *Luther*) that the ſame King proceedeth therein ſo ſoberly and civilly, and that hee uſeth not thereunto the ſword nor wars, as is don in *Bohemia*, but goeth peaceably on.

Church-livings.

But nevertheleſs it is a caſe very lamentable, that they devour and ſwallow up the Church-livings among them here in *Germanie*, and ſuffer the Pariſhes to remain forſaken and unprovided for. The Pope (ſaid *Luther*) regardeth a Council nothing at all, neither is hee to bee truſted; like as *Annas* and *Caiaphas* confirmed Chriſt's Doctrine: Even ſo will the Papiſts deal with us, therefore it is in vain to hope for a Council.

The Council of the Pope.

The Pope's Council (doubtleſs) is alreadie concluded, and wee are cenſured: *Albert* biſhop of *Mentz* already hath bound himſelf by Oath, that hee will procure all Kings, Potentates, and Princes to ſwear (in homage) to the Pope. Ah, (ſaid *Luther*) there is no hope of a Council; for the Pope will maintain his lies, and not bee ſeen to have erred. The Pope alwaies excuſeth himſelf touching the Calling of a Council with this, namely, That the Emperor and French King are at odds; in the mean time the Pope (ſo much as in him lieth) doth hinder their peace and agreement, onely to defer thereby a Council. Therefore God teareth through, and awakeneth the *Germanes*, the *Engliſh*, and the *Danes*, who, without Decrees and holding of a Council, in thoſe parts do freely confeſs the Doctrine of the Goſpel. The Pope will not have that the Romiſh Church ſhould bee cenſured or admoniſhed by mankinde; for (ſaith the Pope) the Church of *Rome* is the mother and Empreſs of all Churches, againſt whoſe meaning and opinion no Prophet, no Apoſtle, nor Angel hath place or power to ſpeak and adviſe, becauſ ſuch power and ſtrength is attributed onely to the Pope in his Decrees and Canons. The Pope (ſaid *Luther*) will never caſt himſelf under a Council; for Pope *John* the 13th ſubjected himſelf under the Council at *Coſtnitz*, hoping, through his Humilitie and Reſignation, that they would reſtore him again to his Papal Dignitie. But they were groſs Aſs-heads, they took both Hat and Crown from him, and ſet them upon another's head, which ſorely grieved and vexed him.

A By-blow for the Pope.

Of the right uſe of a Council.

The end of a Council.

A Council (ſaid *Luther*) ſhould bee a Purgatorie, it ſhould purge, cleanſ, and reform the Church. And when new errors and hereſies break and preſs in, then to confirm, to ſtrengthen and preſerv pure Doctrine; to reſiſt, hinder, and quench new fires, and condemn falſ Doctrine. But the Pope would have a Council ſo qualified and to bee held, that hee daily might make and heap new Decrees, new orders and ſtatutes touching good works, &c, but what better good works can wee learn and finde, then thoſe which God himſelf hath ſet down and charged in the Ten Commandments?

Which is the upright and true Council.

NOw at this time (ſaid *Luther*) is an upright Council; for Chriſt is Precedent & chief Ruler therein, the Angels are the Aſſemblies, Aſſiſtants, and Benchers; wee are accuſed therin and indited, but through God's Word and Promiſs wee plead, *Not guiltie.*

Of a Council propounded and declared by the Pope's Legate to John Fredrich *Prince Elector of Saxon, touching which, the ſaid Prince deſired* Luther's *Conſideration and Advice.*

MOſt gracious Prince, (ſaid *Luther*) ſo much as I underſtand, I hold, that it otherwiſe will not ſeem fitting and expedient, but that wee offer our ſelvs to conſent and appear, yet with aſſurance of a Free ſafe conduct, and therewithall to proteſt, that wee therein will not bee tied and obliged, as in Articles heretofore it hath been ſought and required. For although wee ſhould refuſe a Council, yet nevertheleſs wee muſt ſtand in the ſame danger wherein wee now are, and wee ſhould alſo thereby procure more bitterneſs of other Nations againſt us, as were wee thoſe that ſhunned and feared a Council. Moreover, our refuſal therein would alſo hinder that good

The cauſe why wee ſhould not refuſe a Council.

which

which other Nations thereby do exſpect and hope for, all other Nations now looking upon us in theſe parts. Likewiſe when the Pope ſeeth his Advantage, then notwithſtanding our refuſal hee will conſcribe a Council, and will cite us thereunto, which as then would ſound far more diſpraiſing to this doctrine, if in caſe wee ſhould ſhun the cognition or acknowledgment thereof. Therefore better it were that wee offered our ſelvs now to appear. And when wee com to the Council, if as then wee may obtain a light and an eaſie proceeding (as is promiſed, namely, that it ſhall bee *Liberum* or free) ſo ſhall wee bee well ſatisfied, but if the ſame bee not obtained, then wee have ſo much the better and more convenient excuſes. Wee may alſo juſtly ſhew cauſ, why wee refuſe to bee bound and obliged; for the Pope ſaith, hee will hold a Council according to the cuſtom of the Church hitherto held and obſerved. Now the cuſtom and manner held in theſe times, is far different from that which hath been held and obſerved in the ancient Councils. For then they were compelled to cenſure and judg according to God's Word, as in the *Acts of the Apoſtles* is to bee ſeen, concerning their Councils, worthy of all applaud and praiſ. But afterwards in Popedom they obſerved far another manner; they judged according to their own conſtitutions and proper power, as plainly appeareth.

What hath been obſerved in ancient Councils.

Acts 15. and elſwhere in the *Acts*.

Now it is apparantly known that wee oppoſe and fight againſt the Conſtitutions which are oppoſite to God's Word, therefore this cauſ in no wiſe may bee cenſured according to the Pope's Conſtitutions, eſpecially in regard our Adverſaries the Papiſts do boaſt that their Doctrine and Conſtitutions are upright and grounded in God's Word. Over and beſides, this exerciſe and practice of binding and obliging is a new cuſtom, only uſed now here to hinder the Council, and to give occaſion unto us to refuſe a Council.

Laſtly, I hold it good and fitting (ſaid *Luther*) diligently to admoniſh the Imperial Majeſtie, that hee would conſider, how the Empire is enclined to hold a general and free Council, which the high neceſſitie of the whole Chriſtian world requireth. Therefore that his Majeſtie would labor in the cauſ and aim at that ſcope, that the dealing and proceeding may bee orderly heard, as the cauſ requireth; if otherwiſe his Majeſtie intendeth to do any good.

Chap. XXVIII.

OF IMPERIAL DIETS.

Of Imperial Diets and Aſſemblies in Cauſes of Religion.

IN the year 1518, the 9th of *July*, when (ſaid *Luther*) I was cited and ſummoned, I came and appeared, *Frederick* Prince Elector of *Saxon* having appointed mee a great and ſtrong Convoy and ſafe Conduct; I was warned in any caſe not to have Converſation with the *Italians*, nor to repoſe any truſt or confidence in them. I was three whole daies in *Augſpurg* without the Emperor's ſafe conduct. In the mean time, an *Italian* came unto mee, and carried mee to the Cardinal *Cajetan*, and by the way hee earneſtly perſuaded mee to revoke and recant: I ſhould (ſaid hee) need to ſpeak but onely one word before the Cardinal, namely (*Revoco*) and as then the Cardinal would recommend mee to the Pope's favor, ſo that with honor I might return ſafely again to my maſter, the Prince Elector. After three daies the biſhop of *Tryer* came, who in the Emperor's name ſhewed and declared to the Cardinal my ſafe conduct. Then I went unto him in all humilitie, fell *firſt* down upon my knees, *ſecondly*, upon the ground all along; *Thirdly*, when I had remained awhile ſo lying, then the Cardinal (three times) bade mee ariſe, whereupon I ſtood up. This pleaſed him well, hoping I would adviſe and better bethink my ſelf.

Luther's humilitie.

How Cardinal *Cajetan* dealt with *Luther* at *Augſpurg*, 1518

The next daie when I came before him again, and would revoke nothing at all, then hee ſaid unto mee, What? Thinkeſt thou that the Pope careth for *Germanie?* or doſt thou think that the Princes will raiſ Arms and Armies to maintain and defend thee? O no, where wilt thou remain in ſafetie? I ſaid, Under Heaven. After this, the Pope humbled himſelf and wrote to our Church, yea, hee wrote even to the Prince Elector's Chaplain, and to one of his Councellors, (*Spalatine* and *Pfeffinger*) that they would render mee into his hands, and procure that his pleaſure and command might bee put in Execution. And the Pope wrote alſo to the Prince Elector himſelf after this manner following:

The Pope's Letter to *Frederick* Prince Elector of *Saxon.*

Although, as touching thy perſon, thou art to mee unknown, yet I have ſeen thy Father (*Prince* Erneſtus) *at* Rome, *who was altogether an obedient Son to the Church: Hee viſited and frequented our Religion with great Devotion, and held the ſame in higeſt honor. I wiſh and would that thy illuſtrious ſerenitie would alſo tread in his footſteps,* &c.

But the Prince Elector well marked the Pope's unaccuſtomed humilitie and his evil Conſcience; hee was alſo acquainted with the power and operation of the holy Scriptures. Therefore hee remained where hee was, and returned thanks to the Pope for his Affection towards him.

The ſwift flight of Truth.

My Books and Reſolutions (ſaid *Luther*) in a ſhort time went, yea, flew through whole *Europe*, (the third part of the world): therefore the Prince Elector was confirmed and ſtrengthned, inſomuch that hee refuſed utterly to execute the Pope's Commands, but ſubjected himſelf under the acknowledgment of the Scriptures.

If the Cardinal had handled mee with more diſcretion at *Augſpurg*, and had dealt kindely with mee when I fell at his Feet, then it had never com thus far; for at that time I ſaw very few of the Pope's Errors which now I ſee; had hee been ſilent, ſo had I lightly held my peace. The ſtyle and cuſtom of the Romiſh Court in dark and confuſed Caſes was this, that the Pope ſaid, Wee by papal power do take theſe Cauſes unto us, wee quench them out and deſtroie them. I am perſuaded (ſaid *Luther*) that the Pope willingly would give three Cardinals on Condition, that it were ſtill in that veſſel wherein it was before hee began to meddle with mee.

Of Luther's *Journie and proceedings at the Imperial Diet at* Worms, *Anno* 1520.

Luther's manly Courage.

ON Tueſdaie in the Paſſion week (ſaid *Luther*) I was cited by the Herald to appear at the Diet; hee brought with him a ſafe conduct from the Emperor, and many other Princes (but the ſafe conduct was ſoon broken, even the next day (*Wedneſdaie*) at *Worms*, where I was condemned and my books burned.) Now when I came to *Erfurt*, I received Intelligence that I was caſt and condemned at *Worms*, yea, and that in all Cities and places thereabout it was publiſhed and divulged; inſomuch that the Herald asked mee, Whether I meant to go to *Worms* or no?

Luther's danger at *Worms.*

Although I was ſomwhat aſtonied at the news, yet I anſwered the Herald, and ſaid, *Although in* Worms *there were as many Divels as there are Tiles on the Houſes, yet, God willing, I will go thither.*

When I came to *Oppenheime* in the *Palatinate*, not far from *Worms*, Bucer came unto mee, and diſ-ſuaded mee from entering into the Town; for (ſaid hee) *Sglapion* the Emperor's Confeſſor had been with him, and had entreated him to warn mee, not to go thither, for I ſhould bee burned: but rather that I ſhould go to a Gentleman there near at hand, *Francis von Sickingen*, and remain with him, who willingly would receiv and entertain mee. This plot the wicked wretches (ſaid *Luther*) had deviſed againſt mee, to the end I ſhould not appear; for if I had detracted the time, and ſtai'd away three daies, then my ſafe conduct had been exſpired, and as then they would have locked the Town Gates, and without hearing, I ſhould have been condemned and made away. But I went on in all ſimplicitie, and when I ſaw the Citie, I wrote preſently to *Spalatine*, and gave him notice of my coming, and deſired to know, where I ſhould bee lodged. Then they all wondered at my coming, which was ſo far from their Exſpectation; for they verily thought I would have ſtaid away, as ſcared through their threatnings. There were two worthy Gentlemen (*John von Hirſhfield*, and S^r *John Schott*) who received mee by the Prince Elector's Command, and brought mee to their lodging.

No

No Prince came unto mee but onely Earls and Gentlemen, who earneſtly looked upon mee, and who had exhibited four hundred Articles to his Imperial Majeſtie againſt thoſe of the ſpiritualtie, and deſired a redreſs and a removing of thoſe their grievances; otherwiſe they themſelvs ſhould bee conſtrained to remedie the ſame; from all which grievances they are now delivered through the Goſpel, which I (God bee praiſed) have brought again to light. The Pope at that time wrote to the Emperor, that hee ſhould not perform the ſafe conduct; for which end all the biſhops alſo preſſed the Emperor; but the Princes and States of the Empire would not conſent thereunto: for they alleged that a great tumult thereupon would ariſe. I received of them a great deal of courteſie, inſomuch that the Papiſts were more afraid of mee, then I was of them.

The *Landgrave's* diſcourſ with *Luther.*

For the *Landgrave* of *Heſſen* (beeing then but a young Prince) deſired that I might bee heard, and hee ſaid openly unto mee, Sir! is your cauſ juſt and upright? Then I beſeech God to aſſiſt you. Now beeing in *Worms* I wrote to *Sglapian*, and deſired him to make a ſtep unto mee, but hee would not. Then beeing called, I appeared in the Senate Houſ before the Council and State of the whole Empire, where the Emperor, the Princes Electors in perſon were aſſembled.

The dealings of the Emperor, of the Electors and Princes with *Luther* at Worms.

Then Doctor *Eck* (the Biſhop of *Tryers* Fiſcall) began, and ſaid unto mee, *Martine*, thou art called hither to give anſwer, whether thou acknowledgeſt theſe writings to bee thy Books or no? (the Books lay on a Table which hee ſhewed unto mee) I anſwered, and ſaid, I believ they bee mine. But *Hierome Schurfe* preſently thereupon ſaid, Let the Titles of them bee read. Now when the ſame were read, then I ſaid, Yea, they are mine. Then hee ſaid, Will you revoke them? I anſwered and ſaid, Moſt gracious Lord and Emperor, ſom of my books are books of controverſies, wherein I touch my Adverſaries, ſom on the contrarie are books of doctrine, the ſame I neither can nor will revoke. But if in caſe I have in my books of controverſies been too violent againſt any man, then I am content therein to bee better directed, and for that end, I deſire reſpite of time, then they gave mee time one day and one night. The next day I was cited by the biſhops and others, who were appointed to deal with mee touching my Revocation. Then I ſaid, Gods Word is not my word, therefore I know not how to give it away; but whatſoëver is beſides the ſame, therein I will ſhew obedience. Then Marquis *Joachim* ſaid unto mee, Sir *Martin*! ſo far as I underſtand, you are content to bee inſtructed (excepting onely) what the holy Writ may concern. I ſaid, Yea. Then they preſſed mee to refer the cauſ to his Imperial Majeſtie; I ſaid, I durſt not preſume to do ſo. Then they ſaid, Do you not think that wee are alſo Chriſtians, who with all care and diligence would finiſh and end ſuch cauſes? you ought to put ſo much truſt and confidence in us, that wee would conclude uprightly. To that I anſwered, and ſaid, I dare not truſt you ſo far, that you ſhould conclude againſt your ſelvs, who even now have caſt and condemned mee, beeing under ſafe conduct; yet nevertheleſs that yee may ſee what I will do, I will yield up into your hands my ſafe conduct and refuſe it, do with mee what yee pleaſ; then all the Princes ſaid, Truly hee offereth enough, if not too much. Afterwards they ſaid, Yield unto us yet in ſom Articles, I ſaid, in God's Name, ſuch Articles as concern not the Holie Scriptures, I will not ſtand againſt. Preſently hereupon, two Biſhops went to the Emperor and ſhewed him, that I had revoked. Then the Emperor ſent another Biſhop unto mee, to know if I had referred the cauſ to him, and to the Empire? I ſaid, I had neither don it nor intended ſo to do. In this ſort (ſaid *Luther*) did I alone reſiſt ſo many, inſomuch that my Doctor and divers others of my friends were much offended and vexed by reaſon of my conſtancie, yea ſom of them ſaid, if I had referred the Articles to their conſideration, they would have yielded and given waie to thoſe Articles which in the Council at *Coſtnitz* had been condemned, Then came *Cocleus* upon mee, and ſaid, Sir *Martin*, If you will yield up your ſafe conduct, then I will enter into diſpute with you. I for my part (ſaid *Luther*) in my ſimplicitie would have accepted thereof. But *Hieronimus Schurfe* earneſtly entreated mee, not to do the ſame, and in deriſion and ſcornful ſort, hee anſwered *Cocleus* and ſaid, O brave offer, if a man were ſo fooliſh as to entertain it!

A particular fetch.

Luther's great Offer.

Then came a Doctor unto mee, belonging to the Marquis of *Baden*, aſſaying, with a ſtrain of high carried words, to move mee, admoniſhed mee, and ſaid, Truly (S^r *Martin*) you are bound to do much, and to yield for the ſake of Fraternal love, and to the end Peace and Tranquillitie among the people may bee preſerved, leſt tumults and Inſurrections ſhould bee occaſioned and raiſed. Beſides, it were alſo greatly befitting you to ſhew obedience to the Imperial Majeſtie, and diligently to beware of cauſing Offenſes in the world; therefore I would adviſe you to revoke. Whereupon (ſaid *Luther*) I ſaid, For the ſake of brotherly love and amitie I could and would do much, ſo far, that it were not againſt the faith and honor of Chriſt. When all theſe (ſaid *Luther*) had made their vain Aſſaults, then the Chancellor of *Tryer* ſaid unto mee, *Martin Luther*, you are diſobedient to the Imperial Majeſtie, therefore you have leav and licence to depart again with your ſafe conduct. In this ſort departed I again from *Worms* with a great deal of gentleneſs and courteſie, to the wondring of the whole Chriſtian world, inſomuch that the Papiſts wiſhed they had left mee at home. Afterwards that abominable Edict of proſcribing was there at *Worms* put in execution after my departure, which gave occaſion to every man to revenge himſelf upon his enemies, under the name and title of Proteſtant hereſie. But the tyrants were not long after conſtrained to recal the ſame again.

Of the Imperial Diet at Augſpurg, *Anno*, 1530.

The profit of the Imperial Diet at *Augſpurg*.

THe Imperial Diet held at *Augſpurg*, 1530. Is worthie of all praiſ, for then, there and from thence came the Goſpel among the People in other Countries, contrarie to the wills and exſpectations both of Emperor and Pope; therefore (ſaid *Luther*) what hath been ſpent there, ſhould bee grievous to no man. God (ſaid *Luther*) appointed the Imperial Diet at *Augſpurg*, to the end the Goſpel ſhould bee ſpread further abroad and planted. They overclimed themſelvs at *Augſpurg*, for the Papiſts openly approved there of our Doctrine. Before that Diet was held, the Papiſts had made the Emperor believ, that our Doctrine altogether was frivolous; and when the Emperor came to the Diet, hee ſhould ſee that they would put us all to ſilence, inſomuch that none of us ſhould bee able to ſpeak a word in the defenſ of our Religion: but it fell out far otherwiſe; for wee openly and freely confeſſed the Goſpel before the Emperor and the whole Empire. And at that Diet wee confounded our Adverſaries in the higheſt degree. The Imperial Diet at *Augſpurg* was unvaluable by reaſon of the Confeſſion of the Faith, and of God's Word, which on our part was there performed: for there the Adverſaries were conſtrained to confeſs, that our Confeſſion was upright and true.

Of the Confeſsion and Apologie which at Augſpurg *was exhibited to the Emperor.*

Princely virtues.

THe Emperor (ſaid *Luther*) cenſured underſtandingly and diſcreetly, and princely carried himſelf in this cauſ of Religion; Hee found our Confeſſion to bee far otherwiſe then the Papiſts had informed him; namely, that wee were moſt ungodly people, and lead moſt wicked and deteſtable kinde of lives, and that wee taught againſt the firſt and ſecond Tables of the Ten Commandements of God. For this cauſ, the Emperor ſent our Confeſſion and Apologie to all the Univerſities; his Council alſo delivered their opinions, and ſaid, In caſe their doctrine were againſt the holy Chriſtian Faith, then they thought fitting that his Imperial Majeſtie ſhould ſeek to ſuppreſs it with all his power. But if it bee onely againſt Cerimonies and abuſes (as now it appeareth to bee) then to refer it to the conſideration and cenſure of learned people, &c. This (ſaid *Luther*) was a good and wiſe Council.

Doctor *Eck* confeſſed openly and ſaid, The Proteſtants cannot bee confuted and oppoſed out of holy Scriptures; therefore the biſhop of *Mentz* ſaid unto him, O, how finely our Learned Divines do defend us and our Doctrine? The biſhop of *Mentz* (ſaid *Luther*) holdeth our doctrine to bee upright and true, but hee onely courteth the Pope, otherwiſe long before this time hee would have plaid ſtrange pranks with his holineſs.

of

Of the ſtrength and profit of the Confeſsion and Apologie of Augſpurg.

GOd's word (ſaid *Luther*) is powerful, the more it is perſecuted, the more and further it ſpreadeth it ſelf abroad. Behold the Imperial Diet at *Augſpurg*, which doubtleſs is the laſt Trumpet before the dreadful daie of Judgment; how raged the world there againſt the word? O (ſaid *Luther*) how were wee there fain to praie the Pope and Papiſts, that they would bee pleaſed to permit and ſuffer Chriſt to live quietly in Heaven? There our Doctrine broke through into the Light in ſuch ſort, that by the Emperors ſtrict Command the ſame was ſent to all Kings, Princes and Univerſities. This our Doctrine forthwith enlightned many excellent people diſperſed here and there in Princes Courts, among whom, ſom of God were choſen to take hold on this our Doctrine, like unto Tinder, and afterwards kindled the ſame alſo in others. The power of God's word.

Our Apologie and Confeſsion (ſaid *Luther*) with great honor came to light; the Papiſts confutations are kept in darkneſs, and do ſtink: O (ſaid *Luther*) how willingly would I, that their confutations might appear to the world? Then I would ſet upon that old torn and tattered skin, and in ſuch ſort would baſte it, that the flitches thereof ſhould flie here and there about, but they ſhun the light. This time twelv moneth (ſaid *Luther*) no man would have given a farthing for the Proteſtants, ſo ſure the ungodly Papiſts were of us. For (ſaid *Luther*) when my moſt gracious Lord and Maſter the Prince Elector of *Saxon*, before other Princes came to the Diet, the Papiſts marvelled much thereat, for they verily believed, that hee would not have appeared, by reaſon (as they imagined) his cauſ was too too bad and foul to bee brought before the light. But what fell out? even this, that in their greateſt ſecuritie they were overwhelmed with the greateſt fear and affrightments; for inaſmuch as the Prince Elector, like an upright Prince, appeared ſo early and ſoon at *Augſpurg*, then the other Popiſh Princes ſwiftly poſted away from *Augſpurg*, to *Iſpruck*, where they held ſerious Council with Prince *George* and the Marquis of *Baden*, all of them wondring what the Prince Elector's ſo early approach to the Diet ſhould mean, inſomuch that the Emperor himſelf thereat was aſtoniſhed, and doubted, whether hee might com and go in ſafetie or not? Whereupon the Princes were conſtrained to promiſs, that they would ſet up bodie, goods, and blood by the Emperor, the one offering to maintain 6000. Horſ, another ſo many thouſands of Foot ſouldiers, &c. To the end his Majeſtie the better might bee ſecured. There was a wonder among wonders to bee ſeen, in that God ſtruck with fear and cowardlineſs the enemies of the Truth. And although at that time the Prince Elector of *Saxon* was alone and but onely the hundreth ſheep, but the other were nintie and nine, yet notwithſtanding it fell ſo out, that they all trembled and were afraid. Now when they came to the point and began to take the buſineſs in in hand, then there appeared but a very ſmall heap that ſtood by God's word. The Confeſsion of *Augſpurg*, and the confutations of the Papiſts.

But (ſaid *Luther*) wee brought with us a ſtrong and mightie King, a King above all Emperors and Kings, namely, Chriſt Jeſus the powerful word of God. Then all the Papiſts cried out, and ſaid, O, it is inſufferable, that ſo ſmal and ſillie a heap ſhould ſet themſelvs againſt the Imperial power. But (ſaid *Luther*) the Lord of Hoſts fruſtrateth the councils of Princes. *Pilate* had power to put our bleſſed Saviour to death, but willingly hee would not, *Annas* & *Caiaphas* willingly would have don it, but could not. God's word, a Lord of all Lords.

The Emperor for his own part (ſaid *Luther*) is good and honeſt, but the Popiſh Biſhops and Cardinals are undoubtedly knaves. And foraſmuch as the Emperor now refuſeth to bathe his hands in Innocent blood; therefore the frantick Princes do beſtir themſelvs, do ſcorn and contemn the good Emperor in the higheſt degree. The Pope alſo for anger is readie to burſt in Pieces, becauſ the Diet in this ſort without ſhedding of blood ſhould bee diſſolved, therefore hee ſendeth the ſword to the Duke of *Bavaria*, to proceed therewith, and intendeth to take the Crown from the Emperor's head, and to ſet it upon the head of *Bavaria*; but (ſaid *Luther*) hee ſhall not accompliſh it. In this manner ordered God the buſineſs, that Kings, Princes, yea, and the Pope himſelf fell from the Emperor, and that wee joined with him, which was a great wonder of God's providence, in that hee whom the Divel intended to uſe againſt us, even the ſame God taketh, maketh and uſeth for us, O wonder (ſaid *Luther*) above all wonders!

of

Of the Aſſemblie of the Princes *at* Brunſwick, 1531. *on Sundaie* letare, *in Lent.*

WHen the Princes (profeſsing the *Auguſtinian* confeſsion) held an aſsemblie at *Brunſwick*, then *Luther* received Letters, wherein was ſhewed, that the Prince Elector of *Saxon* journied ſix daies through the Mark of *Brandenburg*, whenas Prince *Henrie* of *Brunſwick* would neither give him Convoy nor permit him to go through his Countrie. But the Prince Elector of *Brandenburg* in his Countrie gave him Princely entertainment in every place, and many went out of *Brunſwick* to meet and to receiv him. But the Landſgrave of *Heſſen* went on the other ſide through *Goſslar* without a Convoie. *Chriſtianus* King of *Denmark*, the ſecond daie of the Aſſemblie, delivered up the confeſsion of his faith, and was held and eſteemed a ſecond *David*. Whereupon *Luther* ſaid, God of his mercie aſsiſt him for the ſanctifying of his Name. But (ſaid hee) the pride of the Duke of *Brunſwick* may eaſily redound to his own hurt and prejudice, who contrarie to all Law and equitie denied a ſafe Convoie to one of his beſt and trueſt friends. *Moſes* likewiſe deſired a ſafe Convoie of the King of the *Amorites*, but beeing denied, hee thereby took occaſion to raiſ war againſt him. The Lord of Heaven grant us peace. The ſame daie other letters came to *Luther* from *Brunſwick*, ſhewing, that the King of *Denmark* in perſon, the Embaſſadors of *England* and *France*, and of many Imperial Cities, were arrived there, among whom, ſom carried themſelvs very ſtrangely towards thoſe of the Proteſtant League. *Luther* ſaid, under the name and color of the Goſpel, they ſeek their own particular advantages, but in the leaſt danger they are afraid. Theſe Politick and Terreſtrial leagues and unions have no hand nor ſhare in the Goſpel: God alone preſerveth and defendeth the ſame in times of perſecution. Let us put truſt and confidence in him, and with him, let us erect and eſtabliſh an everlaſting League, for the world is the world, and will remain the world.

Of the Convention and Aſſemblie of the Proteſtant State *at* Franckfort *on the* Main, 1539.

Emperial Diet at *Franckfort* on the Main.

GOd of his infinite mercie (ſaid *Luther*) aſsiſt them at *Frankfort* on the *main*, that they may Chriſtian-like conſult and conclude, to the end God's honor, the good and profit of the Common-Wealth may bee furthered. Indeed, it is a very little and ſmall aſsemblie, it hath a ſtrange aſpect, repute, and an evil color, that an aſsemblie is called to bee held in an Imperial Citie; but foraſmuch as they are thereunto conſtrained by the Adverſaries, they muſt therewith bee content.

Popiſh Deviſes

The Papiſts (void of ſhame) do unwiſely undertake to poſſeſs themſelvs of the Cities, and by fraud to draw thereunto their adherents; then they make ſhew of keeping peace, but in the mean time they contrive how to ſeparate and confuſe the whole bodie, and of the members to make a maſſacre; they ſecretly fall upon *Hamborough*, upon *Minden* and *Franckfort*. They might more wiſely go to work, if by open wars they aſſailed us. At *Augſpurg* they openly condemned us, (ſaid *Luther*) and if thoſe of our partie had not been ſo patient, it had preſently gon on at that time. *Anno* 1539. the 16th of *Februarie*, *Luther* commanded publick and earneſt praiers to bee made for the daie at *Franckfort*, that peace might bee confirmed. For if the Landgrave bee incenſed, then all reſiſtance will bee in vain. The Landgrave neither provoketh nor giveth occaſion to wars, but on the contrarie, when hee is provoked, hee ſtill ſeeketh peace, whenas notwithſtanding hee is better furniſhed and provided for wars then his adverſarie is, by 2000 horſ, for *Heſſen* and *Saxon* are horſmen; when they are ſet in the ſaddle, they are as then not ſo eaſily hoiſted out again. As for the high Countrie horſmen, they (ſaid *Luther*) are dancing Gentlemen. God preſerv the Landgrave; for a valiant man and Prince is of great importance. *Auguſtus Cæſar* was wont to ſaie, I would rather bee in an Armie of Stags, where a Lion is General, then to bee in an Armie of Lions where a Stag is General. The 25th of *Februarie*, *Luther* praied again with earneſt words and Devotion, for peace and for the daie at *Franckfort*, that through civil and inteſtine wars (which are moſt hurtful and dangerous) the Religion, Policie, God's word, Temporal and houſ-government, might not bee ſophiſticated and torn

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in pieces. Wars are pleasing to those that have had no trial or experience of them; God bless us from wars, Souldiers (said *Luther*) are now become corporal Divels, not onely the *Spainiards*, but also the *Germanes*, as the Heathen Poet saith, *Nulla fides pietasque viris, qui castra sequuntur.* Those (said *Luther*) that should defend us, even they are most of all readie to plague and to spoil us.

CHAP. XXIX.

Of the BOOKS of the FATHERS of the CHURCH.

Luther's *Discourse of the Books of the Fathers of the Church.*

A Man may read *Ferom* (said *Luther*) for the Histories sake, for in his writings is not so much as one word neither touching Faith, nor touching upright true Religion and Doctrine. As for *Origen*, I have banished him alreadie. *Chrysostom* I esteem nothing worth, hee is onely a talker or a prater. *Basil*, is of no value at all, hee is meerly a Frier, I would not give for him an hair. The Apologie of *Philip Melancthon* (said *Luther*) surpasseth all the Fathers of the Church, yea it surpasseth *Austin*. *Hillarie* and *Theophilact* are good, and so is *Ambrose*, for hee somtimes finely toucheth the Remission of sins, which is the highest Article, namely, that the Divine Majestie pardoneth and forgiveth sins. Of the Fathers Writings.

That the Fathers of the Church are good for Teaching, but they are not to bee valued for Disputing.

Patres, quanquam sæpe errant, tamen venerandi propter testimonium fidei. Wee honor *Ferom, Gregorie*, and others (said *Luther*) becaus in their writings wee feel, that they believed in Christ as wee do, like as the Christian Church from the beginning of the world hath had our Faith. *Bernard*'s Pennie (said *Luther*) is of value when hee teacheth and preacheth, but when hee falleth into dispute, then hee is often against himself, and opposeth that which formerly hee taught. *Non igitur valent patres ad pugnandum, sed propter testimonium fidei omnes sunt venerandi.* When *Bernard* preacheth (said *Luther*) then hee is above all the Doctors in the Church, but when hee disputeth, then hee is altogether another man. *Ibi nimium tribuit præcepto & Libero arbitrio. Bonaventura* (said *Luther*) is the best among all the School Divines and Church writers. *Austin* alwaies hath had the preheminence, the second in esteem was *Ambrose, Bernard* the third. *Tertullian* among the Church teachers is a right *Carlestad, Cyril* hath the best Sentences. *Cyprian* the Martyr is a weak Divine, *Theophilact* is the best expounder and interpreter of S^t *Paul*. Whereto the Fathers in the Church are good. Antient Teachers.

Of the Book of Cyprian.

Luther reading *Cyprian, de singularitate Clericorum* (how spiritual persons should separate themselvs and abstain from women, and handling such foolish and childish things in his book) said, I doubt (said *Luther*) whether this bee *Cyprian*'s book or no: but howsoever, it is no marvel, when men fall from God's Word and Ordinances, that as then they wallow themselvs in filthie errors and offences, insomuch that they reject even matrimonie which of God is ordained, likewise they therein reject the apparent witnesses and examples of the Holie Scriptures, and betake themselvs to whoring and to Adulterie. This *Cyprian* (said *Luther*) was almost the next teacher after the Apostles in the time of Emperor *Valerian*, scarcely 200 years after the Apostles. *Tertullian* was the Ancienteſt, after him was *Gregorie Nazianzen*, then *Ferom, Austin, Ambrose*, &c. At that time (said *Luther*) the Church (yea also in the Apostles time) degenerately decreased. Wee see how lamentably S^t *Paul* complaineth What the end is of falling from God. How the holy Fathers lived one after another.

plaineth over the *Corinthians* and *Galatians*. And Christ himself had *Judas* the Traitor among his Disciples; therefore (said *Luther*) away with them that expect to have such a Church as is altogether pure like the *Dove*, that is, to have no Church at all. For this cauſ (said *Luther*) let us have precious regard to our Vocations and Callings, and bee waking, for it is lightly don that wee fall in Religion, yea somtimes by reason but onely of a small and sillie word. And people darkned that go on drowned in their cogitations regarding no man; and melancholie brains and self-conceited spirits soon will bee led into Errors and fall from the truth, like as the Heretick *Pelagius* did, who seduced many people touching the Article of Justification, onely with this base Argument, namely, Wee are (said hee) justified by Grace; to know *Moses* and the Law, is Grace, therefore wee are justified through the knowledg of the Law. The people (said *Luther*) did neither see nor hear this open deceit. Even thus likewise the Holie Fathers said, in the fourth Petition in the Lords praier, wee praie not for corporal and temporal things, for it is against the sentence of Christ, where hee saith, *Take no care what yee shall eat*, &c. As though that commandment did not hinder the carping and caring for the daily bread.

Luther will not censure the Fathers Books

The books which the Fathers wrote upon the Bible (said *Luther*) do leav the readers of them hanging between heaven and earth, they conclude therein nothing that is certain. I will not presume to censure their writings, seeing they are received of the Church, and have great applaud, for then I should bee held an Apostate; but whoso readeth *Chrysostom* (which is the most excellent speaker) will finde, that hee digresseth from the chief points, and proceedeth to other matters, runneth astraie and swingeth about, saith nothing (or very little) of that which pertaineth to the business. When I expounded the Epistle to the *Hebrews* (said *Luther*) and beheld what *Chrysostom* had written thereupon, I found nothing therein that served to the purpose, yet I believ, that hee at that time (as beeing the chiefest Rhetorician or speaker) had many hearers, but taught without fruit and profit; for the chiefest office of a teacher and preacher is, to teach upright and orderly, diligently to look to the chiefest points, arguments and grounds whereon hee standeth, and in such sort to instruct and teach the hearers, to the end they may understand aright, and bee able to saie, This is well taught. When this is don and accomplished (said *Luther*) as then hee may shew his Rhetorick with words to adorn and to admonish.

A Preacher's Office.

Of the Fathers.

BEhold, I pray (said *Luther*) what great darkness is in the Books of the Fathers, concerning Faith? For if the Article of justification (how wee are justified before God) bee darkned, so is it then unpossible to smother the grosest errors of mankinde. S^t *Jerom* indeed wrote upon *Matthew*, upon the Epistle to the *Galatians* and *Titus*; but alas, very coldly. *Ambrose* wrote six Books upon the first Book of *Moses*, but they are very slender. *Austin* wrote nothing to the purpose concerning Faith; for hee was first rouzed up and made a man by the *Palagians*, when hee strove against them. The Fathers indeed taught well and finely, (said *Luther*) but they could not openly deliver it, becauſ they had no combating nor striving: I can finde no Exposition upon the Epistle to the *Romans* and *Galatians*, wherein any thing is shewed and taught pure and uprightly. O (said *Luther*) what a happie time have wee now, in regard the Doctrine is pure, but (alas) wee little esteem of it. The good loving Fathers (said *Luther*) taught better then they wrote. After the Fathers came the Pope, and fell in with his mischievous Traditions and Humane Ordinances, and (like a breaking water Cloud and Deluge) overflowed the Church, snared the Consciences touching eating of meats, touching Friers Hoods, Masses, touching his dirtie Laws and Decrees, insomuch as daily and continually hee brought abominable Errors into the Church of Christ, and to serv his own turn, hee took hold on S^t *Austin*'s sentence, where hee saith, *Evangelio non crederem*, &c. The Ass-heads could not discern, what occasioned *Austin* to utter that sentence, for hee spake it against the *Manichees*, as if hee should saie, I believ you not, for yee are damned Hereticks, but I believ and hold with the Church the Spouſ of Christ, which cannot err.

How the Fathers taught in combating, and out of combate.

How *Austin*'s sentence ought to bee understood.

Epiphanius

Epiphanius deſcribed the Church Hiſtories long before *Jerom*, which are good and profitable. And if they might bee ſeparated from diſſentious arguments and matters of ſtrife, then (ſaid *Luther*) they were worth the Printing.

The Fathers had a great luſtre and eſteem, by reaſon of their good converſations, and ſtrict kinde of lives. Their luſtre conſiſted in watchings and faſtings, which indeed were ſurpaſſing, and (ſaid *Luther*) ſo it beſeemed ſuch people to bee: For there muſt bee either a ſeeming ſanctitie, (as the Hypocrites have) or elſ, there muſt bee an upright Eſſence and beeing, which proceedeth from the heart, as the great Champions whom God awakeneth are endued withall. The Converſation of the Fathers.

Of Prudentius.

I Much do applaud (ſaid *Luther*) the Hymns and ſpiritual ſongs of *Prudentius*, hee was the beſt Poët of the Chriſtians, if hee had been in the time of *Virgil*, hee would have been extolled above *Horace*, whom *Virgil* praiſed. I would wiſh (ſaid *Luther*) that the verſes and ſongs of *Prudentius* might bee read in Schools, but Schools now begin to becom Heatheniſh, and the Holie Scripture (upon which chiefly they ſtand and are built) is expelled, or elſ falſified and ſophiſticated through Philoſophie.

Among all the Fathers (ſaid *Luther*) *Auſtin* and *Hilarie* wrote moſt cleer and plainly, all the reſt ought to bee read with judgment, with circumſpection and conſideration. *Tertullian* is harſh and ſuperſtitious, howſoëver *Ciprian* boaſteth of him, in that hee was his *Præceptor* and Maſter. Therefore (ſaid *Luther*) let us read the Fathers Books, with diſtinction conſideratively. Let us laie them in the Gold Ballance, for the Fathers ſtumbled oftentimes and went aſtraie, they mingle in their Books many impertinent and monkiſh things. *Auſtin* had more work and labor, to ſcrew and winde himſelf out of the Fathers writings, then hee had with the Hereticks. *Gregorie* expoundeth the five pounds mentioned in the Goſpel (which the Husbandman gave to his ſervants to put to uſe) to bee the five Sences, which the ſenceleſs Beaſts alſo do poſſeſs. But the two pounds, hee conſtrueth to bee, the Reaſon and Underſtanding. The nature and manner of the Fathers in teaching.

Of the four Pillars of the Church.

Ambroſe (ſaid *Luther*) is the chiefeſt and eldeſt, then *Jerom*, after him *Auſtin* who died 1011 years ſince, *Gregorie* is the fourth. *Ambroſe* was a polititian well experienced in temporal affairs. Hee was conſtrained to bee Elected Biſhop of *Millan*, and was much imploied by the Emperor, hee could not exempt himſelf from worldly buſineſſes, like as it now goeth with us; for wee muſt ſerv the table in the Conſiſtorie about Matrimonial cauſes, more then God's Word and Command: Even ſo was it with *Ambroſe*, hee wrote indeed well and purely, was more ſerious in writing then *Auſtin*, who was amiable and milde. *Jerom* is named a Chriſtian Doctor, *Bernard* is called, an under-aged Princes teacher; *Auſtin* is called *Aurelius*, *Bonaventura Seraphicus*, S^t *Thomas Angelicus*, *Scotus Subtilis*, and *Martin Luther* is called an Arch Heretick. *Fulgentius* is the beſt Poët, and far above *Horace*, both with ſentences, fair ſpeeches, and good actions, hee is well worthy to bee ranked and numbred with and among the Poëts. They pictured S^t *Auſtin* in a Book like a Frier with a hood. They much wrong therewith that holie man (ſaid *Luther*); for hee lived a publick kinde of life like another common man or Citizen, hee uſed ſilver ſpoons and cups, lived among the people and converſed with them, hee led no munckiſh kinde of life; but the Papiſts falſly have fained the ſame of him, thereby to cloak and color their Errors, like as *Tetzel* ſaid, Whoſo will miniſter advice unto his ſoul, let him give liberally to Monaſteries, therby to redeem Grace; for after your deaths your children will forget you, and will not perform your intentions. The chief Teachers.

Mercarius Antonius and *Benedictus* (ſaid *Luther*) brought apparant miſchief to the Church with their munckerie. Put in caſe, they led a private and a grizlie kinde of life, yet it was far from a holie life; I believ (ſaid *Luther*) that they are in a far lower degree in heaven, then an honeſt God-fearing married man and houſ-father. Friers are miſchievous to the Church.

In

In vitis Patrum is a very fine Poëm mentioned concerning a ſtrict ſpiritual perſon, wherein a *Tanner* is far preferred above S^t *Anthonie*, and more holie eſteemed in heaven, thereby to ſhew, that God is not ſerved with ſuch external ſelf-choſen works. It is a Chriſtian-like conceit, I take it not to bee a Hiſtorie (ſaid *Luther*) that the Holie Fathers diſputed with God concerning their own Righteouſneſs and goodneſs, therefore the Poëm aforeſaid concludeth thus, Yee holie grizlie Friers that condemn the lives of all others, yee your ſelvs are condemned. The chiefeſt of the Fathers labored to expound the Pſalter. *Origen* made an Expoſition upon the Pſalter, and brought ſix Commentaries together. They wrote many fair things thereupon, (ſpecially *Auſtin*) but very impertinent, and that which improperly pertained thereunto. Lord God, (ſaid *Luther*) how pitifully S^t *Auſtin* now and then tormenteth himſelf therewith. What is Chriſtian-like and good in the Fathers, the ſame (ſaid *Luther*) I do not contemn, yet I would have their Books read with diſcretion. But when Satan through falſ teaching falleth from the matter, and goeth the wrong waie to the wood, then hee muſt bee reſiſted and reproved; as when the Pope forceth upon his Primacie this ſentence, where Chriſt ſaith, *Thou art Peter*, &c. *What thou ſhalt looſ on earth*, &c. (whenas that text ſpeaketh of the Keies of the Church, touching the binding and remitting of ſins) then the Pope bringeth his Pick-lock, and taketh into poſſeſſion Empires and Kingdoms.

Of Luther's *eſteeming the Fathers and Teachers of the Church.*

ALthough it beſeemeth not mee (ſaid *Luther*) to cenſure the holie Fathers (I beeing in compariſon of them a little worm and of no repute) yet notwithſtanding the more I read their Books, the more I finde my ſelf offended; for they were but men, and (to ſpeak the truth) their Reputes and Autorities did undervalue and ſuppreſs the Books and writings of the ſacred Apoſtles of Chriſt. From whence the Papiſts were not aſhamed to blaſpheme, and to ſaie, What is the Scripture? wee muſt read the holie Fathers and Teachers, for they drew and ſucked the honie out of the Scripture. As if God's Word were not to bee underſtood and conceived by none but by themſelvs, whenas the heavenly Father touching Chriſt ſaith, *Him ſhall yee hear*, who in the Goſpel ſpake & taught moſt ſimply, clear and plainly in Parables and Similitudes, as where hee ſaith, *Whoſo believeth in mee, the ſame ſhall not die*, *Johh* 8. Alſo, *Yee ſhall not reſiſt evil*, *Matthew* 5. Likewiſe, *Behold, the Fowls under Heaven, and the Flowers of the field*, &c. Yet nevertheleſs the Popiſh Sophiſts dare preſume to blaſpheme the holie Scriptures, and alledge, they are dark and not well to bee underſtood, therefore it behoved the Fathers to expound and clear them; but (ſaid *Luther*) ſuch their expounding and clearing much rather may bee called, overſhadowing and dakning. *Auſtin* (ſaid *Luther*) liketh mee above all the reſt, and hee was a ſurpaſſing Doctor, and worthy of all praiſ, hee taught pure and uprightly, and with Chriſtian humilitie ſubjected his writings under the holie Scriptures, as in the Decree is written, *Noli meis Scriptis*, &c. Where the good man proteſteth, witneſſeth, acknowledgeth, concludeth and forceth, that wee ſhould not give greater credit to his writings then to the holie Scriptures, nor hold them comparable thereunto, much leſs to prefer them above the ſame.

The crying and boaſting of the Fathers.

The holy Scriptures are clear, and well to bee underſtood.

Auſtin.

I am perſwaded (ſaid *Luther*) that *Auſtin* inferred that ſpeech (*Noli meis Scriptis*, &c.) For the ſake of *Chryſoſtom*, who lived not full ſixtie years before *Auſtin*, and who was eloquent and talkative, which brought him in great eſteem by the people, hee made many Books that had great luſtre and repute; but (in truth) they were onely a wilde diſordred heap, a ſackful of windie words to little or no purpoſe. The ſame much vexed and grieved S^t *Auſtin*, and induced him to infer that ſpeech aforeſaid. When Doctor *Schurf* bought *Chryſoſtom*, and had read him, hee ſaid, I read much, and learn nothing.

Chryſoſtom hath words without deeds.

Doctor *Schurfs* cenſure of *Chryſoſtom.*

Ah (ſaid *Luther*)! the Fathers were but men as wee are, therefore wee muſt well conſider them what they ſaie; wee muſt look to their lips. From hence *Auſtin* labored wonderfully, who had knockt and offended himſelf on Humane Traditions, yet never-

nevertheleſs hee was ſtrong and powerful in the Holie Scriptures, and had a fine judgment and underſtanding in cauſes: Hee was ſharpened by thoſe Hereticks the *Pelagians*; hee affected the ſtate of Matrimonie, ſpake well of good Biſhops (who then were Miniſters) but thoſe times vexed and offended him much: If hee now were living, hee would (doubtleſs) bee enraged, to ſee and hear the Abominations of the Pope, in boaſting of S^t *Peter*'s Patrimonie and Inheritance, the ſame S^t *Auſtin* would not endure.

To conclude, Faithful Chriſtians (ſaid *Luther*) ſhould hear onely the Legation or Embaſſage of our bleſſed Saviour Chriſt, and hearken what hee ſaith. Therefore all thoſe which alter and conſtrue the Goſpel through humane autoritie, power, and repute, do deal very unchriſtian-like and againſt God. No temporal Potentate alloweth his Embaſſador to exceed his enjoined inſtructions, no, not in one word; yet wee, in this celeſtial and divine Embaſſage and Legation, will bee ſo preſumptuous as to add and diminiſh to and from our heavenlie inſtructions, according to our own natural and humane vain conceits, wills and pleaſures. Chriſtian-like diſpatch.

I am perſuaded (ſaid *Luther*), if at this time S^t *Peter* in perſon ſhould preach all the Articles of Holie Scripture, and but onely ſhould denie the Pope's Autoritie, Power, and Primacie, and ſhould ſaie, that the Pope were not the chief head of all Chriſtendom, then ſurely they would cauſ him to bee hanged. Yea, if Chriſt himſelf were yet on earth, and ſhould preach, then without all doubt the Pope would crucifie him again. Therefore (ſaid *Luther*) let us exſpect the ſame entertainment; better it is to build upon Chriſt, then upon the Pope. If (ſaid *Luther*) from my heart I did not believ that after this life there were another, then I would ſing another ſong, and would laie the burthen on another's neck. *Nota bene.*

Auſtin among all the reſt was the moſt earneſt, expert and pure Teacher, but hee was not able to act it alone, nor to reduce it to the former ſtate; for oftentimes hee complaineth, that the Biſhops with their Traditions and Ordinances more troubled the Church, then the Jews did with their Laws.

Of the Commentaries of LYRA *upon the Bible.*

LYRA his Commentaries upon the whole Bible (ſaid *Luther*) are worthie of all praiſ; I will give order that with diligence they may bee read, for they are exceeding good, ſpecially, they ſerv well for the Hiſtorie in the Old Teſtament. *Lyra* is very profitable to him that is well ſeen in the New Teſtament. The Commentaries which *Paulus* and *Simigerus* made upon the ſame are very chill and cold, they may well bee omitted and left out, if *Lyra* ſhould bee Printed again.

At and in what times the Fathers and Teachers in the Church did live.

Athanaſius Biſhop of *Alexandria* lived *Anno Domini* 379, died 387.
Baſilius Magnus, and *Gregorius*, 380.
Ambroſe Biſhop of *Millan*, 380.
Aurelius Prudentius, 380.
Auſtin Biſhop of *Hippo*, 430; his Age, 76.
Beda a Benedict in *England*, 737; Aged, 72.
Cyprian Biſhop of *Carthage*, 259.
Cyril Biſhop of *Alexandria*, 432.
Chryſoſtom Biſhop of *Conſtantinople*, 420.
Gregorie the Firſt Pope, 511.
Hierom Presbyter, and the eldeſt of *Striden*, 522.
Irenæus Biſhop of *Leon*, 175.
Polycarpus Tutor to *Irenæus*, 175.
Nicolas de Lyra, 320.
Origen Presbyter of *Adomantz*, 261.
Philo the Jew, 50.
Joſephus, 100.
Ignatius Biſhop of *Antioch*, 111.
Proſperus Biſhop of *Rogen*, *Auſtin*'s diſciple, that drew *Auſtin*'s Sentences together, 460.
Sedulius the Eldeſt Presbyter, 430.
Tatianus the Heretick, 170.
Tertullian the Elder at *Carthage*, 200.
Thomas Aquinas, 1274.
Bonifacius Biſhop of *Mentz*, 755.
Bernard Abbot of *Ciſtern*, 1140.
Hugo Pariſienſis, 1130.
Anſelmus, 1110.

Chap. XXX.

OF SCHOOL-DIVINES.

Luther's *diſcourſ of School-Divines.*

Terminiſts. THe *Terminiſts* (ſaid *Luther*) were Sectaries in the High Schools, among whom I was: They oppoſe the *Thomiſts*, the *Scotiſts* and the *Albertiſts*; They are called alſo *Occamiſts* of *Occam* their firſt beginner and founder. They are of the neweſt Sect, and now are the ſtrongeſt in *Paris*.

The diſcord of School-Divines. The ſtrife and diſcord among them was, whether the word *Humanitas* was called a general Humanitie, which is in every Humane creature, as *Thomas* and others do hold. The *Occamiſts* and *Terminiſts* ſaie, It is not in General, but it is ſpoken in Particular of everie Humane Creature; like as a Picture of a Humane Creature ſignifieth everie Humane Creature.

But now in this caſe they muſt bee called *Terminiſts*, which ſpeak of a thing in its own proper words as they ſound and are called of themſelvs, and not to conſtrue and ſignifie the words after a ſtrange and barbarous ſort, which is called a Ridiculous kinde of ſpeaking; As with a Carpenter wee muſt ſpeak in his Terms, and with ſuch words as is uſual in his facultie; namely, a Chiezel, a Cram-iron, an Ax, and not an Hatchet. Even ſo (ſaid *Luther*) wee muſt let the words of Chriſt remain, and ſpeak of the Sacraments *in ſuis terminis*, with ſuch words as Chriſt uſed and ſpake; as, *Do this*, muſt not bee ſaid, *Offer this*: and this word [*Corpus*] muſt not ſignifie both Kindes, as the Papiſts tear and torment the words, and wilfully wreſt them from the high-waie againſt the clear Text.

Of Luther's *Cenſure of* Longobard.

Longobard. M*Agiſter Sententiarum* the Maſter of high Sentences, *Peter Longobard*, was a very diligent man, and of a high underſtanding; hee wrote many excellent things. If hee had wholly and fully given himſelf to the Holie Scriptures, then hee had been indeed, a great and principal Doctor of the Church: but hee confuſed his books with many unprofitable queſtions, ſophiſticating and mingling all together. The School-Divines were fine and delicate wits, but they had not ſuch times as wee now have. They came ſo far, that they taught, Mankinde was not compleat, pure, nor ſound, but partly was wounded; yet ſo, that people by their own power without Grace were able to fulfil the Law; but when they had obteined Grace, as then they were able more eaſily to accompliſh the Law out of their own proper power onely.

School-Divines.

Such and the like horrible things they taught, but they neither ſaw nor felt *Adam*'s Fall, nor that the Law of God is a Spiritual Law, which requireth a compleat and full obedience inwardly and outwardly both in bodie and ſoul.

Great Barbariſm in Popedom, in former times. When Popedom ſtood in the higheſt flouriſhing ſtate, then *Scotus*, *Bonaventura*, *Gabriel Biel*, *Thomas Aquinas*, &c. were idle fellows, prone to entertein fantaſies and frivolous toies.

Popiſh writers. *Gabriel Biel* wrote a Book (ſaid *Luther*) upon the Canon in the Maſs, which at that time I held for the beſt; my heart bled when I read therein. I ſtill keep thoſe books which in ſuch ſort tormented mee. *Scotus* wrote very well upon the Book ſtyled, *Magiſtri Sententiarum*; hee diligently endeavored to teach orderly and uprightly touching thoſe matters. *Occam* was an underſtanding and a rich ſenſible man, hee uſed much diligence in making a thing great, to enlarge and to ſpread it abroad. *Thomas Aquinas* was onely a Talker and a Bawler.

Of

Of John Huſs *the Martyr.*

PROLES the beſt Preacher (going into the Monaſterie at *Gotha*, where hee ſaw *Andreas Zacharias* pictured on a wall; who, as they ſaie, convinced *John Huſs* with a Roſe which he wore on his Italian Cap) ſaid, God preſerv mee from wearing this Roſe; for hee convinced *John Huſs* wrongfully, through a falſified Bible; namely, where, in the Prophecie of *Ezekiel* the 24th Chapter it is written, *Behold, I my ſelf will viſit and puniſh my Shepherds*, there was added thereunto theſe words, *Non populus*, not the people. This they found in *John Huſs* his own Bible, ſhewed him the words, and concluded thereout in this manner; Behold, thou muſt not reprove the Pope, but God himſelf will do it. Hereupon that good and godlie man was condemned, and burned. *Spalatine* ſaid, The Divel put that Text into the Bible. *John Agricola* read the Writings of *John Huſs*, full and rich of Spirit, of Patience, and of Praier, and how they tormented him in priſon with ſtones. Hee was a precious man (ſaid *Luther*), his death was throughly revenged; for ſoon after his death, Emperor *Sigiſmund* had ſtrange and ſudden misfortunes, and remained an unhappie Governor, beeing alwaies (after *Huſs* his death) beaten by the Turks, of whom before hee had continual Victories.

Doctor *Proles.*

Luther's witneſs of *John Huſs.*

Of S^t AUSTIN.

AMong all the Writings of the Fathers (ſaid *Luther*), I took moſt delight to read S^t *Auſtin*'s Works; but ſince the time that (by God's Grace) I underſtood S^t *Paul*, I could eſteem nothing of any Father whatſoever, they are all of very ſmall value. At the firſt I willingly read *Auſtin*, but when the door of S^t *Paul* was opened unto mee (inſomuch that I knew what was the Righteouſneſs of Faith) then had I don with *Auſtin*. The beſt and chiefeſt ſentences in *Auſtin* are theſe, *Sins are forgiven* (ſaith hee) *not that they are no more preſent, but in that they are not imputed*. Likewiſe he ſaith, *The Law as then is fulfilled, when that is pardoned which is not fulfilled nor performed.*

Of Hieronymus.

HIeronymus (ſaid *Luther*) ſhould not bee numbred among the Teachers of the Church, for hee was an Heretick; yet nevertheleſs I believ that hee is ſaved through the Faith in Chriſt. Hee ſpeaketh nothing of Chriſt, but onely carrieth the name in his mouth. I know none among the Teachers whom I hate like *Hieronymus*, for hee writeth onely of Faſting, of Victual, of Virginitie, &c. hee teacheth nothing neither of Faith, nor of Hope, neither of Love, nor of the works of Faith. Truly (ſaid *Luther*) I would not willingly have entertained him for my Chaplain.

Luther an enemie to *Hieronymus.*

Of Gerſon.

GErſon ſaith, Chriſt inſtituted his laſt Supper for a Communion, that is, to the end it ſhould bee uſed and enjoyed generally one with another, that thereby wee might know that wee ought not to bee ſolitarie or alone: The good loving man (ſaid *Luther*) ſaw, (when wee are alone) that the Divel hunteth us like a loſt ſheep. *Gerſon* onely (ſaid *Luther*) among all the teachers in the Church, wrote of ſpiritual tribulations, all the reſt were ſenſible and felt but onely corporal temptations. The Church (ſaid *Luther*) which now is in the fulleſt Age, ſhould juſtly bee ſenſible of ſuch ſpiritual tribulations. *Wilhelmus Pariſienſis* felt ſom of thoſe ſpiritual Trials, but the School Divines never came to the knowledg of the Catechiſm. *Gerſon* (ſaid *Luther*) by extenuating and undervaluing the Law, delivered many poor ſorrowful conſciences from deſpair, for which cauſ hee was condemned by the Pope.

Wilhelmus Pariſienſis.

Of John Huſs.

THe blood of *John Huſs* to this daie is yearly damned by the Papiſts. Truly (ſaid *Luther*) hee was an honeſt and a learned man, as is to bee ſeen in his book of the Church, which I love exceeding well, indeed there is in him diſcerned a Chriſtians weakneſs; yet nevertheleſs God's power beſtirreth it ſelf in him, and raiſeth him up

John Huſs.

again. The combate of the flesh and spirit in Christ and in *Huss* is sweet and delightful to behold; every mans witness standeth and will remain, shewing that *Jerom* of *Prague*, was an eloquent, but *Huss* a very learned man. Hee accomplished more then the whole world was able to do, but innocently was condemned. From that time, Popedom by degrees began to fall. *Costnitz*, since the death of *Huss*, is grown a miserable poor Citie (said *Luther*), insomuch as I certainly do believ, that God's punishment struck it, in regard the Citizens therein armed themselvs, led and conveied that Holie man *Huss* to the Fire. In *Huss* the Holie Ghost was powerful, who so joyfully and constantly held over God's word against so many great people and Nations, namely, against *Germanie*, *Italie*, *Spain*, *England* and *France*, which were assembled together in the Council at *Costnitz*, against whose assaults, cries and alarums hee onely stood, was constrained to bear them, and thereupon was burned to ashes. Even so (said *Luther*) shall I (God willing) bee more secure in death then in this life.

Of Luther's *censure touching certain School-Divines, the sons of certain Nuns.*

THree great learned men (said *Luther*) were begotten of Nuns, *Peter Longobard* a Divine, *Gratianus* a civil Lawyer, and *Comester* who wrote the Church Histories.

Of Dionisius.

D*Ionisius* prateth much (said *Luther*) of the Divine name, of the Celestial and Church Hierarches, insomuch that hee was named *Divviloquium*, God's eloquent speaker, that writeth of high divine things, but it is a meer fable, neither was it that *Dionisius* who was *Paul's* Disciple, nor hee that was a Martyr; but this was one of *Paris*, for there have been three of that name.

CHAP. XXXI.

Of the Books of the Old and New Testaments.

Luther's *discourse of the Books of the Old and New Testaments, and his Censure of the same.*

Exceeding glorious expositions of the three Chapters.

CHrist, in the 5th of *Matthew*, and in the next following two Chapters, teacheth briefly and concludingly these points; first of the eight happinesses or blessings, how every Christian ought to live for and in his own particular person; secondly, of the office of teaching, what and how a man ought to teach in the Christian Church, namely, wee must season with salt, and enlighten, that is, wee must teach the Law and the Gospel, wee must reprove and comfort, and exercise the Faith; thirdly, hee confuteth and opposeth the false expounding of the Law; fourthly, hee condemneth the wicked Hypocritical kinde of living; fifthly, hee teacheth which are upright and good works; sixthly, hee warneth them of false Doctrine; seventhly, hee cleereth and solveth that which might bee found doubtful and confused; eightly, hee condemneth the Hypocrites and false Saints, which abuse the precious word of Grace.

Of S^t^ Luke *and* S^t^ John, *how they described the Passion of our Saviour Christ.*

THe Evangelist *Luke* (said *Luther*) above the rest described the Historie of Christ's sufferings in the best and most copious manner, but *John* displaieth the chiefest business, hee describeth the Audience, and how the cause was handled, and in what sort they proceeded before the seat of judgment, how Christ was questioned, and for what

what cauſ hee was ſlain. When *Pilate* asked him, *Art thou the King of the Jews?* yea (ſaid Chriſt) I am, but not ſuch a King as the Emperor is, for then my ſervants and armies would fight and ſtrive to deliver and defend mee; but I am a King ſent to preach the Goſpel, to give Record of the Truth which I muſt ſpeak. What? (ſaid *Pilate*,) Art thou ſuch a King, and haſt ſuch a Kingdom as conſiſteth in word and Truth? Then ſurely thou canſt bee no prejudice to mee. *Pilate* (ſaid *Luther*) took our Saviour Chriſt (doubtleſs) to bee a good, plain honeſt man, that talked of a Kingdom which no man knew nor heard of, to bee one that happily came out of a wilde wilderneſs, a ſimple fellow or a Hermit, who knew or underſtood nothing of the world nor of Government.

That S^t John *and* S^t Paul *in particular were certain and ſure of their Doctrine.*

IN the writings of S^t *Paul* and S^t *John* (ſaid *Luther*) is a ſurpaſſing certaintie, knowledg and *plerophoria*. They ſpake thereof ſo directly, as if thoſe paſſages had been already don before their eies. Therefore Chriſt not in vain touching S^t *Paul* ſaith, Hee ſhall bee a choſen Inſtrument and veſſel unto mee, there S^t *Paul* was made a Doctor, and therefore hee ſpake ſo certainly of the cauſ. Who ſo readeth *Paul* (ſaid *Luther*) may with a ſafe conſcience build upon his words, for my part, I never read more ſerious writings. S^t *John* in his Goſpel deſcribeth Chriſt, that hee is a true and natural man (*à priori*) from former time, where hee ſaith, *In the beginning was the word*, &c. Likewiſe, *who ſo honoreth mee, the ſame honoreth alſo the Father.* But *Paul* deſcribeth Chriſt (*à poſteriori et effectu*) from that which followed, and according to the actions or works, as where hee ſaith, *They tempted Chriſt in the Wilderneſs*, &c. And alſo, *Take heed therefore to your ſelvs*, &c. *Acts* 20. The Writings of Saint *John* & Saint *Paul.*

Of Luther's *judgment touching Books in the Old Teſtament.*

THe Book called *Eccleſiaſticus* is falſified in ſuch ſort (ſaid *Luther*), that in ſtead of the word [*Jeſus*] is written [*Neſus*] that is, *Inſula*, or Iſland. For *Eccleſiaſticus*, who made that Book, was a Preacher of the Law, or a Lawyer; Hee teacheth how to carrie a fine external Converſation; but hee was no Prophet, neither teacheth hee any thing of Chriſt; for the Goſpel is a Doctrine of the Firſt and Second Commandments, and not of the Third in the Firſt Table of *Moſes*; for the Goſpel regardeth neither Sabbath nor Holie-daies, becauſ they endured but for a time, and were ordeined for the ſake of Preaching, to the end God's Word might bee tended and taught. Goſpel.

God had the beautifulleſt Church in the fifth book of *Moſes*, and inſtituted temporal Laws and Ordinances. But the world ſcorned to have God for their Governor, but rather followed other things, according to their fooliſh fancies, as now in Popedom. The fifth book of *Moſes.*

Of Solomon's *Proverbs.*

THe Book of *Solomon's* Proverbs is a fair Book, Rulers and Governors ſhould diligently read the ſame; for therein is ſeen, how it goeth in the world, it containeth leſſons touching God's fear, wherein Governors and Rulers ought to exerciſe themſelvs; but in ſtead thereof they take in hand *Mathematicam*, they are now for the moſt part buſie in multiplying and caſting up their Accounts, thereby entending to take God Captive; but that will not bee: They ought with *David* to ſay, *Qui das ſalutem Regibus, & qui ſubdis populum meum ſub me.* Item, *Benedictio Domini divites facit.*

The third Book of *Heſter* (ſaid *Luther*) I bid adieu: thoſe things which *Heſter* dreamed of in the fourth book are fair and prettie knacks; as, *The Wine is ſtrong, The King is ſtronger, Women ſtrongeſt of all*; but the Truth is ſtronger then all theſe. Heſter.

The firſt Chapter of *Geneſis* in the firſt Book of *Moſes*, comprehendeth the whole Scriptures. The firſt Chapter of *Geneſis.*

Therefore the antient well conſidered, that none, before they reached to the age of thirtie years, ſhould undertake to read the ſame, for many myſteries are therein contained which the unlearned neither ſee nor regard, neither hath any man at any time marked, much leſs underſtood them. Among all Hiſtories in Holie Scripture, I cannot conceiv (ſaid *Luther*) that the Book of *Judith* is a Hiſtorie. Beſides, the Countrie therein is not ſpecified, where thoſe paſſages ſhould have happened; therefore I hold, that like as the *Legends* of the Saints were deviſed, even ſo likewiſe, this *Poëme* or *Imagination* was made by ſom good and godly man, to the end hee might teach, that good and God-fearing people (among whom *Judith*, that is, the Kingdom of the Jews, where God was known and confeſſed) overcame and vanquiſhed *Holofernes*, that is, all the Kingdoms of the world; and that all Tyrants ſhould com to ſuch an end, namely, that through a woman they ſhould bee exterminated and deſtroied.

Judith.

The end of Tyrants.

The maſter of the ſame Book of *Judith* (ſaid *Luther*) doubtleſs intended, that it ſhould bee a figure and ſignification. And like as the Poet *Homer* took occaſion to pen his conceit of *Troy*, and *Virgil* of *Aeneas* (wherein is ſhewed, how a great Prince ought to bee adorned with ſurpaſsing virtues, like a brave Champion, with wiſdom and underſtanding, with great courage and alacritie, with fortune, honeſtie and Juſtice, &c.) Even ſo, *Judith* is placed before our eies in ſuch manner of conceit and Imagination. Therefore I conceiv *Judith* to bee a Tragedie, wherein is deſcribed and ſhewed what the end of Tyrants is. I take alſo the Book of *Tobias* to bee a Comedie, in which, diſcourſ is made of women. This (ſaid *Luther*) is an Example for houſ-Government, but the other, for Temporal Diſcipline, wherein is ſhewed, how it uſeth to go with Rulers. When *Luther* corrected the ſecond Book of the *Macchabees*, hee ſaid, I am ſo great an enemie to this Book and to *Heſter*, that I wiſh they were not at all, for they are too too much Jewiſhed, and have many heatheniſh unnaturalities. The Jews much more do eſteem of the Book of *Heſter* then of any of the Prophets, they utterly contemn the two Prophets *Daniel* and *Iſaiah*. Fearful it is (ſaid *Luther*) that the Jews do contemn the Propheſying of theſe two Holie and glorious Prophets, whenas the one in the moſt rich and pureſt manner teacheth and preacheth Chriſt, the other deſcribeth and portraieth, together with the Kingdom of Chriſt, the Monarchies and Empires in moſt certain wiſe and form.

The Book of *Tobias.*

When Doctor *Juſtus Jonas* had tranſlated the Book of *Tobias* into high Dutch, hee attended *Luther* therewith, and ſaid, Many ridiculous things are contained in this Book, ſpecially, concerning the three Nights, and the liver of the broiled fiſh, wherewith the Divel was ſcared and driven away. Whereupon *Luther* ſaid, It is a Jewiſh conceit, and the Divel, as a fierce and powerful enemie, will not bee hunted away in ſuch ſort, for hee hath the ſpear of *Goliath* wherewith hee foineth at us, and without ceaſing worketh us much tribulation and vexation. And beſides that, God armeth him and ſharpneth his weapons, giveth him a ſharp pointed head to his ſhaft, namely, his Laws, wherewith hee fiercely and griezly aſſaulteth us; yet nevertheleſs, God giveth him ſuch arms and weapons to this end, when hee is vanquiſhed and overcom by the Godly, that as then the ſame may bee the more and greater terror and vexation unto him. *Daniel* and *Iſaiah* (ſaid *Luther*) above all the reſt are the moſt excelling Prophets. I am *Iſaiah* (ſaid *Luther*, bee it ſpoken without boaſting) to the advancement of God's honor (whoſe work and gift it is onely and alone) and to ſpight the Divel. *Philip Melanćthon*, is *Jeremie*; *that Prophet ſtood alwaies in fear, thought hee did chide too much*, even ſo likewiſe it is with *Melanćthon*.

The Divel's combate and ſtr-fe with a Chriſtian.

In the Book of the *Judges*, the excellent and valiant Champions and Deliverers are deſcribed, which by God were ſent, and who believed and truſted wholie in God, according to the firſt Commandement, (touching whom *Moſes* preached) they referred and committed themſelvs, all their actions, beginnings and enterpriſes to God, and gave him thanks, they onely relyed upon the God of Heaven, and ſaid, Lord God, Thou haſt don theſe things, and not wee, To thee onely bee praiſ, Glorie, &c.

The Books of the Judges.

The Book of *Job* (ſaid *Luther*) is a very good book, not written onely for and touching himſelf, but alſo for the comfort and conſolation of every ſorrowful, troubled, and perplexed heart. When the Divel and humane creatures ſorely vexed and ſet them-

The Book of *Job.*

themselvs against him, hee endured and suffered it patiently, and said, *The name of the Lord bee blessed.* But when hee conceived that God began to bee angrie with him, then hee became to bee impatient, and was much offended. It vexed and grieved him to the heart that the ungodlie prospered so well. Therefore this should bee a comfort to poor Christians, that are persecuted and constreined to suffer; namely, that in the life to com, God will give unto them exceeding great and glorious everlasting wealth and benefits; and also giveth here a measure in their sufferings, how far and long the Persecutors shall touch and vex them, and not as they willingly would. *Job* (said *Luther*) spake not in that sort as in the book is written, but hee had by himself such cogitations; for it is not easie in Tribulation and Temptation to speak after that manner; yet nevertheless it fell out and happened so, indeed, as is written.

Who made *Job*'s Book.

It is very like (said *Luther*) that *Solomon* made and wrote this Book; for it is almost the manner of his speaking, as easily may bee seen in his other Books, *Phrasis non multum est dissimilis.* Besides, the Historie of *Job* is antient and verie frequent, it was well known to every man in *Solomon*'s time, which (doubtless) hee undertook to write, like as I now do intend to write the Historie of *Joseph* and *Rebecca.*

The Master of *Job*'s Book.

That Hebrew Poët and Master of this Book (let him bee who hee will) had and felt such temptations and Tribulations, and described them in that sort, like as *Virgil* described *Æneas* that valiant Champion, led him through Waters, Seas and places, and made of him a fine Polititian and Souldier. It seemeth, som great and excellent Divine made and wrote this Book.

For what cauſ the Hiſtories of the Patriarchs ſo briefly were deſcribed.

THe reason (said *Luther*) why *Moses* so briefly described the Histories of the Holie Patriarchs (which are but onely wrapt up together, and in the shortest measure denoted) is this, Like as the Jews do call that a *Cabala*, wherein somthing is briefly comprehended; Even so likewise did *Moses* briefly describe the Histories of the Patriarchs, which hee could not displaie at large, in regard they lived so long a time. For let us but consider what experience and knowledg was in those that lived, som six hundred years, som more, som less, and yet were so able and strong in bodie and understanding, as wee are now at the age of thirtie years.

Cabala.

Patriarchs.

Moreover (said *Luther*) wee need not wonder at *Moses* touching this particular; for the Evangelists in the shortest measure do describe also the Sermons in the New Testament; how briefly do they run through the same? yea, they give but a touch of the preachings of *John* the *Baptist*, who, doubtless, made the beautifullest Sermons; this sentence therein is onely shewed, where S^t *John* saith, *Behold, this is the Lamb of God which take's away the sins of the world.* Next unto *Paul* (said *Luther*) I hold *John* the *Baptist* for the greatest Preacher; for S^t *Peter* in his Epistle preferreth *Paul* far before himself.

John the *Baptist.*

2 *Pet.* 3.

Of the Gospel of Saint John.

SAint *John* the Evangelist speaketh Majestically, with very plain and simple words, as where hee saith, *In the beginning was the Word, and the Word was with God, and God was the Word, The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.*

Behold (said *Luther*), how hee describeth God the Creator, and also the Creatures, with very plain and simple words; as with a lightning. If one of our Philosophers or high-learned men should have described the same, what wonderful swelling and high-trotting words would hee have breathed out and prattled *de ente & essentia*, of a self-beeing thing; of God and Celestial strength and power, insomuch that no man should or could have understood any thing what hee meaned. Hereby wee see (said *Luther*) and experience teacheth us, how mightie and powerful Divine Truth is; shee presseth through, though shee bee hemmed in; the more shee is read, the more shee moveth, and taketh possession of the heart.

The power of God's Word.

What

What Books are convenient to bee preached in the Church.

THe *Pſalter*, the Goſpel of S^t *John*, and the Epiſtles of S^t *Paul*, ought chiefly to bee preached; for they ſtrive againſt the Hereticks: but for the common ſort of people, the other Evangeliſts are fitting to bee preached of.

Differences in the Pſalms.

David hath Pſalms which do Teach, Propheſie, Praie, and Give Thanks. Among the Pſalms of *Prophecie* the 110 is the chiefeſt, *The Lord ſaid to my Lord*, &c. Among the *Teaching* Pſalms, the 51, 32, 130, 143 are the beſt; for the ſame do teach, that the Remiſſion of Sins is don without the Law, and without Works. They fitly may bee named *Pauliſh* Pſalms: for what is it elſ (when *David* ſaith, *By thee is Forgiveneſs*) then that which *Paul* ſaith, *God hath concluded all under ſin, to the end hee may have mercie on all, that thou maiſt bee feared*; that is, that no man may boaſt of his own Righteouſneſs, but that all is freely forgiven without any Deſerts.

CHAP. XXXII.

OF PATRIARCHS AND PROPHETS.

Of DAVID.

DAVID's Examples (ſaid *Luther*) are full of Offences; for the holie man fell into Adulterie, Murther, and Blaſpheming of God. Hee was afterwards viſited and puniſhed by God in ſuch ſort, that the whole Nation left and forſook him. His Counſellors, yea, his beſt beloved Son conſpired and made a League againſt him, who before had ſuch great fortunes, and was held in high eſteem.

In thoſe Offences, the ungodlie, doubtleſs, boaſted and ſaid, Where is the King now? Where is now his God? what is becom of his fortunes and proſperitie? For without doubt (ſaid *Luther*) there were many Kings more powerful then *David*; as, the King of the *Moabites*, whom *Iſaiah* calleth a three-year'd Cow; that is, ſtrong, powerful and fat.

Such offences alwaies have been in the world; namely, that it hath gon evil with the godlie, but well with the ungodlie; of which, complaint is made in many Pſalms. Wee ſee the ſame alſo to this daie, that the Popiſh Biſhops and ungodlie Princes do live in great honor, wealth and power: but good and God-fearing people are in povertie, are contemned and plagued.

That DAVID *was conſtreined to connive at many things.*

Diſcretion in Government.

DAVID (ſaid *Luther*) was a fine underſtanding King, hee could connive and diſpence with many things, as with his Nephew *Joab*, &c.

David's Croſſes.

All the Grecian Tragedies were nothing comparable to *David's* Hiſtories. It was a great matter that his own Son laie with all his wives and women, inſomuch that hee was forced to bee a deadleſs Widower moſt part of his life time; but in his old age God provided a wife for him.

Rulers above others have need of Forgiveneſs of ſins.

All Kings, Princes and Governors (ſaid *Luther*) that are in publick Offices, do ſin of neceſſitie; therefore they have ſpecial need of the Remiſſion of Sins. I am perſuaded that *Ahab* was ſaved, inaſmuch as God ſaid to the Prophet, *Seeſt thou not how* Ahab *boweth himſelf before mee?* For to whom God affordeth ſpeech, that is, his Word and Promiſs, with him it ſtandeth well: Therefore hee was, doubtleſs, ſaved, notwithſtanding even to his death hee had evil witneſs in the Scriptures. Hee had and believed the Promiſs of the *Meſsias* to com, inſomuch that at his death hee got hold of the Forgiveneſs of Sins. In like manner (ſaid *Luther*) am I perſuaded alſo of all

thoſe

those of whom the Scripture saith, *And hee slept with his Fathers*, that they all are in heaven: For this word [*Slept*] sheweth som good in the Scriptures. But of whom it is written, *They were made away and slain by the enemies, or were devoured and torn in pieces by wilde beasts*, &c. I am persuaded that they are lost and damned. *To sleep*, what it is in the Scriptures.

Of the cauſ why David *did not build the Temple.*

ALthough (said *Luther*) God formerly charged *David* to build the Temple, yet notwithstanding hee could not perform it; becauſ hee had shed much blood, and had carried the sword; not that hee did unrightly therein, but that hee could not bee the Figure or Type of CHRIST, who should have a peaceable Kingdom without shedding of Blood. But *Solomon* must accomplish it, who (in the Germane Language) is named [*Fridrich*] Peaceable, through which Christ's Kingdom was signified.

Of Judas Macchabeus.

IT standeth in this our time as it did in the time of *Judas Macchabeus*, who mainteined and defended his people, and yet was not able to suppress the enemies which in that time had the Government in possession; but his own people were unthankful, and wrought him the greatest mischief, which two pieces make one wearie. *Judas Macchabeus.*

The Legends of the Patriarchs (said *Luther*) far excelled the holiness of all the Saints; for they went on in simple obedience towards God in the works of their Vocation. They performed such things as came before their hands, according to God's Command, without all difference; therefore *Sara, Abraham*'s wife, excelleth all other women. The Legends of the Patriarchs.

Philip Melanchthon demanded of *Luther*, How it was, that although *David* was instituted and ordeined a King immediately by God, yet hee had manie knocks and plagues, as his Psalms do shew, where hee saith, *Lord, help thy people*, &c. Also, *Wee have a God that helpeth, and the Lord of Lords that delivereth from death*, &c. which are Psalms of mourning? Whereupon *Luther* answered, and said, *David* was not acquainted with many good daies: hee was plagued in that manner by the ungodlie and falſ teachers; hee saw that his people banded themselvs against him, hee endured and suffered many Insurrections and Tumults, which taught him his lesson to praie. As hee was without tribulation hee grew giddie-headed and secure, as wee see in the Adulterie and murthering of *Urias*. *Psal. 8.*

Ah Lord God (said *Luther*)! How is it that thou suffereſt such great people to fall? This *David* had six wives, which doubtless were wise and understanding women; as, that wise *Abigail*: If they were all such? then hee was furnished with excellent surpassing wives. Moreover, hee had besides them ten Concubines, yet notwithstanding hee was an Adulterer. The fall of great people, and why.

Of Esau *and* Ismaël.

THe Rejecting of *Esau* (said *Luther*) was but onely temporal; for the hate against *Jacob* his brother continued not alwaies, but for a time; and I am persuaded *Ismaël* and *Esau* are saved; for many among them received God's Word. They sinned not so grievously as *Israël* and the Jews, which crucified Christ Jesus the son of God.

Of JOB.

JOB (said *Luther*) had many Tribulations; hee was also plagued of his own friends, who fiercely assaulted him, as the Text saith, That his friends fell upon him, and were full of wrath against him; they tormented him throughly, but hee held his peace, suffered them to talk their talking; as if hee should saie, You know not what you prate. JOB is an example of God's Goodness and Mercie; for how upright and holie soever hee was, yet hee sorely fell into Temptation; but hee was not forsaken; hee was again delivered and redeemed through God's Grace and Mercie. *Job*'s tribulations and torments.

I hold, hee lived in *Solomon*'s time, and that his Book is a right Historie; but I do not believ that everie thing went and happened in such manner as is written. I hold som God-

God-fearing learned man collected the ſame into ſuch an order, and wrote it in the time of *Solomon*; for at that time many wiſe holie people took delight in writing of Hiſtories.

That Abraham, Iſaac, *and* Jacob *were poor plagued people.*

To touch the Saints.

I Hold (ſaid *Luther*) that *Zacheus* was richer then *Abraham*, who digged ſo many Wells, which the Inhabitants of that Countrie filled and ſtopped up.

Iſaac was alſo a miſerable plagued man, and ſo was likewiſe *Jacob*; yet ſuch a Faith poſſeſſed them (ſaid *Luther*) that I do much admire, how they were able to brook and endure ſo many knaveries as were put upon them.

Of the Revelation of the holie Prophets.

How God ſpake with the Prophets.

Melanchthon diſcourſed with *Luther* touching the Prophets, who continually do boaſt in this ſort, and with theſe words, *Thus ſaith the Lord*, &c. whether God in perſon ſpake with them or no?

Then *Luther* ſaid, They were very holie ſpiritual diligent people, which ſeriouſly did contemplate on holie and divine cauſes; therefore God ſpake with them in their Conſciences, which the Prophets held for ſure and certain Revelations.

Of Iſaiah, *why hee was ſlain.*

Underſtanding men in the Scriptures among great Princes.

WEe read in the Books of the Jews (ſaid *Luther*) that *Iſaiah* was made away by King *Achas*, becauſ hee ſaid, *I ſaw the Lord ſitting on a high ſeat*, &c. For, doubtleſs, *Achas* ſaid unto him, Thou wretch! how dareſt thou preſume to ſaie, *Thou haſt ſeen the Lord*, whenas God ſaith to *Moſes*, *Shall a man ſee mee, and live?* Thou art an Heretick, out of thy wits, mad, and frantick; thou blaſphemeſt God, thou art worthie of death, take him away. And many do think, it agreeth well with the truth, that *Iſaiah* was ſlain for the ſame cauſ; for they could endure no man that ſaid, Hee had don or ſeen greater matters then *Moſes*.

Of Elias.

THe Hiſtorie of *Elias* (ſaid *Luther*) is horrible, and in a ſort incredible. It was a fierce anger indeed, that ſo holie a man ſhould praie, that it might not Rain in ſo long a time; hee ſaw that the Teachers were ſlain, and that good and God-fearing people were hunted away and perſecuted; Therefore hee praied againſt thoſe, whom with words and preaching hee could not bend; for they regarded the ſame nothing at all: wherefore they ſaid, *Thou troubleſt Iſraël*; for hee had oftentimes threatned them, and complained of the great want which hee with them had ſuffered.

Of the Prophet Jonas.

THe Majeſtie of the Prophet *Jonas* (ſaid *Luther*) is worthie to bee advanced. Hee hath but three Chapters, and yet hee moved therewith the whole Kingdom; therefore under weakneſs hee was juſtly a figure and ſign of the Lord Chriſt. Indeed it is grievous, that Chriſt ſhould remember this but onely in four words. *Moſes* did ſo likewiſe, who with few words in the briefeſt manner, toucheth and deſcribeth the Creation, the Hiſtories of *Abraham*, and ſuch great myſteries; but hee ſpendeth much time about deſcribing the Tent, the external Sacrifices, the Kidnies and Excrements; for hee ſaw that the world greatly eſteemed of ſuch outward things which they beheld with their carnal eies; but that which was ſpiritual they ſoon forgat.

Hiſtorie of the Prophet *Jonas*.

This Hiſtorie of the Prophet *Jonas* is ſo great, that it is almoſt incredible; yea, it ſoundeth more ſtrange then any of the Poët's Fables; and (ſaid *Luther*) if it ſtood not in the Bible, I ſhould take it for a lie; for conſider, how that for the ſpace of three daies hee was in the great bellie of the Whale, whenas in three hours ſpace hee might have been diſgeſted and changed into the nature, fleſh, and blood of that Monſter; may not this bee ſaid, To live in the midſt of death? In compariſon of this miracle, that wonderful paſſage through the Red Sea was nothing.

The Aſſpect thereof is the more ſtrange alſo, in that after hee was delivered, hee

then

then began to bee angrie, and to expoſtulate touching a ſmall matter, not worth a ſtraw. It is a great Myſterie; I am aſhamed (ſaid *Luther*) of my Expoſition upon this Prophet, in that ſo weakly I touch the main point and chiefeſt mark of this wonderful Miracle.

Of the ſharp Sermons of the Prophets againſt Hypocriſie and Idolatrie.

THe harſh and ſharp words of the Prophets (ſaid *Luther*) go even to the blood; for when they ſay, *Jeruſalem ſhall fall, and bee deſtroied*, then the Jews held ſuch preaching to bee altogether Heretical, they could not endure them.

Even ſo ſay I (ſaid *Luther*), the Romiſh Church ſhall fall, and bee deſtroied; but the Papiſts will neither believ nor endure it; for (ſaie they) it is impoſſible to bee believed, in regard it is written in the Article, *I believ in the holie Chriſtian Church*. Indeed many Kings were in ſuch ſort deſtroied before *Jeruſalem*, as *Sennacherib*, &c. yet when the Prophet *Jeremie* ſaid, *Jeruſalem* ſhall bee deſtroied (vvhich through the Prophet was ſpoken by the Holie Ghoſt) then it fell ſo out, and was don accordingly.

If the Pope (ſaid *Luther*) could bring againſt mee but onely one Argument (as the Jews had againſt *Jeremie*, and other Prophets) then it were not poſſible for mee to ſubſiſt. The Pope's defence.

The Pope argueth and diſputeth with mee, not according to Juſtice and Equitie, but with the Sword, and his power. Hee uſeth no Written Lavvs, but Fiſt-Lavvs. If I had no other Argument againſt the Pope then *de Facto*, of the Deed or Fact, I vvould inſtantly hang my ſelf; but my diſpute is *JUS*.

That the Prophet's Words are of Weight.

THe Prophets vvith fevv vvords do ſpeak of great and vveightie matters; they are ſharp and piercing vvords; as vvhen *David* ſaith, *Bee wiſe now therefore, O yee Kings*, &c. Here hee ſpeaketh not vvith baſe drunken bolts, or vvith mean fellovvs; but vvith great povverful Potentates and Princes: But the World conſidereth not theſe vvords; they think that onely *Herod*, *Hannas*, *Caiaphas*, and *Pilate* therevvith vvere meaned and touched; therefore they eſteem thereof as if a Cobler had ſpoken them. Prophetical earneſtneſs.

Whereby falſ Prophets are known.

THe ſentence in *Deut.* 18, touching a New Prophet (whom God promiſed to raiſ out of their Brethren) is properly to bee underſtood (ſaid *Luther*) of Chriſt Jeſus, the Son of GOD and *Marie*; for no Prophet was like unto *Moſes*. *Moſes* is now dead, and his grave no where to bee found. In the ſame Chapter the haughtie, proud and preſumptuous Prophets are diſcovered, confuted and condemned, whereby they may bee known. Onely Chriſt is that Prophet whom wee ſhould hear, who alſo confoundeth Antichriſt, and all Hereticks with the Spirit of His Mouth, and fighteth againſt that great Dragon, *Apoc.* 12. Falſ Prophets are very miſchievous; for this word [*Their*] (where Chriſt ſaith, *By* [Their] *fruits yee ſhall know them*) hath a great *Emphaſis*, it importeth much, whereunto good regard ought to bee had. For when although they bee held and eſteemed for upright, honeſt and civil underſtanding people; yet nevertheleſs ſuch virtues and fruits of the perſons, and not of the Prophets, whoſe Doctrine chiefly is to bee heeded and regarded, not the manner of life onely. Falſ Teachers

Of the Hiſtorie of JONAS.

AN upright Chriſtian (ſaid *Luther*) is like unto *Jonas*, who was caſt into the Sea; yea, into Hell. Hee beheld the mouth of that Monſter gaping, and laie three daies in his dark bellie without conſuming. This Hiſtorie ſhould bee unto us one of the greateſt comforts, and an apparant ſign of the Reſurrection from the Dead. A Chriſtian's Picture.

In ſuch ſort God uſeth to humble thoſe that are His. But afterwards hee went too far, would preſume to maſter God Almightie, became a great man-ſlaier and a murtherer, would have had ſo great a Citie and ſo many people utterly to bee deſtroied. This (ſaid *Luther*) was a ſtrange Saint.

That

That it is a difficult matter to tranſlate the Prophets.

TO tranſlate the Prophets well (ſaid *Luther*) according to the Hebrew tongue, is a precious, a great and a glorious work, no man ever attained thereunto: to mee it is alſo a hard task, may I bee once exempted from it, ſo will I (in God's Name) let it reſt.

Of the cauſ, why David *took* Bathſheba *to wife.*

That *David* married *Bathſheba.*

IT is well to bee conceived, that *David* dealt uprightly, and repented himſelf, in not rejecting *Bathſheba Uriah's* wife, but married her: And foraſmuch as hee had ſhamed her, it was therefore fitting for him to bring her again to honor. God was alſo pleaſed with that Conjunction; howſoever, for a puniſhment of that Adulterie, God cauſed the firſt ſon, begotten in Adulterie, ſoon to die.

Of Abraham's *Legends.*

The memorie of holie people.

NO man (ſaid *Luther*) ſince the Apoſtle's time rightly underſtood the Legends of *Abraham*. The Apoſtles themſelvs did not ſufficiently extol nor explain *Abraham's* faith, according to the worth and greatneſs thereof. I much marvel, that *Moſes* ſo ſlightly remembreth him.

Of Job *and* David.

David's plague.

JOB at one time loſt ten children and all his cattel, hee was puniſhed in bodie and goods, yet it was nothing in compare of *David's* troubles, hee had the promiſs which could neither fail nor deceiv; namely, where God ſaith, *Thou ſhalt bee King*; but God throughly powdered and peppered his Kingdom for his tooth; no miſerable man ſurpaſſeth *David*, the *Grecian* Tragedies and Hiſtories are nothing in compare of *David's* calamities.

Of Adam.

Adam's Children.

ADAM (ſaid *Luther*) begat more children then thoſe three which are ſpecified in the Bible. But, in that mention preſently is made of *Seth*, the ſame was don by reaſon of the linage of our Lord Chriſt, who was born of that diſcent. *Adam* (doubtleſs) had many Sons and Daughters; I am perſwaded (ſaid *Luther*) hee had at leaſt two hundred children, for *Adam* was very old, 930. years. It is like, that *Cain* was born thirtie years after the Fall, as they were comforted again: I believ, they were oftentimes comforted by the Angels, otherwiſe, it had been impoſſible for them to have lain together, by reaſon they were filled with great ſorrows and fears. *Eve* at the laſt daie will exceed all women in ſorrow and miſerie, never came upon the world a more miſerable and ſorrowful woman then *Eve*, ſhee ſaw, that for her ſake wee were all to die. Therefore, all other women may hold their peace and ſtop their mouths before *Eve*. Som affirm (ſaid *Luther*) that *Cain* was conceived before the promiſs of the ſeed that ſhould cruſh the Serpents head. But (ſaid *Luther*) I am perſwaded, that the promiſs was made not full half a daie after the fall. For they entred into the Garden about the hour at noon-daie, and having appetites to eat, ſhee took delight in the Apple, then, about two of the clock (according to our accompt) was the fall.

God's comfort.

Eve's miſerie and ſorrow of heart.

How long *Adam* was in Paradiſe before the Fall.

Of Agar, Abraham's *Concubine.*

THe reaſon why *Abraham* gave ſo ſlender a diſpatch to *Agar* his Concubine with *Iſmaël* his Son, (giveth her onely one Flagon or Bottle of Wine) was this, ſhee was thereby to know, that ſhee had no right to demand any thing of the Inheritance, but that which was given her, proceeded out of good will, not of any obligement or reaſon of Law, yet nevertheleſs, ſhee might repair again to *Abraham*, and fetch more.

Gen. 25.

The text in *Geneſis* ſaith, *Iſaac* and *Iſhmaël* buried *Abraham*, from hence it appeareth (ſaid *Luther*) that *Iſhmael* was not continually with his father, but was nurtured out of the fathers goodneſs and bountie; the ſame was don for this end, that *Abraham* intended to lead Chriſt through the right line; therefore *Iſhmael* was ſeparated like *Eſau*.

Of

Of JACOB.

I Hold (ſaid *Luther*) that *Jacob* was a poor perplexed man, I would willingly (if I could) frame a *Laban* out of the rich Glutton in the Goſpel of *Luke*, and a *Jacob* out of *Lazarus* which laie before the Gate. I am glad (ſaid *Luther*) that *Rachel* ſate upon the Idols, thereby to ſpight her father *Laban*. *Jacob. Laban. Luke 16.*

That DAVID *was an eloquent man.*

NEither *Cicero*, *Virgil*, nor *Demoſthenes* are to bee compared with *David* for eloquence, as wee ſee in the 119 *Pſalm*, where hee divideth one ſenſ and meaning into two and twentie ſorts, onely that the words do differ, hee had a great gift, and was highly favored of God; I hold that God ſuffered him to fall ſo horribly, leſt hee ſhould bee too haughtie and proud. *David's* Eloquence.

Moſes and *David* were the two higheſt Prophets, what *Iſaiah* had, the ſame hee took out of *David*, and ſo did other Prophets likewiſe. Wee (ſaid *Luther*) are fillie Scholars in compariſon of them, wee have indeed a Spirit, but our Gifts are nothing ſo great. *David* in the 110 *Pſalm* briefly comprehendeth the whole Religion and Doctrine: Hee made a *Pſalm* of two and twentie parts (in each of which are eight verſes) and yet in all is but one kinde of meaning, namely, hee will onely ſaie, Thy Law (or Word) is good. Brief contents of the 119 *Pſa.*

David was conſtrained to ſuffer much, none of us (ſaid *Luther*) could bee able to bear the ſame; for not onely his Concubines but alſo his married wives were abuſed and diſhonored, which was a great matter in a holie place. Doubtleſs nothing on earth grieved him more then that. God tormented none like *David*, except his onely begotten Son Chriſt Jeſus. *David* a Martyr.

Jehoſhaphat and *Ezechias* had more fortune and glorious victories then *David*; for hee waged wars with great danger and trouble.

David's Hiſtorie is moſt wonderful, a right Tragedie, but at laſt it was reduced to a Comedie. Oh, the offenſ which the heathen took in him, without doubt, vexed him ſorely, when they ſaw, that his own Son procured the Mother's fall. The ſame made him ſo chill and cold, that it took away all his ſtrength. I hope not (ſaid *Luther*) that all his wives were then yet living, ſeeing the Scripture maketh no mention thereof. If they were: then it was a great matter.

Of the puniſhment of SHIMEI.

SOm are of opinion (ſaid *Luther*) that *David* dealt not well and uprightly, in that upon his death-bed hee commanded *Solomon* his Son to puniſh *Shimei*, who curſed and threw dirt at him in his flight before *Abſalom*. But (ſaid *Luther*) I ſaie, hee did well and right thereon; for the Office of a Magiſtrate is to puniſh the guiltie and wicked Malefactors. Hee made a vow, indeed, not to puniſh him, but that is to bee underſtood, ſo long as *David* lived. Diſcretion in Rulers.

David (in ſo ſtrange and confuſed a Government, where no man knew who was Cook or who was Butler, as wee uſe to ſaie) was conſtrained much and often to cloſe an eie, and (according to the common ſpeech) to look through the fingers at many abuſes and wrongs. But afterwards when peace was in *Solomon's* time, then through *Solomon* hee puniſhed. In time of diſquiet and tumultuous Government, a Governor or Ruler as then dareth not ſo to proceed as in time of peace, yet at laſt it is fitting that evil bee puniſhed; for *David* ſaith, *Maledixit mihi maledictionem malam*, The wretch curſed mee ſorely.

Of EZECHIAS.

EZechias (ſaid *Luther*) was a very good and godlie King, full of Faith, yet hee fell; For God cannot endure that an humane Creature ſhould truſt and depend upon his own works: No man entereth in Heaven without the Remiſſion of ſins. *Ezechias.*

Of Elisha.

Eliſha. *Elijah.*

Elisha (ſaid *Luther*) dealt uprightly, in permitting the fourtie youths to bee torn in pieces of two Bears, becauſ they miſ-called him, *Bald-pate*; for they mocked not him, but his God. As the ſame was alſo a flouting and mocking of *Elijah*, where (as is written) they ſaid unto him, *Thou man of God*, &c. Therefore fire came down from Heaven and devoured them.

Of David.

David's ſufferings.

Many ſtrange things (ſaid *Luther*) are written in the Books of the Kings, according to humane ſenſ and reaſon, and in the Eies of the fleſh; they ſeem to bee ſlight and ſimple books, but in the Spirit they are of great weight. *David* endured much, *Saul* perſecuted and plagued him ten whole years; yet notwithſtanding all this, *David* remained conſtant in faith, and believed that the Kingdom pertained unto him. I (ſaid *Luther*) ſhould have been thereupon diſcouraged, I ſhould have gon my way, and ſaid, Lord! thou haſt deceived mee, wilt thou make mee a King, and ſuffereſt mee in this ſort to bee tormented, perſecuted, and plagued? But *David* was like a ſtrong and ſtedfaſt wall, and therewith hee was alſo a good and a godly man; hee refuſed to lay hands on the King when hee had fit opportunitie; for hee had Gods Word, and that made him to ſlaſh ſo luſtily about him; hee was ſure that God's Word and Promiſs neither would nor could fail him.

Jonathan's goodneſs.

Surely (ſaid *Luther*) *Jonathan* was an honeſt man, whom *David* entirely loved; hee marked well, that the Kingdom belonged to *David*, therefore hee entreated *David* not to root out him and his. *Jonathan* alſo wrought wonders, when hee with his Armor-bearer went over the Mountain, ſlew and deſtroied, alone, the *Philiſtines*; for hee ſaid (doubtleſs) with himſelf, The Lord that overcometh with many, is able alſo to overcom with few or with mee alone. But in that hee pittifully died, the ſame (ſaid *Luther*) oftentimes happeneth, that the good and godly in the Church are puniſhed for the ſake of the wicked and ungodly: As wee ſee the Son of God himſelf was not ſpared. But I much wonder at *David*'s Hiſtorie (ſaid *Luther*) how hee could bee ſo cruel, as to cauſ all the poſteritie left of *Saul* utterly to bee rooted out?

Chap. XXXIII.

Of the Apoſtles and Diſciples of Christ.

Of the Diſciples Fear.

Objecta movent ſenſus.

The cauſ why the Diſciples were afraid when Chriſt came unto them, (*the doors beeing ſhut*) was this, They ſaw how lately before (ſaid *Luther*) it went with their Lord and Maſter, fearing it might go even ſo with them, ſpecially conſidering therewithall (as wee read in the Goſpel) that at the ſame time the Jews intended violence againſt them. For as yet they ſcarcely believed that Chriſt was riſen again from the dead, as by the two Diſciples going to *Emaus* eaſily may bee gathered, who ſaid, *Wee hoped Hee ſhould have redeemed Iſrael*, as if they ſhould ſay, Now all hope hath an end.

Of

Of the cauſ, why the Pope extolleth not S^t^ Paul *more then* S^t^ Peter.

THe cauſ, (ſaid *Luther*) why the Papiſts boaſt more of S^t^ *Peter* then of S^t^ *Paul*, is this, S^t^ *Paul* had the Sword, S^t^ *Peter* the Keyes: They eſteemed more of the Keyes (to open the Coffers, to filtch and ſteal, and to fill their thieviſh purſ) then of the Sword. They are meerly Fables (ſaid *Luther*) that *Caiaphas*, *Pilate*, and S^t^ *Peter* came to *Rome* and appeared before the Emperor; for the Hiſtories touching that point do not accord; I am moved hereby to give no credit thereunto: That Chriſt died under the Rule of *Tiberius Ceſar*, who governed five years after Chriſt's death. All Hiſtories unanimouſly do agree, that S^t^ *Peter* and S^t^ *Paul* died under Emperor *Nero*, whoſe laſt year was the five and twentieth year after the death of Chriſt. But S^t^ *Peter* was eighteen years at Jeruſalem after Chriſt's death, as the Epiſtle to the *Galatians* witneſſeth; And after that, hee was ſeven years at *Antioch*. Then (as they fable) hee ruled afterwards five and twentie years at *Rome*.

The deaths of S. *Peter* and S. *Paul*.

In the Coronations of all the Popes, (ſaid *Luther*) certain young youths go before the Pope with kindled Fire-works, which they throw into the aër, and crie, *Pater ſancte, ſic tranſit gloria mundi, memento, quòd ad annos Petri non pervenies*. No Pope, among them all, yet ruled five and twentie years; And (according to this reckoning) S^t^ *Peter* was not crucified under *Nero*. To conclude, the Accounts in thoſe Hiſtories agree not together. Saint *Luke* writeth alſo, that S^t^ *Paul* was one whole year at libertie in *Rome*, and went abroad; Hee mentioneth nothing at all of S^t^ *Peter*: It is a thing dangerous to believ, that S^t^ *Peter* was ever at *Rome*.

Cerimonies at the Popes Coronations.

Mark, yee Papiſts.

That humane or natural ſtrength underſtandeth nothing of ſpiritual things.

HUmane nature (ſaid *Luther*) is unlearned, it underſtandeth not the leaſt of thoſe things which are of God's Spirit. The Apoſtles in the Goſpel neither knew nor underſtood any thing of the Croſs and ſufferings of Chriſt; yea, they were vexed to hear thereof, they endeavored to turn Chriſt back again from ſuffering (as *Peter* endeavored *Matth.* 16.) much leſs deſired they to ſuffer themſelvs.

Indeed (ſaid *Luther*) the Apoſtles knew the Propheſies of the Prophets and the *Pſalms*, but no otherwiſe then as now the Pope knoweth them; For the Jewiſh opinions and conceits (touching the external and temporal Kingdom of Chriſt,) ſtuck ſo deep in their hearts, that they could not ſo much as once think of the Croſs and ſufferings. And although the Jews Kingdom by the *Perſians* ſorely was humbled and abated, (*Cyrus* the King in ſom meaſure reſtoring it again) yet the good Diſciples could not depart nor abſtain from that preſumptuous pride; they could not forget the Prerogative and Preheminence, in that they of God were graced and endued with many gifts above others, in a word, they ſtood ſtiffly upon it. Ah, (ſaid *Luther*) might it pleaſ Almightie God, that wee could hold ſo hard and faſt by the Word of the Goſpel (which now in the cleareſt and moſt ſanctified ſort is brought again to light) as they the Apoſtles held and preſſed for and upon temporal preferment.

The Apoſtles opinion touching Chriſt's Kingdom.

By whom the Childrens Creed was made.

I Believ, (ſaid *Luther*) The words of our Chriſtian Belief were in ſuch ſort ordained by the Apoſtles, who were together and made this ſweet *Symbolum* ſo briefly and comfortable. It was a work of the holie Ghoſt to deſcribe thoſe great things with ſuch brief, ſtrong, and weightie words. No humane Creature (beſides the Apoſtles and the holie Ghoſt) had been able to comprehend them in ſuch manner. No not although ten thouſand worlds had ſtudied to make them. Therefore the words therein ought well to bee conſidered. I (ſaid *Luther*) cannot ſufficiently admire the ſame.

Rich ſpiritual ſimplicitie.

Of S. John's *Canons and Epiſtles.*

SAint *John* the Evangeliſt and Apoſtle wrote his Goſpel touching the right and true nature and manner of Faith; namely, that our Salvation dependeth only upon

Doctrine of faith and works.

Christ the Son of God and *Marie*, who so dearly purchased the same for us with his bitter passion and death, and giveth it in the Word (fastned in the heart by faith) out of meer Grace without all merit and worthinesse. At last hee was constrained to write in his Epistle also of works, by reason of the wickednesses of those, that, void of all shame, abused the Gospel in carnal wise.

That the miracles of the Apostles were necessarie.

Spiritual and corporal miracles.

SO long (said *Luther*) as *Jupiter*, *Diana*, and other worshipping of idols and abominable idolatries of the heathen reigned, so long it was needful that Christ and his Apostles wrought corporal and visible miracles, to confirm the Doctrine of faith in Christ, and to pull down and destroie all other Doctrines and idolatrous worshippings. And such visible miracles to endure and to bee wrought until the Gospel and Baptism should bee confirmed, and no longer. But the spiritual wonders and miracles (which Christ holdeth for miracles indeed) the same remain continually to the world's end. As that of the Captain, who took hold on so great a faith in Christ, although hee was not present with his sick servant.

John the *Baptist*.

John the *Baptist* had a great Spirit, strength and courage, who boldly opened his mouth against the holiest people the Jews; for hee touched them home, when hee said unto them, *Do not think to saie in your selvs, Wee have Abraham to our Father*, &c. Truly (said *Luther*) that was searched deeply.

That the Apostles were also sinners.

Errors and falling in the Apostles.

THe Apostles (said *Luther*) were also sinners, they were great and gross wags; As *Paul* was, when hee saith, *I am the first that was a blasphemer, a persecutor and a scorner, but mercie was shewed unto mee*, &c. Likewise also *Peter*, when hee denied Christ, Truly the same was the part of a wicked wretch. To conclude, Christ set the Apostles for Examples of the forgivenes of sins, that in them wee should see God's mercie. And I believ (said *Luther*) that the Prophets also grievously sinned, for they were men as wee are.

Of JOHN *the Evangelist.*

John (said *Luther*) was simple, and spake also simply; but wee ought seriously to regard what such a man spake: Every word in *John* weigheth two Tuns; as when hee saith, *Hee came into a Citie of Samaria named Sychar, and spake with a woman*, &c. Also, *The Father honoreth the Son*, &c. These seem indeed to bee sleepie words, but when they are wakened, uncovered, and diligently considered, then they are of great value. I am perswaded (said *Luther*) that this simplicitie of *John* much offendeth *Erasmus Rotterdam*; surely hee thinketh that *John* speaketh not like *Jerome* and *Virgil*, nor like one of us, insomuch that hee censureth according to humane reason and understanding, but God judgeth far otherwise.

John 4.

That God is known à posteriori.

God's Appearance.

GOd is wonderful, and will also wonderfully bee seen and known of those that are his; as Saint *Paul* concerning the same saith, *Quia Dei sapientiam mundus non cognovit per sapientiam, placuit Deo per stultitiam salvos facere credentes.* The world will not know God by faith and mercie, therefore hee revealed himself *in infirmitate filii crucifixi*, to the end they might in him bee offended to death; And, indeed, they were served well and rightly; for seeing they refused to behold God in Glorie face to face, therefore they were compelled to know him *in ignominia*, and to see his back-side; As *Moses* also did, *Exod.* 30. who stuck in a Cave or stonie Rock, and saw God's back-side, when his Glorie was past with thunder, lightning and great tempest, then hee saw God behinde, for hee could not see his face: Even so must wee know our Lord God *à posteriori*, and remain cleaving to Christ, and not through offenses and impatience to fall from him.

1 *Cor.* 1.

of

Of the blindeneſs in Popedom.

When the Word of our Lord God is loſt, then (ſaid *Luther*) horrible blindeneſs and darkneſs do approach, inſomuch that in ſtead of holy Relick, the Divel's filth and excrements are worſhipped; for the Divel at us is ſo angred and vexed, that, if hee could, hee would even give us his own dirt to eat, as *in vitis Patrum* is to bee ſeen, in the Hiſtorie of *Simon* upon the Pillar, and in the lives of the Fathers, all which fopperies wee ſtedfaſtly believed. A certain Miniſter lately preached at *Vienna* (ſaid *Luther*) and ſaid, Loving people! if yee intend to ſerv our Lord God, yee muſt touch your ſelvs in ſom meaſure, that it may griev and pain you. A poor ſimple man hearing the ſame, (intending a ſelf-choſen devotion) hee ſtraightly tied up, *virgam virilem*, his yard, and would not ſuffer his water to paſs from him. Now as the people heard thereof, they aſſai'd to diſſwade him, intimating, if hee therein proceeded, it would coſt him his life: but hee, beeing reſolved, would not deſiſt. At laſt an honeſt old man came unto him, (doubtleſs the holy Ghoſt) and ſaid, Thou ſhalt not deſiſt from thy Reſolution, nor ſuffer thy water to paſs from thee; but this I like not, I hear the people in the Citie ſaie, Thou doſt this out of thine own choſen Devotion, that thou ſeekeſt praiſ thereby, and for the ſame thou lookeſt to bee reſpected. In all this thou erreſt and greatly ſinneſt; for God hath no pleaſure in any ſelf-choſen devotion, or in any ſuch works which hee hath not commanded, but utterly rejecteth them. Whereupon the poor man ſaid, O, is it ſo? Then I will do it no more, and inſtantly hee ſuffered his water to paſs from him. *Tanta fuit cæcitas*, ſuch was their blindeneſs (ſaid *Luther*;) whereby wee may ſee what power the Divel hath. Divelliſh wrath and blindeneſs.

As I came from *Rome* (ſaid *Luther*) *Anno* 1506. and arrived at *Augſpurg*: There was in that Citie a whore named *Virgin Urſula*; ſhee alleged, that ſhee neither ate nor drank, nor performed any other works of Nature. This Jade deceived alſo the Emperor *Maximilian*, and all the Princes of the Empire; inſomuch that they believed, ſhee neither ate nor drank any thing at any time. I ſaw her my ſelf, (ſaid *Luther*) and a Chaplain of the Citie led mee unto her; I ſpake with her, and ſaid, Loving *Urſula*! thou mighteſt rather wiſh for death, then to live in this manner; Shee ſaid, O no, I know how it is here with mee, but I know not how it goeth there. I beeing much moved with that her ſpeech, ſaid unto her, *Urſula*! I doubt all things go not rightly with thee; O, ſaid ſhee, God preſerv mee, and therewith ſhee took mee and the Chaplain up into her Chamber, where ſhee uſed her devotion; ſhee had therein two Altars ſtanding, and upon each a crucifix prepared with roſin and blood, with wounds, with hands and feet, as if bloud dropped out. But it was altogether deceit and a meer deluſion; ſhee got of the Princes many gifts, inſomuch that ſhee had gotten above fifteen hundred Florines. At laſt the Duke of *Bavaria* cauſed her to bee brought before him, who diſcovered the deceit; for under her Apron was found Ginger-bread, which ſecretly ſhee ate. But the Dutcheſs made Interceſſion for her, otherwiſe ſhee had been ſeverely puniſhed. Afterwards ſhee fell in Love with a young Fellow at *Munnichen*, and with him went away, and with the monie which ſhee had gotten. In ſuch blindeneſs, blaſphemies and divelliſh deluſions did they live in Popedom. Virgin *Urſula* of *Augſpurg*, that neither ate nor drank.

Chap. XXXIV.

OF ANGELS.

What an Angel is.

An Angel (ſaid *Luther*) is a ſpiritual Creature created by God (without a bodie) for the ſervice of Chriſtendom, ſpecially in the Office of the Church.

How and what wee ought to teach concerning Angels.

THe acknowledgment of Angels (ſaid *Luther*) is needful in the Church. Therefore Good and Godlie Preachers ſhould plainly, orderly, and Chriſtian-like teach
1. concerning the ſame, according as Logick deſcribeth. Firſt, to ſhew what Angels are,
2. namely, ſpiritual Creatures without Bodies. Secondly, what manner of Spirits they are, namely, Good ſpirits and not evil. And on the contrarie, here muſt alſo bee ſpoken of evil ſpirits, which of God were not ſo created, but out of a ſettled hate againſt God they fell, the ſame began in Paradiſe, and ſo will continue and remain againſt Chriſt and His Church to the world's end. Therefore Angels are not evil, but good
3. ſpirits. Thirdly, wee ought alſo to ſpeak touching their Offices, namely, that they are good Spirits, as the Epiſtle to the *Hebrews* ſheweth.

Angelical Patterns. And herewith a great comfort, and a looking-glaſs of Humilitie is preſented to good and godly Chriſtians, in that ſuch pure and glorious Creatures do ſerv and miniſter unto us foul, poor and baſe people in houſ-keeping, in Policie, and in Religion. And therein they are our true and truſtie ſervants, they diſpatch and perform ſuch offices and works as one poor, miſerable and baſe Creature, or beggar, would bee aſhamed to do for another. In this ſort (ſaid *Luther*) ought wee to teach orderly and uprightly touching the ſweet and loving Angels; whoſo obſerveth not ſuch order according to Logick, the ſame indeed may ſpeak of many impertinent things not belonging to the matter, but hee ſhall ſpeak little or nothing at all to Edification.

Of Good and Evil Angels.

The Angels attendance. THe Angels (ſaid *Luther*) are near unto us, and to thoſe Creatures, whom by God's Command they are to keep and preſerv, to the end they receiv no hurt of the Divel, and bee made away. And withall, they behold God's face, and ſtand before him. Therefore when the Divel intendeth to hurt us, then the loving holy Angels do reſiſt and drive him away; For the Angels have long Arms, and although they ſtand before the face and in the preſence of God and His Son Chriſt, yet notwithſtanding they are hard by and about us in our Affairs, which by God in our Vocations

Divelliſh ſwarm. wee are commanded to take in hand. The Divel (ſaid *Luther*) is alſo near about us, and every twinckling of an eie deceitfully tracketh after our lives, our ſaving healths and ſalvation: But the protection of the holy Angels do defend us from him, inſomuch that hee is not able to work us ſuch miſchief as willingly hee would. Many Divels are in woods, in waters, in wilderneſſes, and in dark poolie places, ready to hurt and prejudice people; ſom (ſaid *Luther*) are alſo in the thick black clouds, which do cauſ hail, lightnings and thunderings, do poiſon the air, the paſtures and grounds: when theſe things happen, then the Philoſophers and Phyſicians do ſaie, It is natural, they aſcribe it to the Planets, and ſhew I know not what reaſons for ſuch misfortunes and plagues as proceed and fall thereout.

That the Angels are Lords Protectors.

Of the Angels Knight-hoods. IT were neither good nor fitting for us to know, how earneſtly the holie Angels do ſtrive for us againſt the Divels, how hard a ſtrife and combate it is; For (ſaid *Luther*) if wee ſhould ſee, that one onely Divel made and prepared work for ſo many Angels, and put them to it, then wee ſhould bee diſcouraged. Therefore the holie Scripture with few and plain words ſaith, *Hee hath given His Angels charge over thee*, &c. Alſo, *The Angel of the Lord campeth himſelf round about thoſe that fear Him*, &c. But (ſaid *Luther*) Thou, whoſoëver thou art, that feareſt the Lord, bee of good courage, take thou no care, neither bee faint-hearted, nor make any doubt of the Angels waking, watching, and protection; for moſt certainly they are about and by thee, and do carrie thee upon their hands. But how or in what manner it goeth and is don, take thou no care for that. God ſaith it, therefore it is moſt ſure and certain. In *Job* it is written, *Behold, among his Servants there are none without wandring: And in his Meſſengers, or Angels, hee findeth fooliſhneſs*, namely, in the evil ſpirits.

Con-

Concerning Angels (ſaid *Luther*) this is my opinion, whereupon I ſtand ſtiff and ſtedfaſt, I do verily believ, that the Angels already are up in Arms, they are putting on their harniſh and girting their ſwords about them. For (ſaid hee) the daie of Judgment draweth near, and the Angels prepare themſelvs for the Fight and Combate, and that within the ſpace of a few hundred years they will ſtrike down both Turk and Pope into the Bottomleſs pit of Hell.

How an Angel preſerv'd a Childe.

IN a place not far from *Zwicka* in *Franconia*, (ſaid *Luther*) where I laie at that time, it happened, that a childe (which ſcarcely could go or ſpeak) in winter time loſt it ſelf in a wood near unto *Zwicka*, and was conſtrained to remain in the wood three nights and two daies; in which time, there fell a great ſnow, inſomuch that the childe was covered therewith. But every daie there came a man, and brought it ſomthing to eat, and to drink, and went away again. On the third daie, the man came and brought meat, and led the childe from the place where it laie into the road waie, by which means it got home, and told the parents (plainly) what had happened, I heard the childe relate it my ſelf ſo ſignificantly and plainly (which neither before nor in three years ſpace after that time ſpake any word that might well bee underſtood) as I my ſelf could have related the ſame. This man, (ſaid *Luther*) that attended on the childe, was an Angel.

CHAP. XXXV.

OF THE DIVEL AND HIS WORKS.

That an ungodly humane Creature is a perfect picture of the Divel.

WHoſo (ſaid *Luther*) would ſee the true picture, ſhape or Image of the Divel, and would alſo know how hee is qualified and diſpoſed, let him well mark all the Commandments of God in order one after another, and then let him place before his eies an offenſive, a ſhameleſs, a lying, a deſpairing, an ungodly, inſolent and blaſphemous man or woman, whoſe minde and cogitations are directed in every waie and kinde againſt God, and who taketh delight in doing people hurt and miſchief; there hee ſeeth the right Divel carnal and corporally. Firſt, in ſuch a perſon there is no fear, no love, no faith nor confidence in God, but altogether contempt, hate, misbelief, deſpair and blaſpheming of God, &c. There hee ſeeth the Divels head, which directly oppoſeth the firſt Commandement of the firſt Table. Secondly, a believing Chriſtian taketh God's Name not in vain, but ſpreadeth abroad God's word, calleth upon Him from his heart, thanketh Him for his benefits, confeſſeth Him, &c. But this picture and childe of the Divel doth quite the contrarie, hee holdeth God's word for a Fable, hee fearfully abuſeth God's Name, blaſphemeth God, and therewithall hee ſweareth and rageth abominably, calleth upon the evil enemie and yieldeth unto him. There hee ſeeth the mouth and the tongue of the Divel, directed juſt againſt the ſecond Commandement. Thirdly, a true Chriſtian eſteemeth worthily of the office of Preaching, hee heareth and learneth God's word, with true earneſtneſs and diligence according to Chriſt's inſtitution and command, not onely to the amendment and comfort of himſelf, but alſo for good example ſake to others, hee honoreth and defendeth good and Godly true Servants of the word, permitteth not them to ſuffer want, &c. But this Image and childe of the Divel regardeth no Preaching, heareth

The Divel's Picture.

1.

His Head.

2.

Tongue.

3.

heareth not God's Word (or very negligently) receiveth it in at one ear, and letteth it out at the other, hee contemneth the Word, ſpeaketh evil thereof, perverteth it, and blaſphemouſly maketh a ſcoff thereat; yea, hee hateth the ſervants thereof, who (for ought hee careth) may famiſh and die for want of food, &c. There hee ſeeth the ears of the Divel, his throat and neck of ſteel, directly againſt the third Commandement. Further, deſireſt thou to know, how the bodie of the Divel is ſhapen and faſhioned, then hearken to the following Commandements of the ſecond Table, and take good heed thereunto. For the firſt, a good Chriſtian honoreth his Parents, and hearkneth unto them, to the Magiſtrates, and to the Shepherds of the Souls, according as God hath commanded. But this childe of the Divel hearkeneth not to his Parents, ſerveth and helpeth them not; nay, hee diſhonereth, contemneth and vexeth them, hee forſaketh them in their need, hee is aſhamed of them when they are poor, hee ſcorneth them in their old age when they grow feeble and childiſh, hee is diſobedient to the Magiſtrate, and ſheweth unto them no reverence, but ſpeaketh evil of them, hee regardeth no admonition, no reprehenſion, no civilitie nor honeſtie, &c.

Throat and Neck.

4. Breaſt. There thou ſeeſt the breaſt of the Divel. Secondly, an upright and a true Chriſtian, envieth not his neighbor, hee beareth no evil will towards him, deſireth no revenge of him, (although hee hath cauſ) yea, hee condoleth with his neighbor, when hurt and grief aſſaulteth him, helpeth, and to his power defendeth him againſt thoſe which ſeek after his life, &c. But this childe of the Divel, although hee cannot hurt his neighbor in bodie and life, or murther him with the fiſt; yet, hee hateth and envieth him, hee is angrie with him, and is his enemie in his heart, wiſheth his death, and when it goeth evil with his neighbor, then hee is glad and laugheth in his ſleev, &c.

5. Heart. There thou ſeeſt the Divel's wrathful and murthering heart. Thirdly, a God-fearing Chriſtian, liveth modeſtly and honeſtly, hee ſhunneth all manner of wrongful dealing, ſtandeth in fear of God's wrath and everlaſting puniſhment (who will judg the Whorers and Adulterers, &c. *Hebrews* the 13th, and *Paul* to the *Epheſians* ſaith, *No Whorer, unclean perſon,* &c. *hath inheritance in the Kingdom of heaven*; can hee not live honeſtly, then let him follow St *Pauls* advice, and to ſhun whoring, *Let every man have his own wife*; alſo, *It is better to marrie then to burn,* 1 *Cor.* 7. &c.) But the childe of the Divel doth quite the contrarie (void of all ſhame and chaſtitie) with words, with behaviour, with the Act, if hee hath opportunitie, through whoring, Adulterie, Inceſt, *Sodomie,* &c. There thou ſeeſt the Divel's bellie. Fourthly, a Godly Chriſtian liveth by his labor and work, by his Trade, with a good conſcience, deceiveth no man of that which is his, yea, hee lendeth, helpeth and giveth to the needie according to his abilitie, &c. But this Divelliſh childe giveth and helpeth none, (no not in the leaſt kinde) but hee tradeth in uſurie, coveteth, robbeth and ſtealeth (as hee may) by power and deceit, hee taketh all manner of advantage to cheat and couzen his neighbor by falſ wares, meaſures, weights, &c. There thou ſeeſt the hands and ſharp-pointed claws of the Divel. Fifthly, a Godly creature ſpeaketh evil of no man, hee belieth not his neighbor, nor beareth falſ witneſs againſt him; yea, although hee knoweth his Neighbor faultie, yet out of love hee covereth his infirmities and ſins, (except by the Magiſtrate hee bee called to confeſs the Truth, &c.) But this childe of the Divel doth quite the contrarie, hee ſlandereth and backbiteth, betraieth, and falſly accuſeth his neighbor, perverteth that which hee hath rightly ſpoken, &c. There thou ſeeſt the Divel's evil and wicked will. Sixtly and laſtly, a true Chriſtian coveteth not his neighbors houſ, his inheritance, nor his wealth, miſleadeth not his wife or daughter, enticeth not away his ſervants, coveteth nothing that is his, yea, according to his power, hee helpeth to keep and preſerv that which belongeth to his neighbor, &c. But this childe of the Divel imagineth, endeavoreth, and daie and night ſeeketh opportunitie to defraud his neighbor of his houſ, his grounds, lands and people, to draw and entice his wife away unto himſelf, to flatter away his ſervants, to inſtigate his neighbors Tenants againſt him, to get his cattle from him, &c. There thou ſeeſt the Divel's luſt. Chriſt, with ſhort words, portraieth and draweth the wicked villain in his right colors, where hee ſaith, *Hee abideth not in the Truth.* Alſo, *hee is a murtherer.* For (ſaid *Luther*) through

Ephes. 5.

6. Bellie.

7. Hands and Claws.

8. His Will.

9. 10. Luſt & deſire.

John 8.

lies

lies (yet under the color of the truth) hee ſeduceth and deceiveth Godly people, like as hee brought *Adam* and *Eve* to fall in Paradiſe (tranſgreſſing God's Commandement) they fell into ſin and death; therefore the more holie the people bee, the greater is the danger they ſtand in; the ungodly are taken captive of the Divel, according to his will, and living, they are dead in their ſins. For this cauſ, wee ought to beware of the Divel, and wee ought to take our refuge to Chriſt, who cruſhed his head, and delivered us from his lies; Hee, as the onely right Maſter and Teacher, taught us the truth, as it is written, *Him ſhall yee hear.* Hee, through his death, hath redeemed us from everlaſting death, and hath purchaſed everlaſting life.

Of the cauſ, why the Divel is an enemie to upright Chriſtians, and ſo fiercely ſetteth upon them.

THE Divel (ſaid *Luther*) is conſtrained and provoked to bee our enemie, becauſ wee are againſt him with God's Word, wherewith wee deſtroie his Kingdom. Now, hee is a prince and god of the world, hee hath a greater power then all the Kings, Potentates and Princes upon earth, therefore (doubtleſs) hee would bee revenged of us, as indeed, without ceaſing hee aſſaulteth us, which wee both ſee and feel. On the contrarie, how great ſoever hee bee, yet wee have in the world no more to encounter him withall, then that which is incloſed within Doublet and Breeches, that is, onely fleſh and blood. But the Spirit is that little Bag or Purſ, wherein that *Viaticum* (that pure *Arabian* Gold) lieth hid, the ſame muſt the Divel leav untouched and unremoved, and ſhall have no thanks at all for his pains therein. Is it not a perverſ, and a grievous thing, that the helliſh hound and fiend, that utter enemie of God (who brought humane nature to fall, and is a founder of all ſin, of death, and of all calamities and misfortunes) ſo lamentably and in manifoldwiſe plagueth, affrighteth and accuſeth us poor creatures, and, by reaſon of our ſins, preſumeth to condemn us? What hath the wicked villain to do withall that wee have ſinned? wee have don him no harm, much leſs, have wee ſinned againſt him, for hee gave no Laws unto us, but (alas) wee have ſinned againſt God, and tranſgreſſed his commandements. Therefore wee have nothing to do with that Arch-enemie, but wee confeſs, and ſaie, *Againſt thee, Lord, have wee ſinned,* &c. Wee know nevertheleſs (through God's Grace) that wee have a Gracious God and a merciful Father in heaven, whoſe wrath againſt us, Chriſt Jeſus, our onely Lord and Saviour, hath appeaſed with his precious blood. Now foraſmuch as through Chriſt wee have Remiſſion of ſins and peace with God, ſo muſt the envious Divel bee content to let us alone and to live in peace, ſo that from henceforward hee can neither upbraid nor hit us in the teeth concerning our ſins againſt God's Laws, for Chriſt hath cancelled and torn in pieces the Bill or hand-writing of our Conſciences which was a witneſs againſt us, and hath nailed the ſame to his Croſs; to God bee everlaſting honor, praiſ and glorie in Chriſt Jeſus for the ſame, Amen.

The Divel hateth Chriſtians, ſpecially Preachers.

The helliſh blows of the Divel.

Theſe are plaiſters.

That the Divel knoweth the thoughts of ungodly people, and through his miniſters hath a gueſs what in future time ſhall com to paſs.

THE Divel (ſaid *Luther*) knoweth the cogitations of the ungodly, for hee poſſeſſeth them therewith: Hee ſeeth and ruleth the hearts of all ſuch people as are not kept ſafe and preſerved by God's Word; yea, hee holdeth them captives in his ſnares, inſomuch that they muſt think, do, and ſpeak according to his will. And S. *Paul* ſaith, *The god of this world blindeth the mindes of them that believ not, leſt the light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them,* &c. And Chriſt ſheweth alſo a Reaſon, and how it cometh, that many do hear the Word, yet they neither underſtand nor keep the ſame, where hee ſaith, *The Divel cometh, and taketh the Word out of their hearts, leſt they ſhould believ, and bee ſaved.* Therefore (ſaid *Luther*) it is no marvel, that now and then the divel through his prophets ſeeth and declareth before, what afterwards ſhal happen and com to paſs: As hee knew touching the wars of *Bavaria*, and declared the ſame before they began; for hee ſaw that *Ruprecht* Prince Palatine was haughtie and rich, and thereto very audacious and bold, and that hee contemned

The Government and power of the Divel. 2 *Tim.* 2.

2 *Cor.* 4.

The Divel's declaration.

temned *Maximilian* the Emperor. Again, the divel marked that the Emperor was poſſeſſed with a Civil, upright minde and diſpoſition, and therefore hee knew, that the Emperor would not endure ſuch contempt; whereupon *Anno* 1540, the ſame war aroſe and proceeded accordingly.

Of the knowledg of the Divel.

The Divel's leading.

THe Scripture clearly ſheweth (ſaid *Luther*) that the divel giveth into mankinde evil cogitations, and blindeth the mindes of the ungodly; as of *Judas* is written, *That the Divel gave into his heart to betraie Chriſt*. And hee not onely gave into *Cain*'s heart to think evil of his brother *Abel*, and to becom his enemie; but alſo hee inſtigated and ſtirred him up to murther his brother. The divel knoweth not the thoughts of the faithful, until they utter them out: Chriſt was too wiſe for him, for hee knew not the Cogitations of Chriſt's heart, neither knoweth hee the thoughts of the godly, in whoſe hearts Chriſt dwelleth. But hee is a powerful, a craftie and a ſubtil Spirit; Chriſt Himſelf nameth him a Prince of the world, who goeth about and ſhooteth fearful Cogitations (which are his fierie darts) into the hearts even of the good and godly, as diſcord, wrath, hate againſt God, deſpair, blaſpheming of God, &c. S^t *Paul* partly underſtood them, yea alſo hee vehemently thereof complaineth, when hee ſaith, *There was given to mee a thorn in the fleſh*, namely, *the Meſſenger of Satan to buffet mee*, &c. Thoſe were the high ſpiritual tribulations which no Papiſt underſtandeth. Thoſe groſs unexperienced Fellows know of none other tribulations and temptations, then the evil luſts of the fleſh. From hence they expound and conſtrue theſe words of S^t *Paul*, *(To mee is given a thorn in the fleſh)* to bee the unruly love of *Paul*, wherein hee burned towards *Tecla*. Ah, (ſaid *Luther*) they ſhoot at random, and far from the mark. It was the Divel who ſet ſo fiercely upon him, ſo that hee little minded the inchaſtitie of the fleſh. The Teachers in Popedom (whom they partly held for holy men) wrote moſt of all touching inchaſtitie, and very little touching any other particular. They write of *Benedict*, that on a time beeing ſorely tempted with inchaſtitie, hee naked wallowed himſelf in a buſh of thorns, and throughly curried his bodie, thereby to expel that unwholeſom air: With ſuch and the like means they commanded to chaſtiſe the bodie, with ſhirts of hair, with ſcourging, with extraordinarie faſting, thereby to ſuppreſs inchaſtitie (wherewith ſom tormented their bodies in ſuch ſort, that in former time they died thereof) but it holp nothing at all; nay the divel took joy and delight therein, hee derided, ſcoffed and ſcorned the poor people, in that they tortured themſelvs ſo ſorely; hee thought, theſe weapons and ſtraw-kinde of Armor ſhall never diſmaie nor vanquiſh mee. Therefore (ſaid *Luther*) do wee intend to reſiſt that wicked poiſoned Spirit, ſo is not this the way to meet him without the Word and heartie Praier. In Popedom they learned not, much leſs did they finde by experience the power and profit of the Word and of Praier. But they undertook by their own works (choſen out of humane devotion and conſideration) to reſiſt the burning luſt of the fleſh, which well might have been remedied, if they had followed God's Word and Ordinance, where hee ſaith, *It is not good for a man to bee alone*, &c. But the Divel perverted all God's Ordinances, and through his Lievtenant, the Antichriſt of *Rome*, forbade the ſtate of Matrimonie. They write alſo (ſaid *Luther*) of a Nun named *Mechtilde*; who, beeing fiercely tribulated with Inchaſtitie, praied earneſtly to God, that hee would releaſ her from that temptation, and lay upon her any other heavie trial whatſoëver. Now as ſhee had obteined her requeſt, then ſhee was aſſaulted with this temptation, namely, that God would have, ſhee ſhould bee damned. Then in her heart began a murmuring and blaſpheming againſt God. This temptation ſhee could much leſs endure then the former, therefore ſhee deſired to bee delivered from the ſame, and ſhee would ſuffer the other again. Ah, (ſaid *Luther*) theſe poor people wanted God's Word and upright Praier, which wee (God bee praiſed) have both pure and plentifully; but few make uſe of theſe weapons againſt the Divel, inſomuch as I fear, that (ere long) after this clear ſhining light, an horrible and tearful Eclipſ and darkneſs again will appear.

Matth. 4.

The Divel's ſnapping, and Aſſaults.

2 Cor. 12.

According as the Papiſts are enclined, ſo they judg.

Benedictus.

Popiſh Chaſtitie.

The temptation of a certain Nun.

Nota bene.

of

Of the Divel's Trade or Occupation.

THe Apoſtle giveth this Title to the Divel, *That hee hath the power of death*, Heb. 2. And Chriſt nameth him *a Murtherer*. Hee is ſuch a maſter that hee is able to procure death even out of the leaf of a Tree, hee hath more Boxes and Pots full of poiſon (wherewith hee deſtroieth people) then all the Apothecaries in the world have; if one poiſon will not diſpatch, ſo will another. To conclude, the power of the Divel is greater then wee can imagine or believ, in regard that onely God's Finger can reſiſt him. Chriſt himſelf ſaith, (touching the crooked woman which could not lift up her ſelf) *That Satan had bound her eighteen years*. And S^t *Peter* ſaith, *Chriſt cured and healed all that were overcom of the Divel*. The Divel (ſaid *Luther*) by God's permiſſion can bewitch an humane Creature, hee can lame a member of the bodie and can ſpoil an eie.

Thus hee hath been ſeen, *Lege vit. Patrum.*

Luke 13. *Acts* 10. *Gal.* 3.

That the Divel is a Cauſer of Death and of all ſickneſſes and diſeaſes.

I Hold (ſaid *Luther*) that the Divel ſendeth all heavie diſeaſes and ſickneſſes to people, (for hee is a Prince of death): From hence S^t *Peter* ſaith, *Chriſt healed all that were oppreſſed of the Divel*. Now Chriſt helped not onely ſuch as were poſſeſſed of the Divel, but alſo *Hee made the Blinde to ſee, the Lame to walk, the Crooked ſtraight, the Leapers clean, the Deaf to hear and the Dumb to ſpeak*, &c. Therefore (ſaid *Luther*) I verily think that all dangerous diſeaſes are meerly blows and plagues of the Divel; yet nevertheleſs hee uſeth thereunto natural inſtruments and means, as murtherers uſe ſwords, or other weapons; like as God alſo uſeth means to preſerv the lives and healths of people, as ſleep, food, drink, &c. (for commonly God worketh not without means;) even ſo the Divel through means hurteth and killeth people.

Againſt Aſtrologers.

A Phyſician (ſaid *Luther*) is our Lord God's Botcher, hee helpeth corporally, wee Divines ſpiritually; wee make the caſe good again, when the Divel hath ſpoiled it. The Divel miniſtreth poiſon to kill people. A Phyſician giveth *Methridate, Treakle*, or other Phyſick, inſomuch that a Creature (through Creatures) helpeth Creatures. Phyſick hath not its deſcent and original out of books, but God revealed the ſame, or, as *Syrach* ſaith, *It cometh from the moſt Higheſt, the Lord hath creäted Medicines out of the earth*: neither proceedeth Lawing out of books, but it floweth and is drawn out of nature. Therefore (ſaid *Luther*) wee may juſtly uſe corporal Phyſick, as God's creature. The Maior of *Wittemberg* lately asked mee, If it were againſt God to uſe Phyſick; for (ſaid hee) Doctor *Carlſtad* openly preached, that whoſo fell ſick, the ſame ſhould uſe no Phyſick, but commit the cauſ to God, and praie, that his will bee don, &c. Whereupon (ſaid *Luther*) I asked him again, If hee uſed to eat when hee hungred? Hee anſwered, Yea. Then ſaid I to him, Even ſo likewiſe yee may uſe Phyſick, which is God's Creature as well as meat and drink, or what elſ wee uſe for lives preſervation.

Phyſicians.

That the Divel is our Lord God's Hangman.

GOd permitteth the Divel to perplex and plague the world with many ſorts, or kindes, of ſickneſſes, troubles and adverſities, by reaſon of our ſins, of our unthankfulneſs and contempt; as with wars, with peſtilences, dearth, &c. Inſomuch that the Divel, and not God, is an autor and a cauſer of all calamities and miſhaps. Now that which procureth death, under what name or title ſoëver it goeth, the ſame is the Divel's inſtrument and trading, which, without ceaſing, hee practiſeth and driveth in the world.

The autor and furtherer of all manner of evil

Again, that which furthereth and ſerveth for life, the ſame is God's Grace, His Gift and Benefit. True it is, God killeth alſo, but therewith hee maketh alive, as *Hannah* in her ſong ſingeth, *The Lord killeth, and maketh alive again*. But (ſaid *Luther*) when ungodly doings, and all manner of ſins get the upper hand, then the Divel muſt bee our Lord God's hangman. As then hee bloweth in the world plagues, peſtilences, famine, &c.

1 Sam. 2.

That

That the Divel diſquieteth people, yea, alſo in their ſleep.

Troubles and falls in ſleeping.

SAtan plagueth and tormenteth people all manner of waies, inſomuch that hee fooleth and affrighteth ſom in their ſleep, with heavie dreams and viſions, ſo that now and then the whole bodie ſweateth by reaſon of anguiſh of heart. Moreover, hee leadeth ſom alſo ſleeping out of their beds and chambers up unto high dangerous places, inſomuch that if through the defenſ and ſervice of the loving Angels, which are about them, they were not kept and preſerved, hee would throw them down, and cauſ their deaths.

That Chriſt onely fruſtrateth the power and craftineſs of the Divel.

The world hath ſtood 5528 years, to this year 1567.

INdeed (ſaid *Luther*) although the Divel bee not a commenced Doctor, yet hee is both deeply learned and well experienced; hee hath been in practice, hath uſed his art, his trade and occupation, now almoſt ſix thouſand years. No humane Creature can prevail againſt him, but onely Chriſt, yet nevertheleſs hee hath made trial of his art and trade alſo on Chriſt, as when drjely hee ſaid unto Him, *If thou wilt fall down and worſhip mee, I will give thee all the kingdoms of the whole world*, &c. hee ſaith not as before, *Art thou the Son of God*, but ſaith, I am god, thou art my creature, for all the power and glorie of the world is mine, I give the ſame to whom I pleaſ: Therefore wilt thou worſhip mee, ſo will I give them unto Thee. This blaſpheming of God, Chriſt could not endure, but calleth him by his right name, and ſaith, *Avoid Satan*, &c.

The Divel's infinuation.

No man (ſaid *Luther*) is able to comprehend or underſtand this temptation, I would willingly die, on condition that I could fundamentally preach thereof. Truly the Divel, doubtleſs, much moved Chriſt when hee ſaid, *All this is mine, and I give it to whom I will*; for they are words of the Divine Majeſtie, and belong onely to God. True it is (ſaid *Luther*) the Divel giveth alſo, but let us take heed, and make a ſtrong diſtinction and difference between the true Giver (who giveth all that wee have and are, yea, and therewith giveth His only begotten Son, &c.) and between the diſſembling Murtherer, who giveth to thoſe that ſerv and worſhip him for a ſmall and ſhort time, yet ſo, that afterwards they muſt everlaſtingly periſh. Chriſt contradicteth him not, in that hee is a Lord and Prince of the world (as is aforeſaid) but Hee will not therefore worſhip him, but ſaith, *Avoid Satan*, &c. Even ſo ought wee to do likewiſe. Hee muſt bee, indeed, a moſt wicked, a poiſoned and a thirſtie ſpirit, in that hee durſt preſume to move the Son of God, to fall down and worſhip him. The arch-villain, doubtleſs, in the twinckling of an eie, laid before the Lord a deluſion of all the kingdoms of the world, and ſhewed the glorie of the ſame (as *Luke* writeth) thereby to move and allure Him, to the end Hee ſhould think, ſuch honor might one receiv, and yet nevertheleſs may bee the Childe of God. But the Lord meeteth him rightly, and ſaith, *Avoid Satan; Thou ſhalt worſhip the Lord thy God*, &c. The Evangeliſt *Matthew* ſaith clearly, *Jeſus was led by the ſpirit into the wilderneſs to bee tempted of the Divel.* The ſame (ſaid *Luther*) went not off without heavie tribulation and combating.

As now the Sectaries and Hypocrites.

That wee muſt reſiſt the evil ſpirit when hee tormenteth the Conſciences.

WHen the envious poiſoned ſpirit, the Divel, plagueth and tormenteth us (as hee uſeth) by reaſon of our ſins, and intendeth thereby to lead us into deſpair, then wee muſt anſwer and meet him in this manner, and ſay unto him, Thou deceitful and wicked ſpirit! how dareſt thou preſume to perſuade mee to ſuch things? Knoweſt thou not that Chriſt Jeſus my Lord and Saviour, who cruſhed thy head, hath forbidden mee to believ thee, yea, even when thou ſpeakeſt the truth, in that hee baptizeth and nameth thee a Murtherer, a Liar, and a Father of lies? I do not grant unto thee, that I, as thy captive ſhall bee condemned to everlaſting death and helliſh torments by reaſon of my ſins, (as thou falſly ſuggeſteſt) but thou thy ſelf, on the contrarie, long ſince by Chriſt my Lord and Saviour art ſtripped, cenſured, and with everlaſting Bonds and Chains of darkneſs art bound, caſt down and delivered to hell, inſomuch that thou art reſerved to the Judgment of the great Daie, and finally (with all the ungodly) ſhall bee thrown into the bottomleſs pit of Hell.

Further,

Further, I demand of thee, by what autoritie preſumeſt thou to uſe and exerciſe ſuch power and right againſt mee? whenas thou haſt given mee neither life, wife nor childe; no, not the leaſt thing I have, neither art thou my Lord, much leſs a Creator of my bodie and ſoul, neither haſt thou made the members wherewith I have ſinned. How then (thou wicked and falſ ſpirit) art thou ſo inſolent and bold, as to undertake to domineer and rule by all manner of power over that which is mine, as wer'ſt thou God himſelf?

How the Divel is driven out of poſſeſſed people.

To deal with the Poſſeſſed.

WEe neither ſhould nor can drive out the Divel with Cerimonies and words, as in former times the Prophets, Chriſt and his Apoſtles did: But wee muſt praie in the name of Chriſt, and earneſtly admoniſh the Church to praie, that the loving God and Father of our ſweet Lord and Saviour Chriſt Jeſus, through his mercie, would deliver the poſſeſſed creature.

Now (ſaid *Luther*), if ſuch praier bee made in Faith upon Chriſt's Promiſs (*Verily I ſaie unto you, whatſoever yee ſhall ask the Father in my Name*, &c.) then the ſame is a ſtrong and powerful praier; inſomuch that the Divel muſt depart out of the poſſeſſed; (as I could ſhew by certain examples) otherwiſe wee neither may nor are able to drive out evil ſpirits.

Of God and Faith.

But if one were called by God without means, and were endued with a Faith to work Miracles, the ſame might drive out the Divel which poſſeſſeth people corporally, as heretofore the Prophets and Apoſtles have don, who by God were called without means, and had ſpecial command to drive out unclean Spirits, and to work other miracles; therefore they powerfully proceeded therein, ſo that the ſick were cured onely by and through S^t *Peter*'s ſhadow: And S^t *Luke* writeth, when thoſe which were about *Paul* held over the ſick his handkerchief, ſo were they healed, and the evil ſpirits departed from them.

Acts 5.
Acts 19.

I. The Divel's poſſeſſing of people.

But (ſaid *Luther*) people are poſſeſſed of the Divel two manner of waies; ſom Corporally, ſom Spiritually, as all the ungodlie are. In thoſe which hee Corporally poſſeſſeth, hee rageth onely by God's permiſſion, and hath power over the bodie, which hee plagueth and tormenteth, but not over the ſpirit; the ſame hee muſt leav in peace, and without hurt; ſo that hee cannot hinder them of their ſalvation.

2.

But the ungodlie, which perſecute the Divine Word, and blaſpheme the Acknowledged Truth as Lies of the Divel, many of ſuch (alas) even at this time are ſpiritually of the Divel poſſeſſed. They ſhall not bee quit of him, but (which is fearful to hear) ſhall remain his Captive, as in the time of Chriſt were *Hannas* and *Caiaphas*, and all the ungodlie Jews, out of whom Chriſt himſelf could not drive out the Divel, neither can hee now drive the wicked ſpirit out of the Pope, out of his Maſs-prieſts, Hereticks and ungodlie Tyrants; all which in fearful manner are ſpiritually poſſeſſed of the Divel.

Of the Charmers of the Divel.

THe poor people which in Popedom are poſſeſſed of the Divel, are not rid of him by ſuch Arts, Words or Geſtures as their Charmers do uſe: The Divel ſuffereth not himſelf to bee driven out with ſlight words; as, Com out thou unclean ſpirit, &c. for thoſe Charmers mean it not earneſtly. The power of God muſt effect it, and one muſt not ſtick thereupon to venture his life, in that the Divel throughly ſcareth him with great anguiſh of heart; for without fears and frightings it will not bee accompliſhed.

Word, and geſtures of our Lord Chriſt in the encountring of the Divel, Death, &c.

When the woman (that had had the Bloodie Iſſue twelv years upon her) touched the Seam of Chriſt's Garment, he ſaid, *I perceiv that virtue is gon out of mee*, Luk. 8. Likewiſe when hee intended to awaken *Lazarus* from the Dead, hee groned in the ſpirit, and was troubled, *John* 11. Wee read alſo of a Frier (who was a Chriſtian) when hee went about to drive out a Divel, and went earneſtly to work, hee died thereupon.

The Divel (ſaid *Luther*) is driven out either by the praiers of the whole Church, ſo that the Chriſtian Congregation do knot and join all their praiers together (which

are ſo ſtrong and powerful, that they even pierce the clouds), or elſ hee that driveth out the wicked enemie muſt highly bee enlightned, and muſt have a ſtrong and a ſtedfaſt courage, and bee certain of the Cauſ; as *Elijah, Eliſha, Peter, Paul,* &c.

That in the time of Chriſt many were poſſeſſed of the Divel.

Mark this occaſion of the Divel.

THe Cauſ (ſaid *Luther*) that ſo many poor people in the time of Chriſt were poſſeſſed, was, that the pure and true Doctrine was almoſt ſunk and quenched by the people of Iſraël (few excepted that had it clear) as *Zacharias, Eliſabeth, Simeon, Anna,* &c. And I believ if the Phariſees (who at that time ſo little regarded Religion, as now the Pope, the Cardinals, the Popiſh Biſhops, &c. and the Sadducees, which were Epicures, held not, that after this vaniſhing life there is another) ſhould longer have ruled, and that Chriſt had not com, then ſurely (ſaid *Luther*) Judaiſm would have been diverted and turned into Paganiſm, and an Heatheniſh kinde of beeing; as (before the bright ſhining light of the Saving Goſpel came up) was ſeen in Popedom, where the people underſtood ſo little of Chriſt and his Word, as did the Turks and Heathen.

Whether the Divel knew Chriſt according to the fleſh, or no?

Iſaiah 7.

Iſaiah 9.

THe Divel (ſaid *Luther*) well knew the Scripture, where in *Iſaiah* it is ſaid, *Behold, a Virgin ſhall conceiv and bear a childe.* Alſo, *A childe is born to us,* &c. And wee daily ſing, *Verbum caro factum eſt.* Likewiſe, *Et incarnatus eſt de Spiritu ſancto, & Homo factus eſt,* &c. All this (ſaid *Luther*) the Divel knew very well.

The Divel's knowledg of Chriſt.

But in regard Chriſt carried himſelf humble and lowlie, went about with publick ſinners, by reaſon whereof hee was held in no eſteem; therefore the Divel looked another waie over Chriſt, and knew him not; for the Divel looketh a ſquint upwards, onely after that which is high and pompous; hee looketh not downwards, nor on that which is humble and lowlie.

The manner of our Lord God.

Luke 16.

But the everlaſting merciful God doth quite the contrarie, Hee beholdeth that which is lowlie, as the 113 *Pſalm* ſheweth, *Our God hath his dwelling on high, and yet humbleth himſelf to behold what is in heaven and on earth.* And *Iſaiah* the 66. *I will look to him that is poor, and of a contrite ſpirit, and trembleth at my Word.* God careth not for that which is high; yea, it is an abomination before him. S^t *Luke* ſaith, *That which is highly eſteemed among men, is abomination in the ſight of God.* Therefore (ſaid *Luther*) hee that entendeth to clamber on high, let him beware of the Divel, leſt hee throw him down; for the nature and manner of the Divel is, firſt to hoiſ up into heaven, and afterwards to caſt down into the lake of hell.

That all ſadneſs and melancholie cometh of the Divel.

The Divel wiſheth to no humane creature one joiful hour.

IN caſes of melancholie and ſickneſſes (ſaid *Luther*) I conclude, it is meerly the drift and work of the Divel. For God maketh not melancholie, neither doth hee affright nor kill, in regard hee is a God of the living. From hence the Scripture ſaith, *Rejoice, and bee of good comfort,* &c. God's Word and Praier is phyſick againſt ſpiritual tribulations.

That it is more laudable to bee made away by the Divel then by Humane Creatures.

I Would wiſh (ſaid *Luther*) rather to die through the Divel, then through the Emperor or Pope; for then I ſhould die nevertheleſs through a great and mightie Prince of the world: But if I die through him, hee ſhall eat ſuch a bit of mee as will bee his bane; hee ſhall ſpew mee out again, and at the Laſt daie of Judgment I will in requital devour him.

The Divel (ſaid *Luther*) needeth not to tell mee, that I am neither good nor upright; neither would I wiſh to bee too good and upright, that is, altogether to bee without feeling of my ſins, and think that I need no Remiſſion of the ſame; for in that ſort, all the treaſure of Chriſt were loſt on mee, ſeeing hee ſaith himſelf, *Hee came not for the ſake of the Juſt, but to call Sinners to Repentance.*

How

How in Death's need wee ought to bee fitted and armed againſt the tribulations and temptations of the Divel.

ARm thy ſelf with diligence (ſaid *Luther*), to the end thou maiſt at all times bee fitted to enter combate with the Divel, not onely when thou art at peace with thy Conſcience without tribulation, but alſo when thou ſhalt bee forced in the higheſt time of need; as when thy Conſcience putteth thee in minde of thy ſins committed, and affrighteth thee. And when Satan powerfully preſenteth himſelf before thine eies at thy laſt end, and intendeth (as with a deluge) to over-run thee with the great burthen of thy ſins, to affright and ſcare thee from Chriſt, to diſcourage, and at laſt, utterly to overwhelm thee with deſpair. Chriſtian preſervation.

As then (I ſaie) remember, that with humble heart and ſtrong Faith thou maiſt bee able to ſaie, Chriſt the Son of God was given, not for Righteous Saints, but for the Unrighteous poor Sinners; therefore if I were Juſt and Righteous, I had no need of Chriſt the Mediator, who reconcileth mee with God, &c. Ah! mark this well.

When the Divel is once overcom, whether as then hee returneth again, or no?

I Hold (ſaid *Luther*) when a Divel (who once is beaten to death, that is, overcom with God's Word and Spirit) muſt as then bee gon, and dareth not return again with the ſame temptation; for Chriſt ſaith, *Avoid Satan*, &c. And in another place hee ſaith, *Com out thou unclean Spirit*, &c. Then ſaie the Divels, *Suffer us to enter into the herd of Swine*. *Origen* ſaith, I believ that the Saints do ſtrangle and ſlaie many Divels in Combating. Out-driven Divels.

How the Divel bewitcheth people.

WItchcraft (ſaid *Luther*) is the Divel's own proper work, wherewith (when God permitteth) hee not onely hurteth people, but alſo oftentimes through the ſame hee maketh them quite away; yea, in this world wee are both in bodie and ſoul caſt under the Divel, as gueſts and ſtrangers. For ſeeing hee is a prince and god of the world, ſo are all things likewiſe under his power, whereby wee are preſerved in this temporal life; as meat, drink, aër, &c. Therefore (when God permitteth him) hee can produce hurt and miſchief to people (through his whores and witches) in bodie, wealth and honor. Inlarging of the Divel's Dominion.

The Divel is ſo craftie a ſpirit, that hee can Ape and deceiv all humane ſenſes. Hee can bring to paſs that one thinketh he ſeeth ſomthing which notwithſtanding hee ſeeth not. Alſo, that one heareth a thundering, a pipe, or a trumpet, which hee heareth not. Like as the ſouldiers of *Julius Cæſar* thought they heard the ſound of a trumpet, (as *Suetonius* writeth) and yet there was no ſuch thing. Therefore, Satan is a maſter in Aping and deceiving people, and every humane ſenſ; inſomuch as one would dare to ſwear hee ſeeth, heareth, and faſtneth a thing, whenas in the ground of truth there is nothing at all.

And ſpecially, hee is an artificial maſter, firſt as then when ſpiritually hee deceiveth people, not corporally, nor their natural ſenſes; but when hee bewitcheth and deceiveth the hearts and conſciences in ſuch ſort, that they hold and receiv erroneous and ungodlie doctrine and opinions for the upright and divine Truth. The Divel's Balling in ſpiritual things.

Wee ſee full well at this daie (ſaid *Luther*) how eaſie a matter it is for him ſo to do, by the Sectaries, the Anabaptiſts, and other Seducers; for hee hath in ſuch ſort bewitched and deceived the hearts of them, that they hold for the clear and bright ſhining Truth, that which in the ground of truth are altogether lies, errors and abominable darkneſſes, will not ſuffer themſelvs by no manner of admonition and Scripture to bee diverted from their crudlings. They hold themſelvs onely wiſe and learned in upright and true underſtanding of Divine cauſes; but other people they hold meerly for Geeſ, and ſuch as neither ſee nor underſtand any thing at all.

But (ſaid *Luther*) like as in corporal witchcraft, nature's ſenſes muſt not alwaies bee believed, but ſomtimes may hold otherwiſe of the caſe then in the ſight it ſeemeth to be: Even ſo likewiſe ought we to do in ſpiritual cauſes, as that example of *Macarius* witneſſeth; The corporal deceit of *Macarius*, touching the Divels deluſion, of which, much is written.

neſſeth; touching which, mention is made in a book called *Vitas Patrum*, where two married people directly thought, that their daughter was transformed into a Cow; for they could diſcern on her no other ſhape then of a Cow, by reaſon whereof they led her with a line to *Macarius* (who was an Hermite, and an holie man), deſiring him to praie for her, that ſhee might obtein her Humane ſhape again. As hee heard them ſpeak in that manner, hee ſaid, Yee may ſee what yee pleaſ, for my part I ſee a Maid, and no Cow. Hee had ſpiritual eies, therefore Satan could make no deluſions before his ſight as hee had don to the Parents. Now as *Macarius* praied, that God would take and turn away from her the Divel's deluſions, then the eies of her parents and of their daughter were opened; inſomuch, that they acknowledged all which they had ſeen and thought, were nothing elſ then the deluſions and deceits of the Divel.

Auguſtinus de Civitate Dei.

Now (ſaid *Luther*) if this may bee don in corporal witchcraft, much more may it bee effected againſt ſpiritual witchcraft, where the Divel by falſ doctrine finiſheth even that inwardly which on the other ſide hee uſeth to do outwardly with manifold feigned, imagined and falſ colors. In this ſort the Divel in our time bewitched *Thomas Muntzer*, and many others, through whom many thouſand beſides were alſo bewitched.

That the Divel plagueth alſo upright and true Chriſtians with his deluſions.

THe poiſoned ſerpent taketh ſuch delight in doing miſchief, and ſeeketh it every where ſo nearly, that hee not onely deceiveth and Apeth the ſecure, haughtie and proud ſpirits with his deluſions, but alſo hee undertaketh through his deceits to bring into error thoſe which are well inſtructed and grounded in God's Word, and in the Chriſtian Faith, and which earneſtly ſtrive to bee ſaved. Hee vexeth mee oftentimes (ſaid *Luther*) ſo powerfully, and aſſaulteth mee ſo fiercely with heavie and melancholie cogitations, that I altogether forget my loving Lord and Saviour Chriſt Jeſus, or at leaſt I behold him far otherwiſe then hee is to bee beheld.

Luther's Tribulations by the Divel.

To conclude, there is none of us all that is free, but that oftentimes hee is deceived and bewitched with falſ cogitations and opinions; that is, hath now and then other thoughts and meanings of our Lord God, of Chriſt, of Faith, of his ſtate and Chriſtendom, then indeed hee ought to have.

Therefore (ſaid *Luther*) wee ſhould learn how to know the deceits and deluſions of this Conjurer the Divel, to the end hee might not com behinde us (ſo ſecure and ſleepie) and not ſo to delude us with his witchcraft. And truly, if in caſe hee findeth us not ſober and watching, and not armed with ſpiritual weapons, that is, with God's Word and with Faith, then moſt ſure and certainly hee ſwalloweth and devoureth us, 1 *Pet.* 5. *Epheſ.* 6.

Yea truly, wee have manie times ſuch unprofitable and evil cogitations.

As in the year 1521 I made in my journie a ſtaie at *Wartburg* (ſaid *Luther*) in the high Caſtle in *Pathmo*, the Divel many times plagued mee there; But I reſiſted him in Faith, and with this ſentence I encountred him, God is my God, who hath Creäted mankinde, and hath put all things in ſubjection under their feet. Now if thou thinkeſt (Satan) that thou haſt any power over mee, ſo trie it.

Luther's experience and addition.

That Faith overcometh the Divel.

THe Divel (ſaid *Luther*) is a ſpirit and a founder of preſumption, hee will not bee driven away by an unbelieving, a wilde or a rude Chriſtian, but it is faith that overcometh him. I knew a Doctor of Phyſick (ſaid *Luther*) who beheld the Baptiſing of a childe in the Church, and diligently hearkned to the words of the inſtitution in Baptiſm, out of which hee drew a ſtrong faith, inſomuch that with great joyfulneſs hee ſaid, If I knew that I was Baptiſed with theſe words, like as this childe is, then I would ſtand no more in fear of the Divel. Now, as the Godfathers and the reſt ſtanding by the Chriſtning told him, that hee was even ſo Baptiſed, and that the ſame words were alſo ſpoken at his Chriſtning; then the ſaid Doctor apprehended ſo great a courage and ſpirit, that hee feared no misfortune. Now, not long after this, it happened, that the Divel appeared to this Doctor in the ſhape of a *Goat* with long horns, and ſhewed himſelf in ſuch manner upon a wall. The Doctor well marked, that it was the Divel, plucked up a good heart, took the *Goat* by the horns, and pull'd him

The flight of the Divel.

him from the wall, ſtruck the *Goat* upon a table, kept the horns in his hands, and the bodie vaniſhed. Another perſon beholding the ſame, thought with himſelf, Hath the Doctor don this, ſo will I alſo do it, I am Baptiſed as well as hee? Now as the Devil in the ſhape of a *Goat* met and appeared likewiſe unto him, hee attempted alſo to do this miracle, and out of preſumption flew upon the horns of the *Goat*, but the Devil wrang his neck aſunder, and ſlew him. In ſuch ſort goeth it (ſaid *Luther*) with them that preſumptuouſly will imitate thoſe examples, that onely pertain to faith, without which, the like is not to bee accompliſhed. Deſperate and faithleſs people.

Anno 1521, As I departed from *Worms* (ſaid *Luther*) and not far from *Eiſenach* was taken priſoner, I was lodged in the Caſtle of *Wartburg* in *Pathmo*, in a Chamber far from people, where none could have acceſs unto me, but onely two boies that twice the daie brought mee meat and drink; now, among other things they brought mee Haſel-nuts, which I put into a box, and ſomtimes I uſed to crack and eat of them. In the night times, my Gentleman the Devil came and got the nuts out of the box and cracked them againſt one of the bed-poſts, making a very great noiſ and a rumbling about my bed, but I regarded him nothing at all, when afterwards I began to ſlumber, then hee kept ſuch a racket and rumbling upon the Chamber ſtairs, as if many emptie Hogſ-heads and Barrels had been tumbled down; and although I knew that the ſtairs were ſtrongly guarded with Iron Bars ſo that no paſſage was either up or down, yet I aroſe and went towards the ſtairs to ſee what the matter was, but finding the door faſt ſhut, I ſaid, Art thou there? ſo bee there ſtill; I committed my ſelf to Chriſt my Lord and Saviour, of whom it is written, *Omnia Subjeciſti pedibus ejus*, and then laid mee down to reſt again. The Divel's night-ſports. *Pſal.* 8.

That the Devil may bee driven away by ridiculous contemning and jeering.

AT ſuch time (ſaid *Luther*) when I could not bee rid of the Devil with uttering ſentences out of the holie ſcripture, then I made him often flie with jeering and rediculous words and terms; as when hee intended to burthen my conſcience, I oftentimes ſaid unto him, Devil! I have bewraied my breeches, canſt thou ſmell that? moreover, I have Recorded my ſins in thy Regiſter, I ſaid likewiſe unto him, Divel! if Chriſts blood, which was ſhed for my ſins, bee not ſufficient, then I deſire thee, that thou wouldeſt praie to God for mee. When hee findeth mee Idle (ſaid *Luther*) and that I have nothing in hand, then hee is very buſie, and before I am aware hee wringeth from mee a bitter ſweat; but when I offer him the pointed ſpear, that is, God's Word, then hee flieth, yet before hee goeth, hee maketh mee bloodie armed, or elſ giveth mee a grievous hurrie-comb. When at the firſt I began to write againſt the Pope, and that the Goſpel went on, then the Devil laid himſelf ſtrongly therein, hee ceaſed not to rumble and rage about, for hee willingly would have preſerved Purgatorie at *Magdeburg, & diſcurſum animarum*. For, there was a Citizen, whoſe childe died, for which hee refuſed to have *Vigilia* and Soul-maſſes to bee ſung; then the Devil plaid his reaks, came every night about twelv of the clock into the Chamber where the childe died, and made a whining like a young childe. The good Citizen beeing therewith full of ſorrow, knew not what courſ to take. The Popiſh Prieſts cried out and ſaid, O, now you ſee how it goeth when *Vigils* are not held and ſolemnized, &c. whereupon, the Citizen ſent to mee (ſaid *Luther*) deſiring my advice therein, (for my Sermon which lately before I preached touching this ſentence, *They have Moſes and the Prophets*, was gon out in Print, which the Citizen had read,) then I wrote unto him from *Wittemberg*, and adviſed him, not to ſuffer any *Vigils* at all to bee held, for hee might bee fully aſſured, that thoſe were meerly pranks of the Devil, whereupon, the Children and ſervants in the houſ jeered and contemned the Devil, and ſaid, What doeſt thou, Satan? Avoid thou curſed Spirit, and get thee gon to the place where thou oughteſt to bee, into the pit of hell, &c. Now, as the Devil marked their contempt, hee left of his Game and came there no more; *Quia eſt ſuperbus Spiritus, & non poteſt ferre contemptum ſui*. Hee will bee highly eſteemed of, as *Rex ſuperborum*.

That it is profitable for Christians to bee tribulated and tempted of the Divel.

The profit of Tribulation.

ALthough Satan ceaseth not to plague the Christians, (said *Luther*) and to shoot at us his fierie darling darts, but prepareth one Combate after another against us, yet notwithstanding, the same is very good and profitable for us, for thereby hee maketh us the more sure of the Word and Doctrine, insomuch that faith encreaseth and is stronger in us; indeed, wee lie oftentimes under, and well it may bee, that now and then the Divel hunteth out of us a sower and bitter sweat, (as is don at this daie) yet notwithstanding hee cannot bring us into despair, for Christ alwaies hath kept the field, and through us hee keepeth and will keep it still. This hope maketh that in all manner of Trials and Temptations wee hold our selvs on Christ.

That the Divel rideth Sectaries and Seducers.

SUre it is (said *Luther*) the Divel in these our times befooleth the frantick Sectaries and seditious Spirits, ruleth and domineereth powerfully in them, maketh them so stiff, hard, and so insolent, that no Anvil can possibly bee made more hard, for they suffer themselvs not to bee taught, they receiv no instructions, they permit no Scripture to bee of value, but think how they may spin their own conceits and glosses out of their brains, thereby to make frivolous opposition against the bright, clear and open sentences, which plainly are laid against them out of holie writ; they will presume to defend and maintain their dreaming opinions and cogitations, which they bring into the Scripture, &c. Hereby (said *Luther*) wee may apparantly know, that for certain the Divel rideth them, and through his sorcerie hath taken them captives.

That the Divel is powerful in deceiving people.

Whoso is of the Divel bewitched, cannot releas himself.

SO little (said *Luther*) as it is possible, that an humane creature (whose corporal and natural senses are bewitched) can quit or free himself of such witchcraft; even so little is it possible also, that those, which spiritually are bewitched, can rid and releas themselvs from that witch-craft, except they bee holpen by others, whose hearts as yet are free and unbewitched: For the Divel's deceits and witch-crafts are so strong in those which therewith are possessed, that they freely brag and boast, yea, will not stick deeply to swear, that they have the most assured truth, how much less then is it likely, that they should confess and acknowledg their Errors. And when, that although som of them bee convinced by many sentences of holie Scripture, (specially those that are the chief and ring-leaders of such heresies) yet all labor is lost, for they quickly have their Glosses wherewith they make baling and idle oppositions against the sentences of Scripture, insomuch that by our admonitions they are not onely nothing bettered; but the longer are the worse and more obdurate and hardned. This (said *Luther*) should I never have believed (that the Divel in such sort could trim up his lies and make them so like unto the truth) if the open experience of these times had not delivered the same unto mee.

This wee may see by the seditious spirits and by their Camarades.

That the Divel can mask himself in Christ's person.

The Divel's disguising.

IT is a fearful thing (said *Luther*) when Satan intendeth to torment the sorrowful consciences with intollerable melancholie; then the wicked villain master-like can mask and disguise himself into the person of Christ, so that it is impossible for a poor humane creature (whose conscience is troubled with such great and heavie Tribulations) to mark and discover the villanie of the Divel. From hence it falleth out, that many of those (that neither know nor understand the same) do run headlong into despair, do kill and make themselvs away; for, they are blinded and deceived so powerfully by the Divel, that they are fully perswaded, it is not the Divel, but Christ himself that vexeth and tormenteth them in such sort.

The insisting endeavors of the Divel.

I (said *Luther*) am a Doctor of Holie Scripture, and certain years hitherto have preached Christ; yet, to this daie, I am not able to put Satan off nor to drive him away from mee, as willingly I would, neither am I able so to comprehend Christ and to take hold on him, as in Holie Scripture hee is placed before mee, but the Divel continually

tinually ſeeketh how to put another Chriſt into my minde. Yet nevertheleſs, wee ought to render humble thanks to Almightie God, who hitherto hath held and preſerved us by his holie word, faith, and by praier, ſo that wee know how to walk before him in humilitie and fear, and wee ought nothing at all to depend or preſume on our own wiſdom, underſtanding, Righteouſneſs, Art, ſtrength and power, but onely and alone ſhould comfort and cheer up our ſelvs in the ſtrength of Chriſt, who alwaies above ſufficiencie is ſtrong and powerful, and although wee bee weak and faint, yet hee continually vanquiſheth and overcometh through his power and ſtrength, in us poor weak and feeble creatures, his holie name bee bleſſed and magnified for evermore, Amen.

Of the Divel's Work.

THe Divel goeth about with two things, wherewith hee advanceth his Kingdom and raiſeth tumults in the world; namely, Lying and Murthering, which continually hee driveth with all diligence, and without ceaſing. God commandeth, and ſaith, *Thou ſhalt do no murther.* Alſo, *Thou ſhalt have none other Gods but Mee.* Againſt theſe two Commandements, the Divel in his members dealeth ſeriouſly without intermiſſion. Hee neither can nor may do any thing elſ but lie and murther, as alas, too too much wee finde by experience. The foundation of Satan's Kingdom.

Hee now dallieth and plaieth no more with people, as heretofore hee hath don, with and by rumbling ſpirits; for hee well ſeeth, that the condition of the time is far otherwiſe now then it was twentie years paſt. Truly (ſaid *Luther*) hee now beginneth at the right end, and uſeth great diligence. The rumbling ſpirits are now mute among us; but the ſpirits of ſedition above meaſure do encreaſ and get the upper hand, God reſiſt them.

Of the power of the Divel.

THe Power which the Divel uſeth (ſaid *Luther*) is not by God commanded, but God reſiſteth him not, but look's through the fingers, ſuffereth him to make tumults, yet no longer nor further then God willeth; for God hath ſet him a ſtint and mark, over and beyond which hee neither can no dareth to ſtep. God's leav and permiſſion to the Divel.

Like as when a great Lord beheld another ſetting his Barn on fire and reſiſted him not, but looked through the fingers, even ſo doth our Lord God likewiſe with the Divel. But, in that God ſaid (concerning *Job*) to Satan, *Behold, hee is in thy hands, yet ſpare his life,* &c. That power (ſaid *Luther*) was by God permitted, who gave him leav therunto, as if God ſhould ſaie, Well on, I will once permit and give thee leav, but touch not his life.

Of Examples touching this life.

HOw and in what manner the Divel keepeth houſ, how hee rageth and ſwelleth with lying and with murthering, of the ſame wee read, ſee, and finde many horrible Examples; yet, wee ought to know, that God permitteth and ſuffereth the ſame ſo to bee don. Daily experience.

That God through humane weakneſs deſtroieth the power of the Divel.

IT is in a manner ridiculous (ſaid *Luther*) that God commandeth us (weak fleſh and blood) to enter combate with the Divel, and to ſtrive and fight with ſo powerful a Spirit as hee is, and, (which ſeemeth more ſcornful) hath given into our hands no other weapon, but onely his Word, which by faith wee take hold on, and therewith wee beat and overcom him, the ſame muſt needs griev and vex that great and powerful enemie. But (ſaid *Luther*) in ſuch combating, it is very difficult and heavie, ſpecially, in that wee know the Divel to bee the Divel; for, no man is able with words to expreſs, much leſs to believ, how that malediсted Majeſtie can diſguiſe and transform it ſelf into an Angel of light, as *Paul* ſaith, 2 *Cor.* 11. *David* againſt *Goliath*, 1 *Reg.* 17.

That

That the Divel is a fowler.

The Divel's Wilde-fowl.

THe Divel (ſaid *Luther*) is like a Fowler; thoſe Birds which hee catcheth, the necks of the ſame hee wringeth aſunder and killeth them, keepeth very few alive, Onely thoſe that do allure other Birds to his ſnare, and alſo do ſing the ſong which hee will have, the ſame hee putteth into a Cage, to the end, that by their alluring, hee may catch more; all the reſt muſt go to the pot. I hope (ſaid *Luther*) hee ſhall not get mee into his Cage.

The Divel's ſpace, *Mat.* 3.

Therefore, if thou intendeſt to reſiſt Satan, then look, that thou beeſt well armed and weaponed with God's Word and with Praier. For, if thou beeſt ſecure, and ſpendeſt thy cogitations without God's word, then the Divel is neer about thee, and lieth upon thee; thou haſt no waie to reſiſt him, but onely and alone through God's Word and praier. For, hee cannot endure thoſe blows of defence, otherwiſe although thou giveſt him once his diſpatch and turneſt him away; yet, hee will quickly return again, ſpecially, if thou beeſt ſecure, lieſt ſnoaring, and thinkeſt, that now all is ſafe.

The Divel's near allied companions.

Let no man flatter himſelf (ſaid *Luther*) and think, that the Divel is far from the ungodly, and in hell, as the Arch-Biſhop of *Mentz* thinketh, whenas notwithſtanding, the Divel is and dwelleth in his hardened heart, rideth and driveth him according to his full will and pleaſure, like as hee powerfully ruleth and leadeth all the ungodly. For, if the Divel had none other power, but onely to plague us in bodie, and in wealth, and that hee vexed and tormented us onely with the cares and troubles touching the maintenance of this life; then hee were no Divel to make accompt of. But hee hath learned a higher Art; namely, when hee taketh away from us and falſifieth the Article of Juſtification (both *privativè & poſitivè*) how wee are juſtified and ſaved before God, when hee either teareth the ſame quite out of our hearts, as is don in Popedom, or elſ defileth it through Sects and Hereſies, in that they talk and babble much thereof, but nevertheleſs, they hang thereon a Gloſs concerning works, or ſomwhat elſ, which is not pure, ſo that they leav the hulks or peelings of the nuts to their people and hearers, but the kernels are gon.

That the Divel contemneth and derideth all the works of God.

Lupa.

ABout two miles from *Wurtzburg*, a great concourſ of people and Pilgrimage yearly uſed to bee to the Golden *Lupa* (for thoſe who were not canonized and exalted by the command of the Pope or Biſhops, might well bee ſaved, but they were not to bee counted and named Holie) which afterwards was diſcovered to bee this, namely, a Churchman in that place had buried a Bitch, which hee called *Lupa*.

Whether the Divel knew of Chriſt's Humanitie or no?

I Believ (ſaid *Luther*) that the Divel knew not, that the Son of God (conceived in the bodie of the Virgin *Marie* by the Holie Ghoſt) was made man. Therefore hee ſaith in the Wilderneſs to Chriſt, *Art thou the Son of God? command that theſe ſtones bee made bread.* This glorious title the Divel giveth to Chriſt, not that hee held the ſame to bee true, but flowted Chriſt therewith, as would hee ſaie, O! depend thou ſtill upon God, ſtaie until a roaſted Capon flieth into thy mouth, ſaie ſtill, that thou haſt a God who careth for thee; where is now thy heavenly Father that ſhould take thy part? Now eat and drink of thy faith, let us ſee, if therewith thou canſt ſtill thy hunger, yea, ſtones mai'ſt thou eat for ought I ſee; O! how finely art thou the Son of God, &c.

Satan's flouting of Chriſt.

What ſhape or form the Divel carrieth.

The Divel's diſguiſing.

THe Divel carrieth two manner of ſhapes, forms, or vizards, wherein hee diſguiſeth himſelf; either hee transformeth himſelf into the ſhape of a Serpent, thereby to affright and to kill; or elſ, into the form of a ſillie ſheep, to lie and deceiv; theſe (ſaid *Luther*) are his two Court-colors. The Divel is a fooliſh Spirit, for hee giveth means and occaſion to Chriſt to defend himſelf, in that hee tormenteth and plagueth

plagueth the poor and weak Christians; for thereby hee confirmeth the Autoritie of Christ and his Apostles: as when they make the sick whole and sound, then the Divel should rather wish, hee had left them at peace and quiet, and had not plagued nor tormented them; But his wicked desire in doing mischief, driveth him forward, to the end hee might bee brought to confusion.

Of the punishment of the Ungodlie when they give themselvs over to the Divel, and are becom his habitation.

THe Ungodlie (said *Luther*) cannot bee worse and harder punished, then when of the Church they are delivered over to the Divel; that is, Excommunicated, to the end they may bee plagued and tormented of him; who (if God permitteth him) either killeth, or at least troubleth and vexeth them with manifold plagues and misfortunes. Correction of wicked people.

Therefore in many Countries there are still Divels inhabiting. *Prussia* hath many evil spirits; likewise in *Pilappia* are many Divels and Witches. In *Swissia*, not far from *Lucerne*, on a high Mountain, is a great water, called *Pilates* Ditch, therein the Divel hath vaste and horrible doings. In the Countrie where I was born (said *Luther*) is a very high Mountain, called *Pollter's* Hill, on the top of which is a Ditch, whereinto a stone beeing cast, it raiseth a great tempest, insomuch that the Inhabitants thereabout are moved and stirred. These are all Habitations of Divels, where they are Captivated.

S^t *Austin* writeth of one that knew the thoughts of men; as when one thought of a Vers in *Virgil*; but (said *Luther*) the Divel had before possessed him with that Vers.

That the Words and Works of Good and Godlie People do much vex the Divel.

OUr Songs and Psalms (said *Luther*) do sorely vex and griev the Divel; on the contrarie, our Passions and Impatiencies, our Complainings and Cryings, [*Alas!* or, *Wo is mee!*] do pleas him well; yea, hee laugheth thereat in his Fist. Hee taketh delight in tormenting us, specially when wee confess, prais, preach and laud Christ. For seeing the Divel is a Prince of this world, and our utter enemie, therefore wee must bee content to let him pass through his Countrie; hee will needs have Imposts and Customs of us, and striketh our Bodies with manifold plagues. The Jurisdiction of the Divel's Court.

Over whom and how far God permitteth the Divel to plague the people.

GOD giveth to the Divel and to witches power over Humane Creatures two manner of waies: *First*, Over the Ungodlie, when hee will punish them by reason of their sins. *Secondly*, Over the Just and Godlie, when hee intendeth to trie them, whether they will bee constant in the Faith, and remain in his Obedience, or no. For without God's Will and our own consent, the Divel cannot hurt us; for God saith, *Whoso toucheth you, the same toucheth the Apple of mine Eie.* And Christ saith, *Without the Will of your Heavenlie Father, there cannot fall an hair from your heads.* When the Divel and Witches have power.

What use wee ought to make of such Histories as concern the Divel's Tyrannie.

NOt long since (said *Luther*) the Divel in *Thuringia* would have taken away a lewd fellow; but hee defended himself and strove long with him, insomuch that the Divel was constreined to depart without him; then the fellow afterwards bettered himself, and thereby was preserved.

Truly (said *Luther*) these are not unprofitable nor vain Histories and Accidents; for therewith people are made afraid to work wickedness. Therefore mark well such and the like Histories, to the end yee may diligently take heed of swearing, and blaspheming of God, and not therewith to invite the Divel to Guest; for hee is nearer unto us then wee can imagine. And therewithall consider this sentence, *The Son of God is appeared, to the end hee may destroie the works of the Divel.* Christian profit concerning this Accident.

Wee ought at this time diligently to praie (said *Luther*), that God would in Mercie help and deliver us; not onely in regard the Courses of Heaven, the Planets (together Necessarie praiers at this time.

ther with many horrible and fearful Signs) do preſage nothing that is good: but alſo, by reaſon of the craft and ſubtiltie of the Divel, who with his practiſes in the fierceſt and powerfulleſt manner, without ceaſing, tribulateth and aſſaulteth the Church.

Of the nature of the Divel.

The helliſh Wolf.

THe Divel hath even the nature and manner in devouring like a Wolf; who begin-neth not to eat, until hee hath torn in pieces and murthered all the ſheep in the Fold; for the Divel (if God reſiſted him not) would deſtroie and kill all humane creatures at once.

That the Divel's power is ſeen by the Falling of the Saints.

THe Divel's power (ſaid *Luther*) is not ſo well to bee ſeen and known by the Falling of Carnally minded people, and of the wiſe of this world (which live directly like ſenſleſs Creatures, and heathen people by nature) as it is ſeen by the Falling of the Saints that were endued with the Holie Ghoſt; as there have been *Adam*, *David*, *Solomon*, *Peter*, &c. who committed great and groſs ſins, and fell by God's Determinate Council, to the end they ſhould not proudly exalt themſelvs by reaſon of God's Gifts; For which cauſ God ſuffered *David* to Fall ſo fearfully into Adulterie and Murther, to the end hee ſhould learn to know his ſpoiled Nature, and to praie the *Miſerere* for our Example, that wee alſo continually may live in God's Fear, may watch and praie.

How the Divel can deceiv people, and beget Children.

IN *Germanie* (ſaid *Luther*) was heretofore a Noble Familie, which were born of a *Succubus*, and fell out thus:

A Gentleman had a fair young wife which died, and was alſo buried. Not long after, the Gentleman and his ſervant lying together in one Chamber, his dead wife in the night time approached into the Chamber, and leaned her ſelf upon the Gentleman's Bed, like as if ſhee had been deſirous to ſpeak with him. The ſervant (ſeeing the ſame two or three nights one after another) asked his Maſter, whether hee knew, that every night a woman in white Apparel came unto his Bed? The Gentleman ſaid, No: I ſleep ſoundly (ſaid hee) and ſee nothing. When night approached, the Gentleman conſidering the ſame, laie waking in Bed. Then the woman appeared unto him, and came hard to his Bed-ſide. The Gentleman demanded who ſhee was? Shee anſwered, I am your wife. Hee ſaid, My wife is dead and buried. Shee ſaid, True: by reaſon of your ſwearing and ſins I died; but if you would take mee again, and would alſo abſtein from ſwearing one particular Oath, which commonly you uſe, then would I bee your wife again. Hee ſaid, I am content to perform what you deſire. Whereupon his dead wife remained with him, ruled his houſ, laie with him, ate and drank with him, and had children together. Now it fell out, that on a time the Gentleman had Gueſts, and his wife after ſupper was to fetch out of his Cheſt ſom Banquetting ſtuff: ſhee ſtaying ſomwhat long, her husband (forgetting himſelf) was moved thereby to ſwear his accuſtomed Oath; Whereupon the woman vaniſhed that inſtant. Now ſeeing ſhee returned not again, they went up into the chamber to ſee what was becom of her. There they found the Gown which ſhee wore, half lying within the Cheſt, and half without; but ſhee was never ſeen afterwards. This did the Divel (ſaid *Luther*) hee can transform himſelf into the ſhape of a man or woman.

The Prince Elector of *Saxon* (*John Frederick*) having received advertiſement of this ſtrange Accident; ſent thereupon preſently unto mee (ſaid *Luther*) to have my opinion, what I held of that woman, and of the children which were begotten and born of theſe two perſons? Whereupon I wrote to his Highneſs, That in my opinion, neither that woman, nor thoſe children, were not right Humane Creatures, but Divels; For the Divel caſteth before the eies a blaze, or a miſt, and ſo deceiveth people; inſomuch that one thinketh hee lieth by a right woman, and yet is no ſuch matter; for, as S^t *Paul* ſaith, the Divel is ſtrong by the Children of unbelief. But inaſmuch as

children

children, or Divels are conceived in such sort, the same are very horrible and fearful examples, in that Satan can plague and so torment people, as to beget Children. Like unto this is it also with that which they call the (*Nix*) in the water, who draweth people unto him, as Maids and Virgins, of whom hee begetteth (Divels) Children. The Divel can also steal Children away (as somtimes Children within the space of six weeks after their birth are lost) and other Children called (*Supposititii*) or Changelings, laid in their places. Of the *Saxons* they were called *Killcrops*.

Of a Changed Childe at Dessaw.

EIght years since (said *Luther*) at *Dessaw*, I did see and touch such a Changed Childe, which was twelv years of Age; hee had his eies and all members like another Childe: Hee did nothing but feed, and would eat as much as two Clowns, or Threshers, were able to eat. When one touched it, then it cried out: When any evil happened in the hous, then it laughed, and was joiful; But when all went well, then it cried, and was very sad. I told the Prince of *Anhalt*, If I were Prince of that Countrie, so would I venture *Homicidium* thereon, and would throw it into the River *Moldaw*. I admonished the people dwelling in that place devoutly to praie to God to take away the Divel; the same was don accordingly, and the second year after the Changeling died.

In *Saxonia*, near unto *Halberstad*, was a man that also had a *Killcrop*, who sucked the Mother and five other Women drie; and besides, devoured very much. This man was advised that hee should in his Pilgrimage at *Halberstad* make a promis of the *Killcrop* to the Virgin *Marie*, and should cause him there to bee rocked. This advice the man followed, and carried the Changeling thither in a Basket. But going over a River, beeing upon the Bridg, another Divel that was below in the River called, and said, *Killcrop, Killcrop!* Then the Childe in the Basket (which never before spake one word) answered, Ho, ho. The Divel in the water asked further, Whither art thou going? The Childe in the Basket said, I am going towards *Hockleſtad* to our loving Mother to bee Rocked. A *Killcrop* about *Halberstad*.

The man beeing much affrighted thereat, threw the Childe, with the Basket, over the Bridg into the water. Whereupon the two Divels flew away together, and cried, Ho, Ho, Ha, tumbling themselvs one over another, and so vanished.

Such Changelings and *Killcrops* (said *Luther*) *Supponit Satan in locum verorum filiorum*; for the Divel hath this power, that hee changeth Children, and in stead thereof laieth Divels in the Cradles, which prosper not, onely they feed and suck: But such Changelings live not above eighteen or nineteen years. It oftentimes falleth out, that the Children of women in Childe-bed are changed, and Divels are laid in their stead; one of which more fowleth it self in the Excrements, then ten other Children do, so that the parents are much therewith disquieted, and the mothers in such sort are sucked out, that afterwards they are able to give suck no more. Such Changelings (said *Luther*) are also Baptized, in regard that they cannot bee known the first year; but are known onely by sucking the mothers drie.

Concerning Samuel *that appeared to King* Saul.

IT was not the Prophet *Samuel*, which at *Saul*'s requeſt, the witch caused to appear unto him, but it was a Spright, or an evil Spirit (said *Luther*) which hereby is proved: God commandeth in *Moses*, that the Truth should not bee enquired after by the Dead, &c. Therefore it was a delusion in the shape and likeness of that man of God. Like as that Conjurer (the Abbot of *Spanheime*) brought to pass, that *Maximilian* the Emperor saw walking in his Bed-chamber, all the deceased great Heathen Emperors, and how everie one of them, in his life time, was proportioned and apparelled; among whom was *Alexander* the Great, *Julius Cesar*, also the Spous of *Maximilian* the Emperor, which *Charls Gibbosus* took away from him. 1 *King.* 28.

A fear-

A fearful Hiſtorie of a Scholar who gave himſelf over to the Divel.

Valerius a Student at Wittemberg.

ANno 1538, the 13 of *Febr.* a young Student at *Wittemberg*, named *Valerius*, of *Leiptzig*, by my ſelf (ſaid *Luther*) was Abſolved in the Sacriſtie, in the preſence of the Deacons and his Tutor, *George Maior*. The ſame was very rude and diſobedient to his Tutor. At laſt, beeing examined and asked, why hee lived ſo lewd and diſſolute kinde of life, fearing neither God nor men? Hee thereupon confeſſed, That five years paſt hee had given himſelf over to the Divel with theſe words, *I renounce and denie thy Faith* (O Chriſt), *and henceforward will bee entertained by another Maſter*. Touching theſe words (ſaid *Luther*) I examined him, I reproved and chid him ſharply, and I asked him, if hee had ſpoken any words more to the Divel? Hee anſwered, No. Then I asked him, if hee was ſorrie for it, and if now hee would return again to our Saviour Chriſt? Whereupon hee anſwered, and ſaid, Yea, and earneſtly perſiſted in praying. Then I laid my hand upon him, and with the reſt that were by, I kneeled down, praied the Lord's Praier, and afterwards ſaid,

Luther's dealing and prayers for a Student.

Lord God heavenlie Father, who through thy well-beloved Son haſt commanded us to praie, and in thy holie Chriſtian Church haſt ordeined and inſtituted the Office of Preaching, that with meek ſpirit wee ſhould inſtruct and recover again ſuch our brethren, which through ſom fault might bee overtaken. And Chriſt thy onely Son himſelf ſaith, I am not com, but onely for the cauſ of ſinners: Wherefore wee praie thee, for this thy ſervant, that thou wouldſt pardon and forgive him his ſins, and incloſe him again in the Article of Remiſſion of Sins, and receiv him again into the boſom of thy holie Church, for thy dear Son's ſake Chriſt Jeſus our Lord, Amen.

Publick Recantation.

Afterwards I ſpake theſe words following to the youth in the High Germane tongue (which hee ſpake after mee): I *Valerius*, confeſs before God and all his holie Angels, and before the Aſſemblie of this Church, that I did renounce and denie the Faith of my GOD, and gave my ſelf over to the Divel: The ſame is grievous unto mee, and I am heartily ſorrie: I will henceforwards bee a profeſſed enemie to the Divel, and will conform my ſelf to the will of my Lord God, and amend my ſelf, *Amen.*

Hereupon I admoniſhed him to Repentance, and God's Fear, and that henceforth hee ſhould in godlineſs, civilitie, and in obedience live, and ſhould by Faith and Praier reſiſt the Counſels of the Divel: And when the Divel ſhould take hold on him with wicked cogitations, then ſhould hee arm himſelf with God's Word, and preſently ſhould repair to his Tutor, or Miniſter, diſcover the ſame unto him, and ſhould reject the Divel, with his Counſels and Advices. This young Student (ſaid *Luther*) from that time forward grew and became a very good and godlie Chriſtian.

James 4.

How wee ought to carrie our ſelvs in time of Tribulation.

Providence in time of the Divel's aſſaults.

WHen Tribulations approach, then (ſaid *Luther*) excommunicate them in the Name of Chriſt Jeſus, and ſaie, God hath forbidden mee to receiv that Coin, becauſ it is minted by the Divel; therefore wee are to reject his Coin, as beeing prohibited.

When heavie cogitations com upon thee, then expel them by what means thou beſt maieſt: talk and diſcourſ with good friends of ſuch things as thou takeſt delight in. But here a man may ſaie, Without due cogitations, nothing that is good can bee effected. Hereunto (ſaid *Luther*) I make this anſwer, Wee muſt make a difference of cogitations. Cogitations of the Underſtanding do produce no Melancholie, but the cogitations of the Will cauſ ſadneſs; as, when one is grieved at a thing; or when one doth ſigh and complain, thoſe are melancholie and ſad cogitations, but the underſtanding is not melancholie.

When I (ſaid *Luther*) write againſt the Pope, I am not melancholie; for then I labor with the brains and underſtanding, then I write with joie of heart; inſomuch, that not long ſince Doctor *Reiſenpuſch* ſaid unto mee, I much marvel that you can bee ſo merrie; if the caſe were mine, it would go near to kill mee. Whereupon I anſwered him, and ſaid, Neither the Pope, nor all his ſhaven Retinue, can make mee ſad; for I know that they are Chriſt's enemies; therefore I fight againſt him with joiful courage.

Since

Since the time that *Silveſter* wrote againſt mee (ſaid *Luther*) and in the beginning of his Book gave himſelf this Title, *The Maſter of the holie Palace*, and that I ſaw the *Bachant* wrote ſuch ſtuff as conſtreined mee thereat to laugh and jeſt; I ſaie, ſince that time, I ſcorned him, his Maſter the Pope, and all his Popiſh Crew.

Now in this my Age I am vexed and tormented with nothing, but onely with the Tribulations and Temptations of the Divel, who walketh with mee in my bed-chamber; hee ſtrongly ſcowleth upon mee: Can hee gain nothing of mee in my heart, ſo falleth hee on my head and ſoundly plagueth mee.

Hee oftentimes tribulateth mee touching Praying; hee ſtriketh cogitations into my breſt, as did I neglect to praie diligently: Although I know, that in one daie I praie more then all the Popiſh Prieſts and Friers, but I babble not ſo much. My earneſt advice is (ſaid *Luther*), that no man contemn written or deſcribed Praiers; for whoſo praieth a Pſalm, the ſame ſhall bee made throughly warm.

The Divel (ſaid *Luther*) oftentimes objected and argued againſt mee the whole cauſ which (through God's Grace) I lead; hee objecteth alſo againſt Chriſt; But better it were that the Temple brake in pieces, then that Chriſt ſhould therein remain obſcure and hid.

Of the Divel's kindeneſſes.

THe Divel is ſo kinde (ſaid *Luther*), that hee giveth Heaven to people before they ſin, and after their ſins, hee bringeth their Conſciences into deſpair. But Chriſt dealeth quite contrarie; for hee giveth Heaven after ſins committed, and maketh joiful Conſciences. The inequalitie of Chriſt, and of Satan's proceedings.

In this night paſt (ſaid *Luther*) as I wakened out of my ſleep, the Divel came and intimated, that God was far from mee, and heard not my praiers; whereupon I ſaid, Well then, ſo will I call and crie the louder. I will place before my ſight the world's unthankfulneſs, and the ungodlie doings of Kings, Potentates and Princes; I will alſo think upon the raging Hereticks; all theſe will enflame my praying.

Of the Difference between the Obedience towards GOD, and towards the Divel.

AMongſt the external Obediences towards GOD and the Divel, nothing carrieth a fairer luſtre then ſuperſtition and Misbelief. People are very diligent in practiſing God's Worſhip without his Word and Command. God commandeth the Obedience of Faith and of Good Works: But the obedience towards the Divel conſiſteth in Evil Works; that is, in Superſtition and worſhipping of Idols,

That the Divel is a Hell hound.

THe Helliſh-hound (ſaid *Luther*) in Greek, is called *Cerberus*, in Hebrew, *Scorphur*: Hee hath three throats, which are, Sin, the Law, and Death.

Of the Whale the Divel.

IN *Job* are two Chapters concerning *Behemoth* the Whale, that by reaſon of him no man is in ſafetie. *Wilt thou* (ſaith the Text) *draw Leviathan out with a hook? Will hee make many ſupplications unto thee? will hee ſpeak ſoft words unto thee?* Theſe are colored words (ſaid *Luther*) and figures whereby the Divel is ſignified and ſhewed. The Whale careth for no Ship, neither doth *Behemoth*: hee carethfor no Art, for no wiſdom nor power. The Prince of this world regardeth theſe like ſtraw or ſtubble: But one thing there is that ſhall deſtroie him; namely, God's Word in Faith: *The woman's Seed will do the Deed.* Tob 40. 41.

CHAP. XXXVI.

OF WITCHCRAFT.

Of the power of Witchcraft againſt Chriſtians.

Preachers, moſt of all, ought to take heed.

CErtain it is (ſaid *Luther*) that good and godlie Chriſtians may bee bewitched; For our ſouls are ſubject to lies, but the ſame ſhall bee delivered. Nevertheleſs, the bodies muſt bee ſubject to the murthering ſtabs of the Divel. I am perſuaded (ſaid *Luther*) that my ſickneſſes are not alwaies natural; but that the Divel by Witchcraft practiſeth his wilfulneſs upon mee; but God delivereth his Choſen from ſuch evils.

Of a bewitched Maid.

The Divel's witching

DOctor *Spalatine* (ſaid *Luther*) told mee, that a young Maid at *Altenburg* was lately bewitched, inſomuch that ſhee wept tears of blood. And although ſhee neither ſaw nor knew the Witches, yet ſhee felt them preſent, and wept. The Magiſtrate (ſaid *Luther*) ſhould make haſte with ſuch Witches to puniſhment. The Lawyers in ſuch Caſes will have too many witneſſes and proofs. I had lately a Matrimonial Cauſ in hand: A wicked woman by poiſon intended to make away her husband, inſomuch that hee vomited and caſt out little Vipers: When ſhee was put to the torture, ſhee refuſed to confeſs any thing; for ſuch Witches are altogether dumb, and contemn the Rack; the Divel will not ſuffer them to ſpeak: But ſuch actions are ſufficient proofs for them to receiv condign puniſhment to the example of others.

Of Witchcraft divinely explained.

ALthough (ſaid *Luther*) everie ſin is a falling from God's Works, whereby God abominably is provoked to wrath; yet Witchcraft, in regard of the abomination thereof, may well and rightly bee named, *Crimen læſæ Majeſtatis Divinæ*; that is, A Rebellion, and ſuch an Abomination, as chiefly, and in the higheſt meaſure, toucheth the Divine Majeſtie; for as the Lawyers artificially do diſpute concerning diverſ natures of Rebellion and miſ-behaviours againſt the temporal Regal Majeſtie; (And among the reſt they infer, When a man flieth out of the field from his Lord and Maſter, becometh treacherous, and joineth himſelf to the Enemie, ſuch an one they condemn, and acknowledg him worthie of puniſhment to death). Even ſo likewiſe, foraſmuch as Witchcraft is an abominable offence, in that one giveth himſelf from God (to whom hee hath promiſed, ſworn, and vowed himſelf) over to the Divel, who is God's utter enemie; ſo is the ſame well worthie of Death's puniſhment.

That one Witchcraft requiteth another.

EMperor *Friderick* (Father to *Maximilian*) cauſed a Conjurer to bee invited to dinner among ſom of the chiefeſt Courtiers. The Emperor with his Art produced, that the Conjurer got feet like an Ox, and on his hands hee had claws: The Emperor coming into the dining-room, bade the Conjurer fall to his victuals; but beeing aſhamed, hee hid his claws under the table. At laſt, when hee could hide them no longer, they were diſcovered.

Then the Conjurer ſaid to the Emperor, If your Imperial Majeſtie pleaſ to give mee leav, I will alſo ſhew you ſomthing. The Emperor ſaid, Yea, I give thee leav. Whereupon the Conjurer by his ſorcerie wrought, that a great tumult was raiſed without, juſt under the Emperor's window. Now as the Emperor looked out at the window

dow to see what the matter was; then hee had on his head a great and mightie pair of Stag's horns, so that hee could not pull in his head again. Then said the Emperor to the Conjurer, Releas mee, thou hast won. I like it well (said *Luther*) that one Divel can jeer another, whereby I gather and conclude, that one Divel is stronger then another.

CHAP. XXXVII.

OF TRIBULATION AND TEMPTATION.

How LUTHER *by the Divel was Vexed, Tribulated, and Tempted by reason of his Doctrine, and how hee defended himself.*

WHoso, without the Word of Grace and Praier, disputeth with the Divel touching Sin and the Law, the same hath lost; therefore (said *Luther*) let him leav of betimes. For the Divel is armed against us with *Goliah*'s Sword, with his Spear and Weapons; that is, Hee hath on his side to assist him, the Testimonie of our own Consciences, which witness against us in that wee have transgressed all God's Commandements; therefore the Divel hath a very great advantage against us. The Divel's advantage against us.

The Divel oftentimes assaulteth mee, and objecteth, that out of my Doctrine great offenses and much evil hath proceeded, wherewith many a time hee vehemently perplexeth mee: And although I make him this answer, That much good is also raised thereby (which by God's Grace is true), yet notwithstanding, hee is so nimble a spirit, and so craftie a Rhetorician, that master-like hee can pervert the same meerly into sin. Hee was never from the beginning so fierce and full of rage, as now hee is towards the end of the world. I feel him exceeding well. *Luther*'s tribulation concerning his Doctrine.

But (said *Luther*) when I remember my self, and take hold on the Gospel, and meet him therewith, then I utterly confute him and all his Arguments; but many times I am failing therein; therefore hee objecteth, and saith, The Law is also God's Word, why then is alwaies the Gospel objected in opposition against mee? Then I saie unto him, True: the Law is also God's Word; but so far different it is from the Gospel, as Heaven is from Earth: For in the Gospel God offereth unto us his Grace; Hee will bee our God, and meerly out of Love hee presenteth unto us his onely begotten Son, who delivereth us from sin and death, hath purchased everlasting Righteousness and Life by his Passion and Resurrection; thereon do I hold, and will not make God a liar. Indeed, God also hath given the Law, but in everie respect for another use and purpose. Wherewith *Luther* confuteth the Dive.'s Arguments.

What I teach, write, preach, and intend, the same (said *Luther*) I lead openly by the clear daie-light, not hidden in a corner: I direct and square all the same by the Gospel, by Baptism, and by the Lord's Praier. Christ standeth here, Him I cannot denie; upon the Gospel do I ground my Cause, &c. Yet notwithstanding all this, the Divel bringeth it so near unto mee with his craftie disputing, that the sweat of anguish droppeth from mee, insomuch, as many times I feel and understand, that hee sleepeth nearer unto mee then my wife *Kate* doth; that is, hee disquieteth mee more, then shee comforteth or pleaseth mee. S^t *Paul* also reviled for a Rebel.

Even thus S^t *Paul* was constreined (beeing in Tribulation and Temptation) to defend and comfort himself, when at *Philippi* both Jews and Gentiles hit him in the teeth, and said, *That hee troubled their Citie*, &c. And at *Thessalonica* they said, *These are they that turn the world upside down, they do contrarie to the Decrees of* Cesar, *&c.* And *Acts* 16. *Acts* 17.

Acts 24. at *Cesaria, Tertullus* said, *This is a pestilent fellow that hath moved Sedition among all the Jews throughout the world, &c.* This was as much as to saie, Hee was a Rebel against the Emperor. Likewise the Divel stirred the Jews up against Christ, accusing him falsly, That hee forbad to paie Tribute unto *Cesar*. Also that hee blasphemed God, in making himself the Son of God.

Therefore (said *Luther*) do I saie to the Divel, Like as thou cameſt to confusion by Christ and S^t *Paul*, even so (M^r Divel) shall it go with thee, if thou meddlest with mee.

How a Christian ought to defend himself against heavie cogitations.

AS heretofore I have said, so I saie still, That all heavines of minde and melancholie cometh of the Divel; For hee is the Lord of Death, *Hebrews* the 7^th; specially when a man is possessed with such cogitations, as, That God is not gracious unto him; or, That God will have no Mercie upon him, &c. Therefore whosoever thou beest, that art possessed with such heavie thoughts, know for certain, that the same is a work and driving of the Divel: For God hath sent his Son into the world, not to affright, but to comfort sinners. From hence these and the like sentences are oftentimes expressed in holie Scripture; *Rejoice: Bee joiful in the Lord. Bee not afraid, Bee not discouraged, Bee of good comfort, I have overcom the world. The sting of death is made blunt upon mee; yea, it is altogether broken in pieces*, &c.

The language of Holie Scripture.

The securitie of the faithful. Therefore in such Tribulations thou oughtest to bee of good courage, and to think, that now henceforward thou art not the childe of an humane creature, but of God through Faith in Christ, in whose Name thou art Baptised; therefore the spear of death cannot enter into thee; hee hath no right unto thee, much less can hee hurt or prejudice thee, for hee is everlastingly swallowed up through Christ.

That Tribulations are sure and certain tokens that God loveth us.

Luther's comfort for a perplexed person. IT is better for a Christian (said *Luther*) to bee sorrowful then to bee secure, as the world useth to bee. Well is hee (saith the Wiseman, *Prov.* 28,) that standeth alwaies in fear; yet so, that hee knoweth hee hath in Heaven a Gracious God, for Christ's sake, as the *Psalm* saith, *The Lord's delight is in them that fear him, and put their trust in his Mercie.*

Psal. 147.

There are two sorts of Tribulations (said *Luther*); one, of the Spirit; another, of the Flesh. Satan tormenteth the Conscience with Lies; insomuch, as hee perverteth that which according to God's Word is well and uprightly don. But the Bodie, or the Flesh hee plagueth in another kinde.

No man ought to laie a Cross upon himself, or to make choice of a Tribulation (as is don in Popedom): but if a Cross or Tribulation cometh upon him, then let him suffer it patiently, and know, that it is good and profitable for him: For by that means wee must learn through experience, that Satan is a Liar and a Murtherer, and that heavines of spirit cometh of the Divel, who, out of meer hatred, wisheth that wee might not enjoie so much as one hours solace or comfort. But (said *Luther*) bee thou of good comfort in the Lord, it will bee better; for Christ will make good his promiss, where hee saith, *I live, and yee shall live.* Likewise, *I will not leav you comfortless.* And, *I will take you unto mee, so that yee shall bee where I am*, &c.

John 12, 14, 17.

Therefore do I hope, that our loving Lord God will graciously help us, and put an end to our Tribulations: In the mean time let us chear up our selvs in patience, and let us with joie and comfort carrie in our mindes, what S^t *Paul* delivereth, and saith, Through many troubles wee must enter into the Kingdom of Heaven. All that will live a godlie life in Christ Jesus must suffer persecution.

That blasphemig of God is two-fold.

The Divel's clogging of praier. LUTHER (understanding of one that was fiercely tempted and plagued in his Conscience, in that hee found not in himself *Formalem justitiam*, that is, a full, compleat Righteousnes, that hee was not so Righteous, as God in the Law required of him, and that onely in praying hee alwaies felt such blasphemig against Christ) said,

ſaid, It is a good ſign; For blaſpheming of God is two-fold; *One* is *Activa*, or Operative; When one witting and wilfully ſeeketh occaſion to blaſpheme God (as *Faber*, and Doctor *Smith* do), from which, God deliver us. The *Other* is a conſtrained blaſpheming of God *Paſſiva*; When the Divel, againſt our wils poſſeſſeth us with ſuch evil cogitations unawares, which wee deſire to reſiſt. With ſuch God will have us to bee exerciſed, to the end wee may not lie ſnoaring in lazineſs, but that wee ſhould ſtrive and praie againſt the ſame. By this means (ſaid *Luther*) ſuch cogitations at laſt will vaniſh away and ceaſ, ſpecially at our laſt end; for as then the Holie Ghoſt is preſent with his Chriſtians, ſtandeth by them, driveth away the uglie Divel, ſuppreſſeth him, and maketh a ſweet, a quiet, and a peaceable heart and Conſcience. Wherefore (ſaid *Luther*), write unto him, that hee take, for his ſpiritual diſeaſ, this my Phyſick; namely, that hee trouble and torment not himſelf about any thing, but bee of good comfort, truſt in God, and hold himſelf on the Word: As then, the Divel of himſelf will ceaſ from wakening and encreaſing ſuch blaſpheming. Chriſtian's advantage.

But what concerneth his Tribulation, in not finding a full and compleat Righteouſneſs in himſelf, let him know, that no humane creature findeth the ſame in this life; it is altogether Angelical, which ſhall happen and fall unto us in the life to com. Here wee muſt content our ſelvs with Chriſt's Righteouſneſs, which full dearly hee purchaſed and merited for us with his Innocent Blood.

What one cannot hinder which is wrongfully don, hee muſt uſe patience and praie.

DAvid (ſaid *Luther*) was a wonderful diſcreet man, in that hee dared openly to teach and ſpeak againſt the falſ-worſhipping of the Jews, but hee was not able to hinder and reſiſt the ſame: Hee, doubtleſs, ſaw in this corner, one, Celebrating Maſs, another in that place teaching falſly (and the ſame were the greateſt and powerfulleſt heap and multitude), which if by force hee could have utterly caſt down and deſtroied, ſo would hee (no doubt) have don it; but ſeeing hee knew not how to remedie the ſame, hee was compelled to entertain patience, and to compoſe a ſong thereof unto the Lord, ſang, and called upon him.

Of Phyſick againſt unprofitable Cogitations.

WHen I (ſaid *Luther*) am troubled with Cogitations concerning temporal or domeſtick affairs, then I take a Pſalm, or a ſentence out of S^t *Paul*, and ſo I laie mee down to reſt and ſleep. But the Cogitations that com of the Divel are ſomwhat more chargeable unto mee, as then I muſt look ſtrongly about mee, and valiantly muſt ſtrive to work my ſelf thereout. Againſt the plague, Melancholie.

Of the Chriſtians victorie through the Holie Ghoſt.

HUmane weakneſs (ſaid *Luther*) muſt lie open to all tribulations and dangers inwardly and outwardly, to corporal and ſpiritual trials; yea alſo, muſt lie open to the Divel; inſomuch, that if God held not over us, defended and protected us not, ſo could not one of us laſt or remain the ſpace of an hour. Therefore the Holie Scripture giveth a very fair ſtyle to the Holie Ghoſt, nameth him an Advocate and Aſſiſtant, that pleadeth our Cauſ, ſpeaketh our words, ſtandeth in our ſtead, and when wee are fallen, hee helpeth us up again. Thus wee keep the victorie through Faith, wee overcom the Divel and the world; yet not by our ſtrength or abilitie, but through the ſtrength and operation of the Holie Ghoſt, and by Faith. Fearful dangers of humane creatures.

That Chriſtians muſt ſuffer.

WEe which are Baptized (ſaid *Luther*) muſt to the task, and ſuffer *Activè & Paſſivè*, of God, who worketh and formeth us as a Potter prepareth his claie; then wee muſt alſo ſuffer of the world and the Divel, who in ſuch ſort do plague and torment us, that wee are made Martyrs continually.

Our Lord God vexeth all his Saints, they muſt all drink of the cup; for even ſo hee dealt with *Marie* his Mother. That which is loving and acceptable unto him, the ſame muſt ſuffer: And when wee ſtrive, then wee loſe. This (ſaid *Luther*) affrighteth mee. *Pſal.* 75.

Signs of Christian's cogitations. It is impoſſible that an humane heart (without Croſſes and Tribulations) ſhould think upon God, and not forget him.

That all cannot bear equal Tribulations.

NOt all (ſaid *Luther*) are able to bear Tribulations alike; for, as if on the bodie of an humane creature all were meerly fleſh without bones, then it would fall into a lump, or bunch; the bones and ſinews do keep up the Fleſh, &c. Even ſo in the Chriſtian Congregation, ſom muſt bee able to bear a blow of the Divel; as wee three, *Philip Melanchthon*, *John Calvin*, and my ſelf: Therefore wee praie continually in the Church; for it is Praier that muſt do the deed.

That David's *Tribulations were much more heavie then ours are.*

David's Fetters. *David*, doubtleſs, had worſ Divels then wee have, for without great Tribulations hee could not have had ſo great Revelations (which indeed were great and glorious). *David* made Pſalms, and ſang: wee alſo will make Pſalms, and ſing ſo well as wee can, to the honor of our Lord God, and to ſpight and deride the Divel and his ſpouſ.

How wee ought to comfort ſuch an one that is in Tribulation, thinking hee hath ſinned againſt the Holie Ghoſt, which ſins will not bee forgiven.

True Repentance in Faith. SUch an one (ſaid *Luther*) ought earneſtly to bee diſſuaded from entertaining thoſe Temptations, and not to vex himſelf therewith, for hee is not guiltie of ſuch ſins. No Adulterer or Murtherer treadeth Chriſt's blood under foot; but when they are ſorrie for their ſins, and believ on the Son of God, then their ſins are remitted; As Chriſt ſaid to the Adultreſs, and to the Murtherer on the Croſs: to the Adultreſs hee ſaid, *Neither do I condemn thee, go, and ſin no more.* To the Murtherer hee ſaid, *This daie ſhalt thou bee with mee in Paradiſe.* But to the Scribes and Phariſees (who ſet themſelvs againſt the Righteouſneſs of the Goſpel) Chriſt ſaid, *Wo bee unto you.*

John 8.

To ſin againſt the Holie Ghoſt. When one out of weakneſs denieth God's Word (as there are many at this time that denie it under Prince *George*) ſo is it no ſin againſt the Holie Ghoſt. As *Peter* ſinned in denying Chriſt, but not againſt the Holie Ghoſt. On the contrarie, *Judas* perſiſted in ſinning, hee repented not, but remained hardned.

How Luther *anſwered the Divel when hee tempted and plagued him in the night ſeaſon.*

Anſwers of deriſion, which *Luther* gave to the Divel. WHen in the night times the Divel cometh upon mee with his Temptations and Tribulations, then I give him theſe and the like anſwers, and ſaie, Divel! I muſt now ſleep; for the ſame is God's Command and Ordinance, to labor by daie, and to reſt and ſleep by night; therefore *Sancte Satan, Ora pro me*, for thou (Divel) art ſo holie, that thou never committedſt any ſin; if otherwiſe, then go thy waie to God, and purchaſe Grace for thy ſelf, and in caſe thou intendeſt to make mee good and juſt, then I ſaie unto thee, *Medice, cura teipſum.*

Of the reaſon, why good and godlie people are plagued of the Divel.

A God-fearing perſon (ſaid *Luther*) is chaſtiſed, to the end hee ſhould not bee condemned with the world; but the ungodlie, that thereby they either may confeſs their ſins, or elſ bee more hardned. The better Chriſtian, the more tribulations; the more ſins, the more fear.

Of David's *Tribulations.*

David's Hiſtorie, with his Tribulations. WHen *David* ſang this ſong, *Abſalom my ſon, Abſalom my ſon*, &c. Ah! (ſaid *Luther*) how ſorrowful and perplexed a man was hee at that time? The very words do denote, that his grief of heart was great.

The good and holie King had vehement tribulations and croſſes, which altogether eclipſed and darkned God's Graces and Promiſes, which by God were made unto him; yea they were thereby more darkned, then advanced. They were fearful and horrible

horrible examples of Offences; insomuch, as his grief of heart was such, that hee lamented that ever hee was born. His Kingdom, indeed, was throughly powdred and pepper'd unto him: For although hee was anointed King, yet for eight years space hee had but onely two Tribes: And afterwards, when hee was confirmed King in *Israël*, then they rebelled against him. *Absalom* slew his brother *Amnon*, the sister by the brother was deflowred, and made a shame to the world, &c. Therefore (said *Luther*) to hold fast and sure to the Word, in time of such trials and vexations (as *David* did), O! the same is of great and inestimable value. 2 *Kings* 13.

Of Luther's *admonishing to Patience in Tribulation.*

IF (said *Luther*) wee rightly considered how great the glorie of the life to com will bee (which wee exspect when wee rise again from the Dead), then would wee not bee so heavie and unwilling to suffer all manner of Tribulations, which by the wicked world are put upon us.

When the Son of Man, our Lord Jesus Christ shall appear at the last daie to judg the Living and the Dead, and shall pronounce the sentence both over the God-fearing and ungodlie; then wee shall finde, and in our hearts bee ashamed, that so unwillingly wee suffered but a slight and small cross or tribulation; as a wrongful imprisonment, a casting into the dungeon, &c. Then wee shall saie, O, fie upon mee! in that I threw not my self down under the feet of all the ungodlie to bee trod and trampled upon, for the glorie's sake which now I see revealed, and proceedeth out of the Truth of the Promises of God's Word, and which is shewed to all those that receiv'd and believed the same; therefore S^t *Paul* well & truly saith, *For I reckon, that the sufferings of this present time are not worthy to be compared with the glorie which shal be reveal'd unto us*, Rō. 8.

That spiritual Tribulations are most grievous.

THe upright and true Christian Church (said *Luther*) hath not to strive with Flesh and Blood, but with evil spirits under heaven, as S^t *Paul* saith, *Eph.* 6. The spiritual combate is most heavie and dangerous: For flesh and blood taketh away but onely bodie, wife and children, houf, land, and what is temporal; but the spiritual evil taketh awaie the soul, everlasting life and salvation. The greatest loss.

Let us bee of good comfort and undiscouraged (said *Luther*), all will turn to the best; for our Tribulations shall tend to God's Honor, to the profit and saving health of us, and of many people. Let us stand stedfast and endure the blow, let the Divel rage and swell so long as hee will; for certainly hee shall run himself on the Rock.

Comfort against Melancholie.

DOctor *Feronymus Weller* beeing deeply plunged into Melancholie fits and humors, *Luther* said unto him, Bee of courage, you are not alone that suffereth Tribulation, I am also one, and have greater sins upon mee, then you and your father have; for I blasphemed my God fifteen years together with Celebrating that Abominable Idol the Mass, insomuch that I wish from my heart I had been at that time rather a Pandor or a Thief. Doctor *Weller.*

That God helpeth out of Tribulations.

I Have found by my self (said *Luther*), that in my higheft Tribulations (which tormented and exhausted my bodie in such sort, that I could scarcely pant and take my breath), I went dried up and pressed out like a sponge; No creature was able to comfort mee; insomuch that I said, Am I alone the man that must feel such Tribulations in the spirit? But ten years past, I beeing solitarie and alone, God comforted mee again through his holie Angels, and enabled mee to strive and fight against the Pope. *Luther's* Tribulations.

That the true Church is alwaies in danger and tribulation.

VVEe see and learn both in Holie Scripture and also by experience, that the Church continually standeth in danger and in need, so that shee easily might fall into despair. For what did wee see and feel (before the Imperial Diet held at *Auspurg*, *Anno* 1530), but that the Causes in Religion and the Church had quite been extinguished?

guiſhed? But ſeeing that (by God's Grace) wee are now delivered from that fear, there ariſeth a greater danger and tribulation concerning Seditious Spirits, ſpecially the *Anabaptiſts*, and the *Antinomians*. Therefore the Church muſt continually ſtand trembling and in danger, as is written, *If I conſidered not thy Law, ſo had my ſoul remained in Hell*; that is, I ſhould have fainted and deſpaired.

Tribulations and hurtful Cogitations (ſaid *Luther*) are certain ſigns of death; they ſhoot more ſurely at the heart, then any arrow or bullet is ſhot at a mark; they drie up marrow and bone; ſuch evil cogitations plagued mee more then all my labors, which have been innumerable.

Oftentimes (ſaid *Luther*) I took buſineſs in hand, thereby intending to drive away the Divel; but all would not do, hee would neither depart nor ſurceaſ. For Satan (as a Founder of Death) hath ſo ſpoiled and fouled our nature, that wee refuſe to bee comforted. Therefore hee that feeleth ſuch divelliſh cogitations and ſpiritual temptations, him I truly adviſe, that ſoon and quickly hee expel them. Let him think on ſomwhat elſ that is pleaſant, let him take a merrie cup, let him jeſt or plaie, or let him take in hand ſom other honeſt and civil matter, and as much as poſſibly hee may, let him ſeriouſly meditate thereon. But above all things, let him uſe the principal and chiefeſt phyſick, namely, let him ſtedfaſtly believ in Jeſus Chriſt; for hee came to comfort and to revive, and will deſtroie the works of the Divel. And inaſmuch as all melancholie and heavie cogitations proceed from the Divel, ſo muſt wee praie to God for his Holie Spirit, who is a ſtout and a courageous contemner of death and all danger: Hee is the daring Champion.

To reſiſt cogitations with cogitations.

Pſal 118.

A true Chriſtian (ſaid *Luther*) ſhould bee a joiful creature; and although wee muſt ſuffer many plagues and tribulations outwardly and inwardly, both of the world and the Divel, Let it go on, let us not bee diſmaid, but call upon God and have patience; Hee is a helper in need, hee will not leav us comfortleſs nor helpleſs, nor let us ſtick and die in tribulations, for they are good and neceſſarie for us, to the end God's ſtrength, in our weakneſs, may bee the ſtronger. Let us behold how, and in what manner, the holie Patriarchs, the Prophets and Apoſtles were dejected and diſcouraged. How ſhould wee then go ſcot-free, that are poor, miſerable and weak worms?

Where the Goſpel is purely taught, there are alwaies perſecutions and tribulations.

Chriſt, a Bridegroom of Blood.

THe Goſpel cannot bee without perſecution; for that man, who is called Chriſt, muſt taſte of blood, as *Moſes*'s wife ſaid to her husband, *Thou art to mee a bloodie Bridegroom*. For Antichriſt is not Chriſt's friend, as in this our time wee finde by experience, in that the Pope ſo fiercely rageth and thundreth againſt the Goſpel. If (ſaid *Luther*) I had not been circumſpect and diligent, ſo had the Pope devoured mee. *Niſi ego fuiſſem Mordax, Papa fuiſſet Vorax.* I am the Pope's Pearch, that have ſharp pointed Fins, which hee is not able to ſwallow nor devour: the Pope on mee hath found a Hedg-hog to chew on.

Comfort for perplexed Conſciences.

Our Lord God's working places.

THe Lord our God is a God of the humble and perplexed hearts, which are in need, in tribulation, and in danger, in whom God ſheweth his Power; for if wee were ſtrong, then ſhould wee bee proud and haughtie. God cannot ſhew his Power, nor make proof thereof, but onely in our weakneſs: Hee will not quench the glimmering Flax, neither will Hee break in pieces the bruiſed Reed.

God loveth tribulations, and hee alſo hateth them, hee loveth them, when thereby wee are invited and ſtirred up to praie, and to truſt in God; again, hee hateth them, when by reaſon thereof wee grow faint and diſmaied. Therefore when wee are well, then let us ſing to God a *Pſalm* and praiſ him; but if wee bee not well and merrie, then let us call upon God, and praie; for the Lord hath pleaſure in them that fear him, and wait upon his mercie.

Hee that feeleth himſelf weak in faith, let him alwaies have a deſire to bee ſtrong therein, for that is a nouriſhment which God reliſheth in us with an appetite. Ah

(ſaid

(ſaid *Luther*) how great a part and piece of Righteouſneſs it is, when wee have a longing deſire to bee Juſt and Righteous. Therefore faint not, but lift up and comfort thy ſelf with God's Word, and with examples of Holie Scripture: For God, who hath holpen all the Patriarchs, the Prophets, and the Saints, will not forſake thee.

Longing after Righteouſneſs. *Mat.* 5.

Of Faith's Tribulation.

FAith's Tribulation is the greateſt and ſharpeſt torment, for faith muſt overcom all other tribulations whatſoëver; Now, if faith bee foiled and lieth under, then all other tribulations muſt needs fall upon humane creatures; but if faith holdeth up his head, if that bee ſound and in health, then all other tribulations & vexations muſt grow ſick, weak, and decreaſ. This tribulation of the faith was that Thorn which S^t *Paul* felt, and which pierced through fleſh and ſpirit, through ſoul and bodie, &c. Such tribulations was *David* poſſeſſed with, when hee made this *Pſalm, Lord rebuke mee not in thine anger,* &c. No doubt (ſaid *Luther*) hee rather would have ſtruck through and ſlain himſelf with a ſword, then to have ſuffered and felt ſuch fearfulneſs of God's wrath and indignation. I am perſwaded that ſuch confeſſors do far excell thoſe Martyrs which corporally are plagued and pained, for they ſee daily in the world abominable Idolatrie, Offences, Hereſies, Errors, the falſifying of the pure Doctrine, ſins and confuſion, they ſee, that the ungodly are fortunate, and whatſoëver they take in hand, the ſame hath good ſucceſs and proſpereth according to their hearts deſire; on the contrarie, they ſee, that the Righteous, good and godly Chriſtians, daily are plagued, baniſhed, hanged, drowned, and perſecuted in the fierceſt manner, like as ſheep appointed to bee ſlain, inſomuch that (beholding the ſame) their hearts might break in pieces. Therefore (ſaid *Luther*) whoſo is poſſeſſed with theſe and the like ſpiritual Trials and temptations, the ſame ſhould frequent the companie of people, and in any caſe not to bee alone, nor to hide himſelf, and ſo to bite and torment himſelf with his and the Divels cogitations and poſſeſſings, for the Holie Ghoſt ſaith, *Wo to him that is alone.* When I (ſaid *Luther*) am in melancholie, unpleaſant and heavie minded, then I abandon ſolitarineſs, and repair to people and talk with them. Spiritual tribulations are far higher, greater, heavier and more dangerous, then corporal afflictions, from hence thoſe tribulations aroſe, wherewith the Divel touched the conſcience of *Judas*, when hee ſaid, *I have betraied the Innocent and Righteous blood,* &c. The ſame to him was the Divel's firſt deadly ſtroak.

That ſolitarineſs in Tribulations ought to bee abandoned.

IT is written of S^t *Paul*, that when hee had ſuffered ſhipwrack and great hunger fourteen daies together, hee went afterwards to his brethren, of whom beeing courteouſly received, hee recovered himſelf again, was refreſhed and comforted. Even ſo (ſaid *Luther*) when I am in heavie tribulations, then I rather go to my Swine-herd and Swine, then to bee or remain alone. The heart of an humane creature is like a Mill-ſtone in a Mill, when corn is ſhaked thereupon, it runneth about, rubbeth and grindeth it to Meal, but if no corn bee preſent, (the ſtone nevertheleſs running ſtill about) then it rubbeth and grindeth it ſelf thinner and becometh leſs and ſmaller; even ſo, the heart of an humane creature will bee occupied, if it hath not the works of its vocation in hand to bee buſied therein, then cometh the Divel and ſhooteth thereinto tribulations, heavie cogitations and vexations, as then the heart conſumeth it ſelf with melancholie, inſomuch that it muſt ſtarv and famiſh. Many a one therewith grieveth and perplexeth himſelf to death, as *Syrach* ſaith, Sorrow killeth many people, and melancholie conſumeth marrow and bone, it produceth no profit at all.

That heavie cogitations do ſicken the bodie.

HEavie thoughts (ſaid *Luther*) do inforce rhumes, when the ſoul is buſied with grievous cogitations, and the heart troubled therewith, then the bodie muſt partake of the ſame. *Auſtine* ſaid well, *Anima plus eſt ubi amat, quàm ubi animat.* When cares, heavie cogitations, ſorrows and paſſions do exceed, then they weaken the bodie, which

Thoughts and diſquietneſs.

which without the ſoul, is dead, or like a horſ without one to rule it. But when the heart is at reſt and quiet, then it taketh care of the bodie and giveth it what thereunto pertaineth. Therefore, wee ought to abandon and reſiſt heavie cogitations by all poſſible means. My greateſt ſtrife is, when I combate with the Divel with my cogitations.

That every one hath his particular Tribulations.

NO humane creatures life is peaceable without diſquietneſs, every one hath his tribulations, and many an one (rather then to bee without them) will make and procure diſquietneſs to himſelf; for no man is content with that which God giveth and ſendeth; hath one a wife, ſo wiſheth hee that hee had her not; a ſingle man deſireth to have a wife; a maſter wiſheth to bee a ſervant; a poor man would willingly bee rich, a rich man continually coveteth more, hee cannot bee filled nor ſatisfied. Even ſo fareth it with the heart of a humane creature, which never can bee at reſt. To conclude (ſaid *Luther*) I never yet knew a troubled and perplexed man, that was right in his own wits.

Nemo ſua ſorte contentus.

Of Luther's *wiſh and deſire in his ſickneſs.*

AH (ſaid *Luther*) how willingly would I now die, for I am faint and over-wrought, and at this time I have a joyful and peaceable heart and conſcience, I know full well, ſo ſoon as I ſhall bee again in health, I neither ſhall have peace nor reſt, but ſorrow, wearineſs and tribulations do attend mee. For could that great man, S^t *Paul*, not bee freed or exempted from tribulations (who made complaint of Satans Angel that beat him with fiſts) how then ſhould I poor man have peace and bee without vexations and tribulations? For through many troubles wee muſt enter into the Kingdom of God. How willingly would I bee inſtructed of S^t *Paul*, (if hee were now living) what manner of tribulation his was at that time, it was not a Thorn in the fleſh touching the inchaſt love hee bare towards *Tecla* (as the Papiſts dream) O no! (ſaid *Luther*) it was no ſin that ſo pierced him, I know not what it was, I am perſwaded, it was ſomthing higher then deſpairing by reaſon of his ſins, as in the *Pſalm* ſuch tribulations are expreſſed, *Thou ſhalt ſuffer him for a little while to bee of God forſaken*, &c. And in the 22. *Pſalm*, *My God, my God why haſt thou forſaken mee?* As would hee ſaie, Thou hateſt mee without a cauſ, for in Chriſt was no ſin. Alſo in the 73. *Pſalm* wee read, *I was pricked in my Reins*, that is, a Spear went through my Reins.

Death is better then life.

S^t *Paul's* tribulations.

The tribulations which *Ferom* and the other Fathers felt, were carnal and childiſh temptations in compariſon of Satans Angel that beat *Paul* with fiſts (*Scholops* Thorn) when one is ſnared on the Gallows, then the ridiculous tribulations of *Ferom* and others are eaſily forgotten. If I live yet a while (ſaid *Luther*) I will write a Book of Tribulations, without which, no man can know neither the Holie Scriptures, nor yet God's Feare and Love.

Ferom's and other Fathers tribulations.

The uſe of tribulations.

That Corporal tribulations are far lighter then the Spiritual.

WHen Spiritual tribulations do approach, then wee breath out and ſaie, Curſed bee the daie wherein I was born, &c. Then wee begin to ſweat. In ſuch tribulations almoſt was our bleſſed Saviour Chriſt in the Garden, when hee ſaid, *Father, let this cup paſs from mee*, here the will was againſt the will, yet hee turned and fitted himſelf preſently according to his Fathers Will, and was comforted by an Angel. Chriſt, (who in our fleſh is plagued and tempted) is the beſt Mediator and Advocate by God in our Tribulation. Hee is Preſident, when wee are onely Reſpondents, if wee will but ſuffer him to mediate. Bee it ſo, that it ſeemeth God is Angrie with us when wee are in Tribulation and Temptation; yet when wee repent and believ, as then wee ſhall ſee and finde, that under ſuch anger, God's Grace and Goodneſs towards us lieth hid. Therefore let us patiently attend our Lord God's leaſure, and conſtantly remain in Hope, let us not ſuffer our ſelvs at ſuch vizards to bee offended, but let us diligently praie.

Chriſt's tribulations in the Garden.

Hebrewes 4.

To have patience in ſuffering.

ON the 8th of *Auguſt*, 1529, *Luther*, together with his wife, laie ſick of a Fever; then hee ſaid, God hath touched mee ſorely, and I have been impatient: But God knoweth better then wee our ſelvs whereto it ſerveth. Our Lord God doth like a Printer, who ſetteth the Letters backwards; wee ſee and feel well his Setting, but wee ſhall ſee the Print yonder, in the life to com: In the mean time wee muſt have patience. A Printers comparison.

The Tribulations of God-fearing Chriſtians are ſtrong and profitable. Tribulation is a right School, and an exerciſe for fleſh and blood: whoſo is without Tribulation and Temptation, the ſame underſtandeth nothing. Therefore the whole *Pſalter* almoſt in everie Verſ is nothing but tribulations, and perplexities, ſorrows and troubles: It is a book meerly of Tribulations.

How Tribulations may bee reſiſted.

WEe uſe to ſaie, (and it is very true) *Ubi Melancholicum, ibi Diabolus habet paratum Balneum,* Where a Melancholie and heavie minded brain is (that goeth about with his own heavie cogitations, therewith conſuming himſelf) there the Divel of ſuch an one hath a prepared Bath. Therefore when one is plagued with ſorrow of heart, with deſpair, or with a worm in his Conſcience, let the ſame earneſtly hold himſelf on the comfort of the Divine Word. Afterward let him eat and drink, and ſeek the companie and fellowſhip of good and godlie Chriſtian people, ſo will it grow better with him.

Comfort in ſpiritual tribulations.

DId Chriſt receiv the Thief on the Croſs (ſaid *Luther*), and *Paul* after ſo many blaſphemings and perſecutions? So have wee no cauſ at all to doubt thereof. And, indeed, wee muſt all in that ſort attein to ſalvation; and although wee have no cauſ to fear God's Wrath; yet for old *Adam*'s ſake wee muſt ſtand in fear; for hee cannot take ſuch hold on the Grace and Mercie of God, as hee ought to take hold thereof; and although old *Adam* had but onely the firſt three words in the Creed [*I believ in God the Father*] yet were they far above his natural wit, wiſdom, reach, reaſon and underſtanding. To fear, and not to fear.

Of Satan's Tribulations.

THe Divel uſeth to plague and torment us in that place where wee are moſt tender and weak; ſo hee did in Paradiſe, hee fell not upon *Adam*, but hee aſſaulted *Eve*. It commonly raineth there, where it was wet enough before. The Divel's ſubtiltie.

When one is poſſeſſed with theſe cogitations; namely, that although hee calleth upon the Lord, yet hee cannot bee heard, therefore concludeth, that God hath turned the heart from him, and is angrie. Theſe (ſaid *Luther*) are main cogitations which wee ſuffer, not which wee make, for they are forced and born in and upon us. Againſt the ſame thou muſt arm thy ſelf with God's Word, in which hee hath promiſed, that hee will hear thee. But in that thou wilt appoint perſons, times and places; that is, when, through whom, and how God ſhall hear thee, the ſame is ſtark naught; for place, times and perſons, are Accidental things, but the Subſtance and Eſſence it ſelf is the Promiſs, that thou ſhalt bee heard; for ſeeing thou art Baptiſed, and believeſt in Chriſt, ſo followeth moſt certainly, that God heareth thee. But it is God's manner and cuſtom to hide his love from us, inſomuch that wee ſuffer our ſelvs to dream that hee heareth us not. God uſeth ſo to deal with us, as in *Moſes* hee ſaith, That hee will dwell in the dark, and hee hath ſet his dwelling in the dark. Wee muſt ſee God's backſide, &c. Indeed (ſaid *Luther*) wee are caſt down, but not forſaken. Whoſo feeleth not theſe cogitations, the ſame cannot finde nor know, what Chriſt can do. Therefore let us with *Job* ſaie, *Although hee ſhould ſlaie mee, yet would I put my truſt in him.* My Lord Jeſus Chriſt (ſaid *Luther*) hath won, conquered and kept the field, therefore ſhall I well remain. That, and none other, is my ground and comfort in my Tribu- How ſuch tribulations are to bee overcom. Luther's comfort in ſuch tribulations.

Where are now the *Synergists* with their Free-will.

Tribulations. Through the Holie Ghost (who is in my heart) I saie, *I believ*, &c. otherwise I were not able to saie so. The Holie Ghost with his finger must write the same in our hearts, that with the mouth wee confess, and with the heart wee believ, &c. These are true signs, that wee belong to the Fellowship, Brotherhood and Congregation of Christ.

To resist evil Cogitations.

Mean people's service tendeth to excellent good.

I Have need oftentimes in my Tribulations (said *Luther*) to talk even with a childe, thereby to expel such cogitations as the Divel possesseth mee with: And the same is don, to the end wee may not boast, as were wee of our selvs able sufficiently to help our selvs, and to subsist; but should know, that the strength of Christ in us ought to bee extolled and praised. Therefore somtimes such an one must help mee, who in his whole bodie hath not so much Divinitie as I have in one finger, to the end I learn, that without Christ I am able to do nothing. It was said to S^t *Paul, My strength is strong in weakness.* This is not such a strength as striveth with raging and power, but it striveth and fighteth in weakness, in silence, and in patience; so that an afflicted heart saith, I poor sinner do believ in thee, O Christ, let it go with mee as it will. Hast thou forsaken mee, or art thou angrie with mee, yet will I be a Christian, I will still remain in that Faith that thou (O Christ) diedst for mee, &c. Now when this remain's stedfast and unremoved, (which is the substance) then (said *Luther*) all the rest which is accidental, must bee gon and depart. Therefore, thou that art in Tribulation and spiritual Temptation, fear God, and doubt not; thou art a member washed with Christ's blood, and delivered from Satan's bands and chains; therefore eas thy corporal smart with spititual joie (said *Luther*), have patience, and thou shalt see and finde, that Christ will keep and preserv thee in thy Faith, and will deal with thee according to his good and gracious Fatherlie Will, *Amen.*

Of Luther's *example, touching the profit of his Tribulations.*

MY Tribulations (said *Luther*) are more necessarie for mee then meat and drink; therefore those that feel them ought to wont themselvs thereunto, and learn to bear them. If Satan in such manner had not plagued and exercised mee, then I should not have been so great an enemie unto him, neither should I have been able to do him such hurt. Tribulations do keep us from pride, and therewithal they encreas the acknowledgment of Christ, and of God's guifts and benefits. For from the time that I began to be in Tribulation, God gave mee the glorious victorie in overcoming that confounded, that maledicted and blasphemous kinde of life wherein I lived in cursed Popedom. And truly (said *Luther*) seeing that God frameth the business in such sort, that neither the Emperor nor the Pope are able to suppres mee; therefore the Divel must com and set upon mee, to the end, in my weakness, God's strength might bee known. Wee that feel our sins have no caus to fear; but those that are not sensible of their sins, they may (indeed) justly bee afraid.

To feel sins is a good sign.

By contempt the Divel is driven away.

Our Tribulations and heavie cogitations wherewith the Divel plagueth and tormenteth us, can by no better means bee driven away, then by spightful contemning of the Divel; for like as when one contemneth a fierce currish dog, by passing quietly by him, the dog as then not onely desisteth from biting, but also ceaseth from barking: but when one eggeth him on by striking and throwing at him, then it is to bee feared that hee will fall upon one, and bite him. Even so, when the Divel seeth that wee do not contemn but fear him, (whereby wee further and help more and more) then hee ceaseth not to torment and plague us with such tribulations and temptations.

How Luther *visited and comforted a sick-woman in heavie Tribulation.*

A Woman at *Isenach* (lying very sick, and had endured horrible *Paroxysmos*, which no Physician was able to cure nor help; for it was directly a work of the Divel, and an unnatural thing, occasioned by divelish frightings, whereby shee was pressed and transformed into the shape of a Calf; insomuch that shee fell into a faint swounding, and thereupon had four *Paroxysmos*, each one enduring the space of three or four hours;

hours; her hands and feet crookedly bended in manner of an horn; ſhee was chill and cold, the tongue rough and drie; her bodie, by reaſon of the diſeaſ, was ſwelled up on high) was viſited by *Luther*, whom ſeeing, ſhee much thereat rejoiced, raiſed her ſelf up, and ſaid, Ah! my loving father in Chriſt, I have a heavie burthen upon mee; praie you to God for mee, and ſo ſhee fell down into her bed again. Whereupon *Luther* fetched a deep ſigh, and ſaid, God rebuke and command thee (Satan) that thou ſuffer this his divine creature to bee in peace: then turning himſelf towards the ſtanders by, hee ſaid, Shee is plagued of the Divel in the bodie, but the ſoul is ſafe and ſhall bee preſerved; therefore let us give thanks to God, and praie for her, and ſo they all praied aloud the Lord's Praier. After which, *Luther* concluded with theſe words, *Lord God heavenlie Father! who haſt commanded us to praie for the ſick; wee beſeech thee through Jeſus Chriſt thy onely beloved Son, that thou wouldſt fatherly deliver this thy ſervant from her ſickneſs, and from the bands of the Divel. Spare, O Lord, her ſoul, which together with her bodie, through the ſhedding of thy dear Son's blood, thou haſt purchaſed and redeemed from the power of ſin, of death, and of the Divel.* Whereupon the ſick woman ſaid, *Amen.* The night following ſhee took good reſt, and the next daie after ſhee was graciouſly delivered from her diſeaſ and ſickneſs.

Of a comfortable Letter, written by Luther *to Doctor* Benedict Paul, *whoſe Son lately before fell himſelf to death from the top of an houſ.*

ALthough it bee no where forbidden in holie Scripture to mourn and to bee grieved for the death of a Godly childe or friend (for wee have many examples of the Godly Patriarchs, Arch-fathers and Kings that pitifully have lamented and bewailed the deaths of their children, and much have perplexed themſelvs) yet notwithſtanding, there ought to bee a meaſure in ſorrowing and mourning. Therefore (Loving Doctor) you do well and right in mourning and lamenting for the death of your Son. But let not the ſame exceed the meaſure of a Chriſtian, in refuſing your ſelf to bee comforted, I would have you, *Firſt*, to conſider, that God gave that Son unto you, and took him from you again. *Secondly*, I would wiſh you to follow the example of that juſt and godly man, *Job*, who when hee had loſt all his children, all his wealth and ſubſtance, at laſt ſaid, *Have wee received good at the hand of the Lord, why ſhould wee not alſo receiv evil? The Lord hath given, and the Lord hath taken away, bleſſed bee the name of the Lord*, &c.

To mourn for the dead.

Comfort.

Hee rightly conſidered, that both good and evil cometh of the Lord; even ſo do you likewiſe, then you ſhall finde and ſee, that you have much more and greater gifts and benefits given and left of God unto you, then the evil which you now feel. But you look now onely upon the evil, namely, that your Son is dead, and in the mean time, you forget the great and glorious goodneſs, benefits and treaſurie of God, namely, that hee hath given you the true knowledg of his word, hee giveth alſo unto you a good and peaceable conſcience, which onely and alone juſtly ſhould overweigh and cover all evil miſchances which may happen unto you, why then do you plague and torment your ſelf with the death of your Son? But, put in caſe the miſchance which now is happened unto you bee great and heavie, yet it is no new thing, you are not alone in that caſe, but you have companions which have had ſuch miſhaps. For *Abraham* found and had much more ſorrow of heart concerning his Son while hee yet was living, then when hee was dead; for the Lord commanded him, that with his own hands hee ſhould ſacrifice and kill him, who was his onely and beſt beloved Son, in whoſe ſeed God had promiſed to bleſs all nations on earth. How think you, was it at that time with him in his heart, when with his naked ſword hee ſhould ſtrike off the head of his Son? How was it alſo (think you) with *Jacob's* tribulation, was not hee throughly poſſeſſed with ſorrow of heart, when hee was advertized that his loving Son *Joſeph* of wilde beaſts was torn in pieces? Or, what father was ever perplexed and troubled in heart like *David*, when by his Son *Abſalom* (whom carefully hee brought up) hee ſo hatefully was perſecuted and driven out of his Kingdom, yea, when in Rebellion hee ſo lamentably was ſtruck through, ſlain, and therewithall was damned? Doubtleſs, *David's* heart at that time by reaſon of great grief might

Evil perverted manner of humane creatures.

have melted. Therefore when you rightly do behold and consider these and the like examples of such high enlightned people, so ought you to understand, that this your sorrow of heart is in the least kinde nothing comparable to theirs. Therefore know (Loving Brother) that God's mercie is greater then our tribulations, you have indeed cauſ to mourn, (as you think) but it is nothing elſ, then Sugar mingled with Vineger, your Son is very well cared and provided for, hee liveth now with Chriſt; O! would to God that I had finiſhed my courſ; I would not wiſh mee here again.

Self practice. Your ſuffering is onely a corporal croſs. You are a good Logitian, and you teach others that Art, make uſe thereof your ſelf at this time, put the ſame in practice, define, divide, ſeparate and conclude, learn to diſtinguiſh that which is ſpiritual, and to ſeparate the ſame from that which is corporal.

Valiant ſpeech of Emperor *Maximilian.* It was a fine ſpeech of *Maximilian* the Emperor, wherewith hee comforted King *Philip* his Son, who deeply mourned for, and bewailed the death of a Godly, a faithful and an honorable man that was ſlain in a Battle. His words were theſe, Loving *Philip*, thou muſt bee wonted to theſe miſchances, thou ſhalt loſe yet many of thoſe whom thou loveſt.

Of *Luther*'s comfortable praier, which hee made at his laſt end.

ALmightie, Everlaſting, merciful Lord God, Father of our loving Lord Chriſt Jeſus, I certainly know, that all which Thou haſt ſaid, the ſame Thou art able to keep and perform, Thou canſt not lie, Thy Word is true; In the beginning, Thou promiſed'ſt mee Thy onely begotten Son Jeſus Chriſt, the ſame is com, and hath delivered mee from the Divel, Death, Hell and Sin, and for more ſecuritie, out of Thy gracious Will there are preſented unto mee, the Holie Sacraments, the Baptiſme, and the Lords Supper. Therein is offered unto mee, the Remiſsion of ſins, Everlaſting life and all Celeſtial treaſure; I have made uſe of them, have received them, and ſtedfaſtly in faith I have relied upon Thy Word. Wherefore, I make no doubt at all, but that I am ſecured and delivered from the Divel, Death, Hell and Sin. Is this my hour, and Thy Divine Will and pleaſure, ſo am I willing from hence to depart in joie and peace according to Thy Word, and will go into Thy Boſom.

Of Luther's *comforts againſt ſuch tribulations as concern Predeſtination.*

To detein the over preſſed from the Divel. WEe ought to know, (ſaid *Luther*) that the life of a true Chriſtian ſtandeth in the middſt of tribulations, of melancholie, perplexities, troubles, lamentations, of death, &c. Therefore thoſe that are diſquieted and plagued of the Divel with ſuch heavie and dangerous cogitations, ought to bee admoniſhed and comforted in this manner. They are God's children, and have a gracious Father in heaven, who taketh heartie care of them, as is written to the *Hebrews*, *My Son, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him; for whom hee loveth hee chaſtneth, and ſcourgeth every Son whom hee receiveth.* If yee endure chaſtning, God dealeth with you as with Sons, for what Son is hee whom the father chaſtneth not? But if yee bee without chaſtiſement (whereof all are partakers) then are yee Baſtards and not Sons. Now foraſmuch as thoſe are God's children which of Satan are plagued and tormented in this world, ſo followeth (without all contradiction) that God careth for them as for his loving children, neither are they of him contemned nor rejected. Therefore they ought to bee cheerful and frolick in the middeſt of tribulations and adverſities, and to bee ſure and certain that God loveth them. But, (ſaid *Luther*) here ſuch a perplexed perſon may object and ſaie, I hear you well, but what ſaie you to the ſentence of S^t *Paul*, where hee ſaith, *Thoſe which are juſtified by faith have peace with God*, &c. *Anſwer*, True it is, (ſaid *Luther*) they have peace in faith, but the ſame peace is inviſible and ſurpaſſeth all humane conceit. Inſomuch that beeing even in death (feeling no life at all) wee muſt nevertheleſs believ that wee live, but in the fleſh wee feel lamenting, and ſorrowing, and bewailing, as *David* complaineth, where hee ſaith, *I have no reſt in my bones*, &c. Chriſt himſelf felt no peace on the croſs. Moreover, if upright Chriſtians (which are juſtified by faith) ſhould feel no tribulations, adverſities, nor vexations; to what end and purpoſe then are ſo many rich comforts preached touching the promiſes of the Goſpel of Grace? As where Chriſt

Hebr. 12.

Rom. 5. How the ſame ſentence of Saint *Paul* ought to bee underſtood.

ſaith,

ſaith, *To the poor is the Goſpel preached.* Likewiſe, *Fear not thou little flock.* Alſo, *Receiv the weak Brethren, and let one comfort another, or comfort yee your ſelvs together,* &c. Therefore ſeeing that upright Chriſtians alwaies do feel Tribulations, ſorrows and perplexities; therefore wee are charged by the chiefeſt and firſt Commandement of God, to raiſ up and to comfort thoſe that ſtick in mourning and ſorrow of heart: and again, they that are in ſuch Tribulations ſhould ſuffer themſelvs to bee comforted; or at leaſt, ſhould put an end and meaſure to the ſame; ſhould give more credit to God's Word, then to their cogitations, to Satan's poſſeſſings, and to his incorporated darts.

How wee may overcom the Tribulations touching Predeſtination.

VVHen an humane creature will begin to diſpute touching the divine Predeſtination, ſo raiſeth hee and kindleth in his breaſt (ſaid *Luther*) an unquenchable fire. For the more hee diſputeth, the deeper hee plungeth himſelf thereinto, and at laſt hee muſt deſpair. The ſame diſputation is ſo odious in the ſight of God, that in oppoſition thereof, hee hath againſt it ordained and inſtituted the holie Baptiſm, his All-ſaving Word, and the moſt venerable Sacrament of the Lord's Supper, as moſt ſure and certain pawns and ſigns on which wee ought ſtedfaſtly to ſtand and depend; yea, that wee ſhould boaſt, brag, and ſaie, I am baptiſed, I believ in Jeſus Chriſt, I have received the holie Sacrament, *&c.* Therefore what is it to mee, or what need I to diſpute, whether I bee Predeſtinated or not? To abſtein from ſearching.

God (ſaid *Luther*) hath laid for us a ſure foundation, on which wee ought to take faſt footing, namely Jeſus Chriſt; through him wee muſt climb up to heaven: hee onely and alone is the waie and the door to com to the Father. But if (in the Divel's name) wee will preſumptuouſly begin to build above at the houſ top, and contemn the foundation and Ground, then moſt certainly wee ſhall get a tumbling caſt, and fall. 1 *Cor.* 3.

Of *Luther's* comfort which hee wrote and ſent to *Philip Melanchon*, who laie very ſick, and of the Divel was ſorely tempted touching his own unworthineſs in the ſight of God. His lines were theſe following:

INdignus ſum, ſed dignus fui,

Creări à Deo, Creatore meo.
Doceri de filio Dei & ſpiritu ſancto.
Cui miniſterium verbi credatur.
Qui in tantis malis verſarer.
Cui præciperentur iſta credere.
Cui ſub æterna ira maledictione interminaretur, nè ullo modo de his dubitarem.

Memor igitur ero operum tuorum, & meditabor in factis manuum tuarum. Facta ſuper Dominum tuam curam, & ipſe faciet ac te enutriet. Viriliter agite, & confortetur cor veſtrum omnes, qui ſperatis in Deum.

That is,

Although I am unworthie, yet nevertheleſs I have been worthie,

First, In that I am Created of God my Creator.
Second, In that I am taught of his Son and the Holie Ghoſt.
Third, In that I am truſted with the Office of Preaching.
Fourth, In that I am in ſuch Tribulations.
Fifth, In beeing earneſtly commanded to believ the ſame.
Sixth, In that I am ſorely threatned (under pain of God's Wrath, Diſpleaſure, and everlaſting Damnation) in any caſe not to make doubt thereof.

Therefore, O Lord, I will remember thy works, and meditate upon the Acts of thy hand. Caſt thy care and ſorrow upon the Lord, hee will make all well, and will take care of thee. Bee of good comfort and undiſcouraged, all yee that wait upon the Lord.

How thoſe are to bee comforted that are in tribulation concerning Faith.

FIrſt, (ſaid *Luther*) they muſt take heed that they bee not alone, but continually among the people with whom they may hold diſcourſ touching the Pſalms and holie Scripture. I. Chriſtian like exerciſe and fellowſhip.

2. *Secondly*, the chiefeſt Phyſick for that diſeaſ (but very hard and difficult it is to bee don) is, that they firmly hold, ſuch cogitations not to bee theirs, but that moſt ſure and certain they com of the Divel, therefore they muſt uſe the higheſt diligence to turn their hearts upon other thoughts, and beat out ſuch cogitations; for, if (in meaning to overcom ſuch temptations, or to exſpect a good iſſue thereof) they ſubſiſt therein, if they drag themſelvs therewith, and enter combate with the ſame. Then ſhall they certainly finde themſelvs thereby further drawn thereinto; yea, they ſhall finde, that ſuch cogitations in their Breaſts will encreaſ, until they get the foil and utterly bee overthrown. Therefore if ſuch cogitations fall into thee, (whoſoëver thou art) let them fall out again. For, if (with ſuch thoughts) thou wilt diſpute touching God and everlaſting Salvation, then thou ſhalt finde it a very hard and difficult matter to deſiſt therefrom or to contemn it. But, to the end thou maiſt the ſooner expel ſuch cogitations and poſſeſſings of the Divel, I adviſe thee (ſaid *Luther*) to hear and receiv the words of ſom God-fearing man, as a voice ſounding from heaven; for, in that ſort, I my ſelf have oftentimes been refreſhed and comforted with the words of *Philip Melanćthon*, hee ſaying unto mee, Sir! what I ſaie, you muſt receiv not as my words, but as the word of God, who through mee ſpeaketh unto you. This (ſaid *Luher*) I took and believed, that it was God's voice from heaven, there I felt well, what this is, *Thy Word hath quickned mee*, Pſalm 119.

Not to ſubſiſt in the Divel's poſſeſſings.

Such tribulations had and ſuffered Chriſt, when hee ſaid to the Divel, *Thou ſhalt not tempt the Lord thy God*, with thoſe words hee beat and overcame the Divel, and therewithall hee taught us, that wee ſhould and could overcom him alſo in that manner. For ſuch cogitations are nothing elſ, but the Divel's tribulations and poſſeſſings, although wee think not ſo.

Chriſt's tribulations, and wherewith hee overcame them for our good.

3. *Thirdly*, wee muſt diligently praie, and believ that God can and will help us, as moſt certainly hee doth help, when wee believ.

Praier.

4. *Fourthly*, when Satan will not leav off nor deſiſt from tempting thee, then bear with patience ſuch deferring, let go neither hand nor foot, nor do thou faint, (thinking) as if there would bee no end therewith, but hold out couragiouſly and attend God's leiſure, and know, what the Divel cannot accompliſh and win by thoſe his aſſaults, by his ſwift and ſudden power and craftie policie, the ſame hee thinketh to effect and gain by his continuing, inſiſting, and by his holding on in vexing and tempting thee, thereby to make thee faint and wearie, as in the *Pſalm* is noted, *They preſſed mee oftentimes, but were not able*, &c. But bee thou fully aſſured, that in this ſport and paſstime with the Divel, God (with all his holie Angels) taketh delight and joie, and aſſure thy ſelf alſo, that the end and iſſue thereof will bee bleſſed and happie, which thou certainly ſhalt both feel and finde. Above all things (ſaid *Luther*) I truly warn and adviſe thee, (whoſoëver thou art) that thou takeſt diligent heed, and beware of that Diſpute concerning Predeſtination, for thereby thou wilt bee brought to ſuch a paſs, that thou wilt nothing regard God's Word nor the Sacraments, thou wilt hold Chriſt rather to bee a horrible Tyrant or a Tormentor, then a Saviour; yea, the ſame will utterly bereav thee of the office and uſe of Chriſt, it will make thee to forget God; to conclude, that Diſpute will produce, that blaſpheming of God in thee will get the upper hand and bee encreaſed.

To have patience, and to wait upon God.

The conſequence of ſuch cogitations.

Therefore, to arm thy ſelf againſt this Diſpute, take hold on God's Word, in which, God hath revealed himſelf unto thee, and wherein thou acknowledgeſt the great benefits of Chriſt, that for thy ſake hee came from heaven, for thy good was made man and thy brother; yea, thy fleſh and blood; that hee took from thee all thy ſins and loaded them upon himſelf, made ſatisfaction for them, and with his bitter death and paſſion made paiment for thee to the Father, aroſe again from the dead, overcame Death, Divel and Hell, and by his aſcending into heaven took them captive, and all this for thy good. Hereby thou maiſt perfectly ſee and know, that the ſame is a great and unſpeakable love which God the Father beareth towards thee, in that hee ſpared not his onely begotten Son, but gave him unto death for thee. Therefore ſuffer not thy ſelf to bee led away from him by no cogitations or temptations whatſoëver, but remain thou by Chriſt lying at the breaſt in the mothers Boſom, or hanging on the Croſs.

Sufficient preſervation.

That

That wee ought not to Diſpute of Predeſtination.

I Diſpute not in any caſe (ſaid *Luther*) of Predeſtination. But if thou wilt needs diſpute touching the ſame, then, I truly adviſe thee, to begin firſt at the wounds of Chriſt, as then, all that Diſputation will ceaſ and have an end therewith. Again, if neverthelefs thou wilt needs proceed therein and Diſpute much thereof, then, Chriſt, his Word and Sacraments muſt give place and bee gon. When I am in ſuch cogitations, then I altogether forget what God, and Chriſt is; yea, as then I hold him to bee a Tyrant and a Tormentor, as then, that (*Laudate*) ceaſeth, and *Blaſphemate* goeth on; for, all treaſure lieth hid in Chriſt Jeſus, but without Chriſt they are altogether lockt up. Therefore, picture thou Chriſt well in thy heart, and as then Predeſtination alreadie is in work, that is, thou art alreadie Predeſtinated to ſalvation, for God foreſaw before, that Chriſt his Son ſhould ſuffer, not for the Righteous but for the ſake of ſinners. Whoſo (ſaid *Luther*) believeth that, the ſame (undoubtedly) is an acceptable and loving childe of God. Therefore, in this Article wee muſt conſider, that God is upright and juſt, Hee neither lieth nor deceiveth, Hee hath freely given and preſented unto thee His onely begotten Son with all his wealth, Hee hath given thee the Baptiſme, the Sacrament of the bodie and blood of his well-beloved Son, Hee hath given thee all manner of gifts both temporal and eternal, &c. When in this manner thou conſidereſt the great and inutterable benefits which God the heavenly Father for Chriſt's ſake hath given unto thee, meerly out of grace and mercie without all thy merits and deſerts, without thy good works or worthineſs; then Predeſtination is full of comfort unto thee. But if thou loſeſt Chriſt, then all is gon what is in heaven and on earth. Therefore wee ought ſhort and roundly to abandon and ſhun this Argument of Predeſtination, and to give no place thereunto.

Sure uncontradicted Predeſtination.

Of the profit of the ſentences touching Predeſtination.

THe ſentences concerning Predeſtination (which to look upon are, as if they affrighted us) ſhould juſtly accompliſh this, namely, to demonſtrate unto us the weakneſs of our ſtrength and abilitie, and ſhould exhort us to praier, &c. When (ſaid *Luther*) wee make this uſe thereof, as then wee are Predeſtinated to everlaſting ſalvation. But, here ſom man may argue and ſaie, whoſo is Predeſtinated, the ſame pleaſeth God; *David* was Predeſtinated, therfore hee did not unjuſtly nor ſinned, &c. *Anſwer*, It belongeth not unto us to cenſure according to Predeſtination, but according to God's Word which is revealed, and forbiddeth evil actions. The fault muſt not bee impoſed upon God, but upon the creature, the creature muſt bee in fault, not God, for the promiſes are univerſal given to all humane creatures none excepted. Now, if God would have all mankinde to bee ſaved, it is not the fault of our Lord God (who promiſeth and would alſo perform what hee promiſeth) that ſom are loſt, but the fault is their own, in that they will not believ God's promiſes nor relie thereupon.

Againſt preſuming of own ſtrength.

Hee hath ſufficient y declared himſelf by his own Word.

Of tribulations in cogitations touching Predeſtination.

IN diſputing concerning Predeſtination, it is profitable and beſt, to begin below at Chriſt, as then wee both hear and finde the Father; for, all thoſe that (in this diſpute) have begun at the top, have broak their necks. I have been well and throughly plagued and tormented with ſuch cogitations of Predeſtination; namely, I would needs know, how God intended to deal with mee, &c. But at laſt (God bee praiſed) I quite and clean left and contemned them, I ſwang my ſelf and took hold again on God's revealed Will and on his Word, higher I was not able to bring it, for an humane creature can never ſearch out the celeſtial Will of God, the ſame God hideth for the ſake of the Divel, to the end, the craftie Spirit may bee deceived and put to confuſion, the revealed Will of God the Divel hath learned of us; But God reſerveth his ſecret Will to himſelf and hideth the ſame. It is ſufficient for us to learn and know Chriſt in his humanitie, in which the Father hath revealed himſelf. But wee, like fools, regard not the revealed Word and Will of the Father in Chriſt, but wee will grabble

and ſearch after God's ſecrets which are hid, and which God hath not commanded us to know; therefore ſuch are ſerved well and rightly, as thereupon plunge themſelvs into deſpair.

Of Chriſt's Tribulations.

Chriſt ſuffered both in his youth time, and alſo in his older age.

CHRIST (ſaid *Luther*), on the Tenth daie came again into *Jeruſalem*, and on the Fourteenth daie hee was ſlaughtered and killed. His cogitations and tribulations then were concerning the ſins of the whole world, concerning God's Wrath and Death (of which, all Kings and great Princes ought to ſtand in fear): But when Chriſt was in his youth, hee wept; then his tribulations were concerning his labor and pains, which hee knew and ſaw would bee ſpent in vain upon his own Nation the Jews, and thereover hee bitterly wept, becauſ they refuſed to know the time of their Viſitation, but went on in ſecureneſs until deſtruction over-reached them, and lamentably beat them into ſplitters.

Wee alſo (ſaid *Luther*) at this time do weep and bewail over the plagues and puniſhments which are coming upon us in *Germanie*, but wee conceal the cauſ thereof, namely, Sin, which well deſerveth the ſame. Therefore, let us lead our lives no more againſt the command of our ſweet Saviour JESUS CHRIST; for our deliverance coſt him dearly, and was bloodie bitter unto him.

It was truly a fearful caſe that ſuch puniſhment went and paſſed upon his own Nation and Citie, where his Church, his Prieſts and Rulers were. What is *Babylon*, or *Nineveh*, or *Rome* in compariſon of *Jeruſalem?* What may wee think in *Germanie*, how it will go with us?

That wee ought to ſhun ſolitarineſs.

The corner Brethren.

THE Papiſts and Anabaptiſts do teach (ſaid *Luther*), That if wee intend to know Chriſt, and to keep our hearts pure, then wee ſhould covet to bee ſolitarie and alone, and not among much fellowſhip; a man ſhould bee a *Nicolas* brother, &c. The ſame (ſaid *Luther*) is a divelliſh perſuaſion directly againſt the Firſt and Second Table of God's Commandments: for the Firſt Table requireth Faith and Fear, the ſame hee will have preached in the firſt Commandement. Wee muſt preach thereof among the people, and not creep into corners. The Second Table likewiſe teacheth, That we ſhould do good to our Neighbors; therefore we ſhould uſe their companie and fellowſhip. The ſame Allegation is alſo againſt Matrimonie, againſt Houſ and Temporal Government. Wee ſee that our Saviour Chriſt (when hee was here on earth) led no ſuch ſolitarie kinde of life, he was not much alone, there was alwaies a tumult of manie people about him; hee was never alone but when hee praied. God will have that wee go to Church, and with other Chriſtians to hear his Word, and receiv the Sacraments.

Of what hurt cometh of Solitarineſs.

Againſt thoſe that withdrew themſelvs from people.

MORE and greater ſins are committed when people are alone, then when they keep themſelvs to fellowſhip. When *Eve* in Paradiſe walked alone, then the Divel utterly miſ-led and deceived her. Moreover, where corners and ſolitarie places are, there commonly are committed murthers, robberies, adulteries and all other ſins; for where ſolitarineſs is, there the Divel hath place and occaſion to lead people into ſin, blaſphemie and confuſion. But whoſoever is among people, and in honeſt companie, the ſame is aſhamed to ſin, or at leaſt hee hath no place nor opportunitie thereunto. More then ſo, our Saviour Chriſt promiſed, and ſaid, *That where two or three bee gathered together in my Name, there will I bee in the midſt of them.*

David's good daies.

When King *David* was idle and alone, and went not out to the Wars, then hee fell into Adulterie and Murther. I have my ſelf found, that I never fell into more ſin then when I was alone. God hath created mankinde to fellowſhip, and not to ſolitarineſs, which with this ſtrong Argument is approved; God in the Creation of the World Created Man and Woman, to the end, that the Man of the Woman ſhould have a Fellow. Solitarineſs inviteth Melancholie, and one beeing alone hath offenſive, heavie and evil cogitations. To conclude, when one is alone, ſo hath hee ſtrange thoughts,

and

and conſtrueth a thing alwaies in the worſt ſenſ, &c. Melancholie is an inſtrument of the Divel, through which hee accompliſheth manie things: the deeper one is plunged into Melancholie, and hangeth on his cogitations, the more the Divel gaineth to work upon him; for thereby hee hath acceſs unto us. Therefore praie diligently, and when thou art ſorrowful, then have converſation with godlie people, and comfort thy ſelf with God's Word.

Of the ſorrow of heart and bloodie ſweat of our Saviour Chriſt Jeſus in the Garden.

WEe finde in no Hiſtories of Nations (ſaid *Luther*) that an humane creature was ever poſſeſſed with ſuch ſorrow as to ſweat blood, therefore this Hiſtorie is wonderful; no man can underſtand or conceiv what this bloodie ſweat is. And it is more wonderful, that the Lord of Grace and of Wrath, of Life and of Death, ſhould bee ſo weak and made ſo ſorrowful as to bee conſtrained to ſeek for ſolace and comfort of poor and miſerable ſinners, and to ſaie, Ah, loving Diſciples, ſleep not, wake a little yet, and talk one with another, that ſo at leaſt I may hear, ſom people are about mee. Here the *Pſalm* was rightly hit home, which ſaith, *Minuiſti eum paululum ab Angelis*, &c. *Thou haſt made him a little lower then the Angels*, &c. Ah, (ſaid *Luther*) that bloodie ſweat was ſqueezed and preſſed out of our bleſſed ſweet Saviour Chriſt Jeſus, through the immeaſurable heavie burthen which laie on his Innocent back, namely, the ſins of the univerſal world, againſt which (doubtleſs) hee praied, *Domine, nè in furore tuo arguas me, nec in ira tua corripias me: O Lord, rebuke mee not in thine anger, neither chaſten mee in thy hot diſpleaſure*, which words (doubtleſs) hee enlarged with deep lamentation. The ſtate of Chriſt's Agonie.

How wee ought to defend our ſelvs againſt tribulation.

IN every temptation (ſaid *Luther*) wee muſt take diligent heed, that wee give no place to muſing cogitations; if wee do, then followeth ſoon a fall thereupon, and wee tumble into ſin. For where the Serpent bringeth the head into a hole, there it creepeth certainly after with the whole bodie, as then there is no reſiſtance. Therefore wee are bidden to make uſe of this.

Principiis obſta, ſerò medicina paratur.

And the Apoſtle S^t *Peter* alſo admoniſheth us, to reſiſt the Divel in faith, who like a roaring Lion goeth about, ſeeking whom hee may devour. Thus ought wee to carrie our ſelvs in tribulations. True it is (ſaid *Luther*) firſt wee ought to bee affrighted by reaſon of our ſins, but wee muſt not continually ſtaie and remain in theſe affrightments, but wee ought to turn our ſelvs again to God's Grace, otherwiſe, wee exceed and lean too much on both ſides, for commonly out of exceſſive joie proceedeth ſecureneſs, and again, exceſſive and great fear produceth deſpair, both which God (under pain of higheſt puniſhment) expreſsly hath forbidden; namely, that wee ſhould not deſpair of him, and that wee ſhould not bee ſecure in our ſelvs.

Of the profit and fruit of tribulation.

ANno, 1541. *Luther* (remembring his ſpiritual tribulations, having for the ſpace of fourteen daies neither eaten, drunk, nor ſlept,) ſaid, At that time I diſputed much with our Lord God out of paſsion and impatiencie, I hit God in the teeth concerning his promiſes, &c. Then God taught mee rightly to underſtand the ſcripture; for, if it went with us according to our wills, then wee ſhould not borrow much of God's Word. God will not have us to bee impatient, therefore every where in Scripture hee chargeth, that wee ſhould hope and wait, as the *Pſalm* ſaith, *I wait upon the Lord from one morning watch to another*, or until evening; for, although God helpeth not ſuddenly, yet hee giveth us Grace and abilitie to bear tribulation. From hence *Job* ſaith, *Although God ſhould ſtaie mee, yet will I truſt in him*, as would hee ſaie, Although it ſeemeth, as haſt thou (ô God) turned thy face away from mee, yet will I not believ, that thou art mine enemie. *Luther's* bath of anguiſh.

CHAP.

CHAP. XXXVIII.

Of LUTHER's Adverſaries that wrote againſt him.

Of Cocleus, *Chaplain to* George *Prince of* Saxon.

MUch diſcourſ in *Luther*'s preſence was had, of the great, inſolent and ſhameleſs boldneſs of *Cocleus*, who alwaies boaſted and bragged of his diſputations, when as at *Auſpurg*, hee was alwaies ſcoffed at and derided by *Eckius*, whereupon *Luther* ſaid, *Cocleus* made the Papiſts themſelvs to bluſh for ſhame, in hearing his lies. But concerning the little Book which hee cauſed to go out in Print after the Imperial Diet, the ſame putteth mee in minde of many paſſages which fell out at *Auſpurg*, *Anno* 1530. And alſo of things which in future time ſhall bee brought to light. For, ſeeing hee will not forget the ſame, ſo will wee Proteſtants well remember them. Henceforward, I will no more anſwer any Book of *Cocleus* which hee ſhall write againſt mee, and that will vex him ſo much the more; for, if I ſhould continue in anſwering his fooliſh fopperies, then hee would grow haughtie and proud, hee ſhall fail of that honor which hee ſeeketh by and through my writings.

Of Cocleus *his ſeven heads againſt* Luther.

Cocleus (ſaid *Luther*) in a Book, named mee a beaſt with ſeven heads, whereupon *Luther* ſaid, I like every thing very well with ſeven heads, but it is a great ſhame, that ſeven heads are not able to make one neck or throat. The Emperor concerning that Book did uſe to ſaie, If *Luther* have ſeven heads, hee will bee invincible, ſeeing, that hitherto hee (having had but one) could as yet never bee overcom.

Apt ſpeech of the Emperor.

Of Emſer.

I Never thought (ſaid *Luther*) that *Emſer* had been ſo venemous an evil as now I ſee hee is, hee knoweth better then hee writeth, as I well diſcern in his new teſtament, where of neceſsitie hee was conſtrained to uſe my tranſlation, and hee did uſe it. But to reſerv Prince *George*'s favour (who had conceived a Preface thereupon) hee now and then altered a word againſt his own conſcience, but that maſter whom hee ſerveth, the ſame will alſo paie him his wages.

Emſer's knaviſh manners.

Of Emperor Charles *his cenſure concerning Doctor* Eck *and* Faber.

THe Emperor (ſaid *Luther*) in my hearing ſpake theſe words, My brother holdeth very much with *Faber* and *Eck*, yea hee greatly eſteemeth of them, but doth hee think, that they ſhould defend and maintain the Chriſtian faith? Yea, ſurely the one every daie is drunk, the other is a haunter of whores, and a meer Ideot. Hee cenſured (ſaid *Luther*) like a wiſe and an underſtanding Prince.

Popiſh Patrones.

Touching the Writings of the Papiſts againſt Luther.

OF all the books which the Adverſaries wrote againſt mee (ſaid *Luther*) I have read none quite through, ſave onely the little book of *Eraſmus Roterodamus* [*Diatribe*] concerning Free-will, and the ſame I read alſo in ſuch ſort, that oftentimes I intended to throw it under the bench. For all that wrote againſt mee, gave mee ample cauſ ſo to do, and to eſteem of them no otherwiſe; for when I had read onely one or two leavs in any of their books, the remainder was fit for nothing but to bee preſented to *Pilate*, therewith to wipe his breech, to the end their lies too ſorely might not preſs and trouble mee.

Diatribe of *Eraſme Rotterdam.*

of

Of Meuchlerus.

THe Book againſt Prince *George* cauſed not ſo much anger as my two little books, the One, againſt the Emperor's Edict; the Other, a Warning to my loving *Dutchmen*. The ſame Prince *George* could not endure, and for that cauſ hee wrote to my Maſter, the Prince Elector: afterwards hee prepared againſt mee, firſt *Menchlerus*, and then *Cocleus*: but I truſt I ſhall hit the right Maſter. In this my book I am very milde (ſaid *Luther*) I proceed modeſtly therein; but at laſt, I will anſwer them throughly: I will heav thoſe unhallowed Prieſts out of the Saddle: I will powder their Maſs-offerings in ſuch ſort, that they ſhall not know whether they have a Sacrament or not upon the Altar.

Of Doctor Eck.

Eck (ſaid *Luther*) hath many fine natural gifts. It was not his earneſt meaning and intent to hold on the Pope's ſide; but hee held with both parties, onely that for his bellie's ſake hee more hypocrited or flattered the Pope: for hee is meerly a ſwine: hee would (for gain of monie) take part with Turks and Tartarians; for when at *Auſpurg* hee could not get and obtein a *Prebendarie*, which was ſold to another for 400 Florins, hee ſaid, I know Popedom full well. If *Luther* had not dealt too hardly with mee, ſo would I this hour join with him: Hee is a Neutraliſt (ſaid *Luther*) and carrieth on both ſhoulders, yet hee hangeth more towards the Pope's ſide; but ſuch people are the worſt, and do the greateſt miſchief. They of *Athens* (wiſe and underſtanding people) puniſhed with loſs of life ſuch fellows as on both ſides ſought praiſ and honor. *Eck* in Diſputing, and in Collations, is well ſpoken and eloquent; hee is jocund, merrie, and altogether life; but in Preaching, and in Writing, hee is exceeding cold. Not long ſince hee ſaid, Hee would wiſh that all Friers and Nuns ran out of the Monaſteries; whenas notwithſtanding, hee and his like do maintein and defend Popedom, and would kill and murther ſuch Prieſts as marrie honeſt women; wherewith they approve apparantly, that openly they maintein the Divel's Doctrine.

Neutraliſti.

Doctor *Eck*, a bellie ſervant.

Of Sadoletus.

Sadoletus, (ſaid *Luther*) who fifteen years had been the Pope's Secretarie, a very wittie and learned man, wrote in moſt courteous manner to *Philip Melanchthon*, but exceeding craftily, according to the Italian cuſtom; to the end (through a *Cardinallate*) they might have brought him on their ſide, which was don by the Pope's directions; for the good Gentleman, M^r Pope, is much perplexed, hee knoweth not how to fall upon us.

Sadoletus.

Sadoletus his Comments upon the 51 *Pſal.*

The ſame *Sadoletus*, by reaſon of his expert and ſwift brain, was made a Cardinal by the Pope, to the end hee ſhould write againſt us; but in him was no underſtanding of Holie Scripture, as clearly is to bee ſeen in his Commentarie upon the 51 *Pſalm*, in which hee bringeth ſtrange and impertinent things. Ah Lord God (ſaid *Luther*)! help thou; Let thy good Spirit lead us upon the right waie, *Amen*.

The Papiſts are proud and unlearned people in the Holie Scriptures, they are able to govern and rule no Church at all, nor to execute any Office; for they underſtand nothing, they read and write nothing ſincerely; but ſtiffly do ſit in the Government, they call and crie, The Decrees and Concluſions of the Fathers muſt not bee put in any doubt: what they have acknowledged and finally concluded, the ſame ought not to bee diſputed, &c. Therefore the Pope (as hee that is full of Divels) defendeth his Tyrannie, and holdeth ſtrongly thereover, as wee ſee in his Decrees, *C. Si Papa.* 40. *Diſt.* There it is clearly written, When although the Pope did lead the whole world into Hell, yet no humane creature muſt preſume to queſtion him for the ſame, nor once muſt dare to ask, why, or wherefore hee did it?

The ignorance of the Papiſts in Gods Word.

This (ſaid *Luther*) is moſt fearful and abominable, that for the ſake of his uſurped Autoritie wee ſhould loſe our ſouls, which Chriſt with his pretious blood ſo dearly earned and delivered. Chriſt ſaith, *Whoſo cometh unto mee, him will I in no wiſe caſt out*, &c. Againſt this the Pope ſaith, Thus do I command, thus will I have it ſhortly and

This ſheweth, that hee is the true Antichriſt.

John 6.

and roundly. Rather then my command ſhall bee neglected, yee all ſhall bee made away and loſt: Yet notwithſtanding all this, and more, our Princes do fall down before him, worſhip him, and kiſs his feet; therefore wee ought to withſtand and reſiſt him, to beat him down with God's Word and Praier.

Of Faber.

Anno 1544, Doctor *Faber's* divelliſh ſpeech.

DOctor *Faber* Biſhop of *Vienna* made a Sermon at *Spire*, at the Imperial Diet, wherein hee openly ſpake theſe words, Rather then I would receiv the Proteſtants Faith, I would believ the *Alcoran* of the Turks. Whereupon *Luther* ſaid, I fear alas, hee hath propheſied like *Caiaphas*, and that hee, with the reſt of his Adherents, will bee forced to receiv the Turkiſh Faith, before they attain to the acknowledgment of the truth.

Of Lemnius.

COncerning the confounded writings and fictions of *Lemnius*, *Luther* ſaid, behold how the Divel in every place ſetteth upon us, wee are the mark at which all darts are ſhot and directed, wee muſt wont our ſelvs thereunto, hee hath alwaies ſuch wretches in ſtore, ſpecially, among the Papiſts, through whom hee tormenteth and falleth upon us; the Divel doth not this to the Turks, hee letteth them alone; but ſeeing wee preach Chriſt cleerly and purely, therefore hee perſecuteth us moſt fiercely like a roaring Lion, wherefore let us not mourn nor bee diſmaied, ſpecially ſeeing Chriſt ſaith, *If yee were of the world, ſo would the world love her own.* But think not to have better, then that which the houſ father hath had. Yee ſee (ſaid *Luther*) how that trencher-licker, *Lemnius*, ſlandreth us, ſpeaketh and writeth all evil of us, hee extolleth the Popiſh Biſhops our Adverſaries, and ſtyleth them holie, but henceforward wee will not allow thereof here in this School, for they ſeek after our blood and hate us bitterly. The Biſhops (if they pleaſed) might bee profitable to *Germanie*, but they are not, for they have ſworn to the Pope, and although they confeſs our Doctrine to bee upright and condemn their own, yet they can and will not endure it, becauſ wee began it not with their advice, inſomuch that they are becom ſuch people, as S^t *Paul* nameth them, *Titus* 3. *Autocatacriti*, who have cenſured and condemned themſelvs, they have none other cauſ to bee againſt us, then that wee are poor, weak and fillie people, but they are great, rich and powerful.

In this ſort do now the Adiaphoriſts, the Gloſſers, Declarers, Dippers and Greazers.

Yee know, that *Solomon* ſaith, *Whoſo giveth the ungodly right, and condemneth the Righteous, the ſame both are an abomination to the Lord:* wee are here to reſiſt the Papiſts and the evil, wee muſt not bee ſilent, wee muſt name the Pope, the Antichriſt, hee that refuſeth to do ſo, let him draw from hence towards *Rome*, and run with him to the hangman.

Preachers and Shepherds of the ſouls ought not to bee ſilent at falſ doctrine.

The temporal Princes are not deceived in ſuch ſort as the Popiſh Biſhops are; therefore they are deſpairing ungodly wretches. I am perſwaded (ſaid *Luther*) that here are among us at *Wittemberg* many ſpies, but wee regard them not. If they pleaſ to hear or ſee us, wee ſhall bee well content therewith; but in that they will preſume to ſmite us on the lips, and highly will extol our enemies, the ſame wee will not endure. It is enough that thou *Lemnius*, as a Villain and a Traitor, art permitted to bee here among us, but wee will not endure, that with thy Books and writtings thou extolleſt the Popiſh Biſhops, who are enemies to Chriſt and his Goſpel, and who with the ſword do track after our lives, and with lies would murther our ſouls; but whoſo praiſeth and extolleth them, let him for a recompence have that which *Solomon* ſpeaketh of; namely, *Let the ungodly periſh and go to wrack.* This admonition gave *Luther* openly in the Church on Trinitie Sundaie, and afterwards hee read his printed Commiſsion againſt the confounded Book and blaſphemie of *Simon Lemnius*. Such Books as *Witzell*, *Tolpell*, *Lemnius*, and ſuch like do write, make mee nothing at all to regard them. Wee ſhould have no dealing with ſuch poiſoned back-biters and ſlanderers, they are moſt deteſtable and hurtful, they appear not openly upon the plain, neither do they com right in our ſight, but out of a poiſoned hate, they ſcandalize, blaſphem and ſcorn every thing moſt bitterly. They boaſt highly of the Fathers, but (ſaid *Luther*)

Wee muſt not endure to hear the enemies of the Goſpel extolled.

wee

wee have but onely one Father which is heaven, hee is above all fathers, their piecings and patchings are nothing worth, and although they write much out of an evil and blaſphemous hate, yet wee know that their writings are altogether lies. I read no book of ſuch fellows, (ſaid *Luther*) they write directly againſt their own conſciences. *Cocleus* argued, conſequented and foamed in this manner, The Article of the holie Trinitie is no where written expreſsly in holie Scripture, yet notwithſtanding it is believed; therefore (ſaid hee) wee ought alſo to believ Traditions and Ordinances of men without God's Word, &c. *Witzell* is ſtuft full of errors and blaſphemies without all meaſure and ceaſing, yet the wretch is ſuffered to live. Hee taught, whoſo once is converted, the ſame can ſin no more, let him do what hee will, all is upright and good. Even thus and no otherwiſe it went with S^t *Paul*, who alſo was conſtrained to hear ſuch blaſphemers ſaie; (When hee taught, that without the works of the Law wee are ſaved, onely by faith in Chriſt) then ſaid the blaſphemers, let us do evil and ſin merrily, that good may com of it, &c. Let us therefore praie againſt their blaſpheming.

Of ungodly preferment.

MEntion beeing once again made of that falſ and perjured man *Witzell*, that hee was called to *Leyptzigk*, and there preferred, *Luther* ſaid, *Witzell* blaſphemeth meerly out of malice againſt his own conſcience, hee is a wonderful miſchievous fellow. As hee was condemned to die, and ſhould have been executed, hee was ſaved at my interceſsion, and was honorably entertained, and now hee requiteth mee. But have patience, the wicked wretch (who hath condemned himſelf) is not worthie to bee anſwered, for hee himſelf knoweth, hee maintaineth an evil cauſ, but ſurely hee will have his Judg, wee ought not to regard ſuch a miſchievous companion, but rather wee ought to contemn him. The Papiſts will gain nothing at all with their railing and blaſpheming. Therefore, when they blaſpheme, then ought wee to praie, to bee ſilent, and not to carrie wood to the fire.

Requital of ſuch as are begged from the gallows.

I am glad (ſaid *Luther*) that hee is there at *Leyptzigk*, like as were hee taken in a mouſ-trap, for hee is full of very evil opinions and cogitations, when they break out, then hee will get his paiment, ſuch poiſon hee ſucked from *Campanus*, who wrote a blaſphemous book under this title; Againſt all that were and are in the world ſince the Apoſtles time, &c. Hee took (ſaid *Luther*) very much at one bit; but hee hath loſt the general praiſ. *Witzell* holdeth behinde the hill, therefore his preachings are ſo cold; yea, colder then Ice, hee dareth not break out and ſaie, what hee hath in his heart, hee goeth like a ſhakled Hare, hee feareth the cenſure of the hearers, his mouth is tied and bound, his words captivated, as in a Dungeon. The words of an Artificial and eloquent man ſhould move others, and pierce the hearts. But they that teach nothing uprightly nor pure, are like half *Grecians*, or half learned, ſuch grown Doctors are Dunce-like bold and preſumptuous, as *Carleſtad* is with his *Touto*, out of which hee made *Autos*.

Witzel's Divinitie.

Another concerning Witzell.

WHen *Witzell's* Book (tituled *Teſſerotheca*) was brought to *Luther* (in which hee would reconcile and make an agreement touching the controverſies betweene the Pope and *Luther*, meerly out of pride and preſumption) *Luther* ſaid, If *Witzell* can bring the Pope to that paſs, then will I condeſcend and yield to more on our part then they deſire; but theſe propoſitions are hammered and made rather out of fear, then out of any devotion or good will. For, it may bee, thoſe of *Leyptzigk* are enclined to court them of *Vienna* with theſe propoſitions, as thoſe that hate the Goſpel, for the Goſpel is no Doctrine for Vſurers.

Witzel's book to reconcile the Pope and *Luther*.

Of the abominable preſumption of the Papiſts, exerciſed upon the Emperor at Coſtnitz.

SIgiſmund the Emperor by the Papiſts was in manner captivated, they had him in their power, and was conſtrained to do what they pleaſed, hee was by them compelled to put on and to wear a Deacons coat, and in the time of Chriſtmaſs to read the Goſpel

Emperor *Sigiſmund*, the Pope's priſoner at *Coſtnitz*.

Goſpel to the Pope, inſomuch that everie Emperor is a Deacon of the Romiſh Church; but the Romiſh King is a Sub-deacon, hee muſt read the Epiſtles before the Pope, ſo that both Emperor and King are the Pope's Maſs ſervants. The Emperor (after hee performed this Cerimonie or Dutie to the Pope) had never any good ſucceſs againſt the Turks, nor in *Germanie*. The Kingdom of *Bohemia* is fallen, which before was a very fair Kingdom. They lamentably made away that good and juſt King *Uladiſlaus*, and elected another King. At laſt, when King *Matthias* died, then that Kingdom had an end.

King *Uladiſlaus.*

Of Latomus.

Latomus (ſaid *Luther*) was the beſt among all my Adverſaries that wrote againſt mee: His head, his ground and point was this, *What is received of the Church, the ſame ought not to bee rejected.* This ground and Argument (ſaid *Luther*) hath a ſeeming, like as the Jews cried, *Wee are God's people*, &c. Even ſo the Papiſts crie likewiſe, *The Church, the Church cannot Err.* This was the higheſt Argument wherewith the Prophets and Apoſtles fought, as *Moſes* ſaith, *They moved mee to jealouſie with that which was not God, and I will provoke them to anger with a fooliſh Nation.* S^t *Paul* alſo ſaith, *That is a Jew (who is hid inwardly) and of God's Nation.* Likewiſe *Iſaiah* ſaith, *And the Gentiles ſhall hope upon his Name.*

Deut. 32.

Papiſt's ground.

Therefore the Papiſts argue in this manner, *It is unpoſſible* (ſaie they) *that God ſhould forſake his Church*, for hee ſaith, *I am daily with you unto the world's end*, &c. Hereunto (ſaid *Luther*) wee muſt anſwer, and ſaie, That *Vobiſcum* [*with you*] muſt well, throughly and uprightly bee diſtinguiſhed; namely, which is that True Church whereof Chriſt then ſpake? Whether Chriſt did mean thereby the perplexed, the broken and contrite hearts, or, whether hee meant the Romiſh Curtiſans and Sodomitical Knaves.

Of a Converted Papiſt.

Upright dealing in matters of Controverſie.

Philip Melanchthon ſhewing *Luther* a Letter which hee had received from *Auſpurg*, whereby hee was advertiſed, that a very learned Divine (a Papiſt) in that Citie was Converted, and had received the Goſpel: Whereupon *Luther* ſaid, I like thoſe beſt that do not fall off ſuddenly, but do ponder the caſe with conſiderate diſcretion, do compare together the Writings and Arguments of both parties, and laie them on the gold ballance, and in God's fear do ſearch after the upright Truth: out of ſuch, fit people are made able to ſubſiſt in Controverſie, as then they are enabled for the Combate. Such a man was S^t *Paul*, who at the firſt was a ſtrict Phariſee and holie-worker, who ſtiff and earneſtly held over and defended the Law; but afterwards hee taught and preached Chriſt in the beſt and pureſt manner againſt the whole Nation of the Jews.

Chap. XXXIX.

Of certain Papists fearful and ſudden Deaths.

Luther's *Diſcourſ of certain Papiſts fearful and ſudden Deaths.*

Biſhop of *Trier.*

NO man (ſaid *Luther*) regardeth the wonderful ſigns of God which daily are ſhewen. Let us but conſider how (after the Coronation of *Charls* the Emperor, *Anno* 1531) pitifully the Biſhop of *Trier* died in horrible fears and frightings, onely in drinking one draught. *Graffe Caſimire* of *Baden* (ſaid *Luther*) died a ſudden death at the Imperial Diet at *Auſpurg*, where hee made a deep vow to die in the Wars againſt mee.

It is alſo well to bee noted, that within theſe few years, moſt part of the contemners and

perſecutors of the Goſpel (who deſpightfully ſpake againſt God's Word here in *Germanie*) have had fearful and ſudden deaths. The Chancellor of *Trier* (who ſaid, *They muſt bee very idle people that do receiv the Goſpel*, &c.) died ſuddenly in ſpeaking thoſe words.

An excelling famous Papiſt (the laſt week, on *Bartholomew* daie, 1538) moſt pitifully died in deſpair at *Mentz*; and when hee laie at his laſt gaſp, hee ſpake theſe abominable words, *Divel! there thou haſt the ſoul.* Popiſh Prebendaries.

The *Venetians* General (who laid ſiege againſt *Padua*) was mortally wounded with a ſhot, and as he was near his death, hee ſpake abominable blaſphemous words againſt God's Mother at *Putana*, hee railed at her with ſhameleſs words, hee ſcoffed grievouſly at S^t *Peter* with words unfitting to bee uttered to modeſt ears. And another Italian at the ſame time (as hee was ſtriving with death) ſaid, *My goods I bequeath to the world, my bodie to the worms, my ſoul to the Divel.* Theſe are fearful blaſphemings which that Nation much do uſe. *Eraſm Rotterdam* (ſaid *Luther*) knoweth them and their doings full well. Italians.

One named *Urbane*, in the Citie of *Magdeburg*, fell from the Goſpel; and, as void of all God's fear and ſhame, hee uttered blaſphemous words againſt the Goſpel; hee bound himſelf under a Curſ, and ſaid, *If I receiv the Proteſtant Faith again, then I praie God that the thunder may deſtroie mee.* Even the ſame daie came a fearful tempeſt of Thunder and Lightning. Hee calling his words to minde, ran into the Church and cauſed the bells to bee rung, thereby to drive the tempeſt over, and kneeling before the Altar, hee was ſtruck by the tempeſt into a trance or ſwound. Now after they had cooled and refreſhed him, hee was led homewards between two men; but in going, hee was ſtruck again (between thoſe that led him) in at the crown of the head, and out again at his Privie parts, ſcalding him fearfully, burned and conſumed him to death. Theſe (ſaid *Luther*) are fearful ſigns of God's juſt puniſhments againſt the contemners and perſecuters of the Goſpel, and his holie Word. A fearful hiſtorie of a Blaſphemer.

Anno 1526, a Frier in the Pulpit gave S^t *Paul* the lie, and ſaid, Wee ought not to to believ S^t *Paul*, becauſ hee ſaid, *Rejoice with them that rejoice*, &c. At that inſtant (uttering thoſe words) hee fell down ſtark dead at *Hildeſheim* in the Pulpit. A Popiſh Miniſter alſo at *Kunwald*, on Trinitie Sundaie, was ſtruck to death by thunder; for hee made a Vow againſt the Goſpel, to oppoſe the ſame, and ſaid, *If the Goſpel bee God's Word, ſo ſhould the thunder deſtroie him.* God forgetting deſperate wretches.

Such examples (ſaid *Luther*) ought wee diligently to mark and conſider; for they are both fearful and comfortable: fearful to the ungodlie contemners of God's Word; but comfortable to God-fearing, that do honor and love the Goſpel.

CHAP. XL.

Of FRIERS, of their Lives and good Daies.

Of the Papiſt's Faſting.

IN Popedom (ſaid *Luther*) everie thing is don without trouble; their Faſting is more eaſie unto them then our eating is to us. To one Faſting-daie, belonged three daies of devouring. Everie Frier (to his Evening Collation) hath two quarts of beer, a quart of wine, ſpice-cakes, or bread prepared with ſpice and ſalt, the better to reliſh their drink. Thus went theſe poor faſting Brethren; they grew ſo pale and wan, that they were like to the fierie Angels. The Frier's faſting.

That the ſtate of Friers ſtriveth directly againſt God's Creation.

Frier's Chaſtitie.

GOD in the beginning made but onely one humane creature, (which was a wiſe Council) afterwards hee Created alſo a Woman, then came the miſchief. The Friers follow'd God's firſt Council, for they live alone without marrying; wherefore (according to their rule and judgments) it had been good, nay better, that God had remained by his firſt Determination and Council; namely, that onely but one man had lived. But (ſaid *Luther*) if the Emperor would Act a work worthie of all temporal and immortal laud and praiſ, then ſhould hee utterly root out the Order of the *Capuchines*, and for an everlaſting remembrance of their Abominations ſhould cauſ their books to remain in ſafe cuſtodie. For the ſame is the worſt and moſt poiſoned Sect. The *Auſtine* and *Bernardine* Friers are no waie comparable to theſe confounded Lice.

Of the great multitude of Monaſteries.

The original of conſuming ſpiritual livings.

THe Electorate of *Saxonie* (ſaid *Luther*) hath had twelv *Capuchine* and *Minorite*, five Preacher or *Pauliner* and *Carmelite*, and four *Auſtin* Frier Monaſteries. Theſe were but beggerlie Monaſteries, which of themſelvs are duſted away. Whereupon an Engliſhman (who at that time was of *Luther* much beloved) ſaid, In *England* (which is not many Dutch-miles long and broad) are twentie and ſeven beggerlie Monaſteries. To conclude, (ſaid *Luther*) the Spiritual Livings are Maledicted; for their original proceedeth from Whoring Rents and Incom, and from Idolatrie; therefore they return again to Whores; as they came, ſo they go; evil gotten, evil ſpent. Livings which are honeſtly gained, are therewith by them alſo devoured. Therefore I adviſe you (who are neither Church nor School-ſervants, nor poor people of families, to whom onely they belong) to take heed that yee meddle not with ſuch Spiritual Livings.

Of the privileges of Friers.

Friers Privileges.

THe Friers (ſaid *Luther*) have had great privileges of the Pope, inſomuch as they were thereupon ſo haughtie and proud, that they diſdained the regard of Biſhops; they were onely and alone under the Pope, and ſubject to the Rule of none beſides. For as the Biſhop of *Mersburg* had a Controverſie with the *Benedict* Friers, the Pope refuſed either to meddle therewith, or to mediate the ſtrife; but when the Cauſ came before him, hee wrote to the Biſhop thus, The Romiſh Stool is not able to endure the clamor of the Friers; therefore hee ſhould humble himſelf, and bee at peace with them.

Of the Graie Friers, and of Franciſcus.

Franciſcus.

FRanciſcus (ſaid *Luther*) was an Italian, born in the Citie *Aſſis*, no doubt an honeſt and a juſt man. Hee little thought that ſuch ſuperſtition and miſ-believing ſhould proceed out of his life. There have been ſo many of thoſe Graie Friers, that they offered to ſend fortie thouſand of them againſt the Turks, and yet the Monaſteries ſufficiently ſhould bee provided of that Order.

The *Franciſcan* and Graie Friers came up under Emperor *Frederick* the Second, at which time S^t *Eliſabeth* was Canonized and brought into the number of Saints, in the year 1207. *Franciſcus* drove his game Eighteen years; as, two years under Emperor *Philip*, four years under Emperor *Otto*, and twelv years under Emperor *Frederick* the Second. After his death hee appeared to the Pope in a dream, held a Cup in his hand, and filled the ſame with blood that ran out of his ſide. Is not this (think yee) a fine and proper piece of Government, that began with Dreams and with Lies? Therefore the Pope is not God's Image, but his Ape: Hee will bee both God and Emperor, as Pope *Innocens* the Third ſaid, I will either take the Crown from Emperor *Philip*, or hee ſhall take the ſame from mee. O! (ſaid *Luther*) ſuch hiſtories ought diligently to bee deſcribed, to the end the poſteritie may know upon what grounds Popedom was and is erected, built and founded; namely, upon meer Lies and Fables. If I were younger, I would write a Chronicle of the Popes.

Of

Of the Pillars of Popedom.

THe Pope's Kingdom ſtandeth upon Laws, Decrees, and upon Juriſdictions; that is, meerly upon Superſtition, Miſ-believing and Idolatrie. The Bare-foot Friers have been the chiefeſt and powerfulleſt helpers and ſupporters of the Pope. The *Dominicaſtri* and preaching Friers are the boaſting and glorious *Atlants*, they hunted after honor out of the ſhame and confuſion of others: they throughly burned their fingers on Doctor *Reuchlin*; manie of them have undertaken themſelvs againſt mee, and have driven ſtrange pranks, but all to their own hurt and prejudice. In the Council now approaching, they, doubtleſs, will preſume on their clamoring and crying, and (as heretofore they have don) will ſaie, What is the Bible or Scripture? wee ought to hearken and to bee obedient to the Church and Councils; (as if the Church had nothing to do with the Bible and holie Scripture) therewith (ſaid *Luther*) will they preſume to out-crie us. Preaching Bare-foot Friers, the upholders of the Pope's Back.

The Prophets in ſuch ſort were alſo dealt withall, they were rejected and reproved as beeing in the wrong, which plainly wee ſee in *Jeremiah* 29 (when hee ſpake againſt *Zephanias* the Prieſt) *The Lord hath made thee a Prieſt in the ſtead of* Jehoiada *the Prieſt, that yee ſhould bee Officers in the houſ of the Lord, for every man that is mad, and maketh himſelf a Prophet, that thou ſhouldſt put him in priſon, and in the ſtocks. Now therefore why haſt thou not reproved* Jeremiah *of* Anathoth, *which maketh himſelf a Prophet to you?*

Out of this ſentence (ſaid *Luther*) it is evident, that the Prieſts were placed in the higheſt Office, and abuſed their power againſt the godlie and upright Prophets; therefore it muſt go and bee don in ſuch ſort, that the ungodlie ſhall tread the godlie under feet, and under the color of godlineſs ſhall ſuppreſs them; but happie is hee that is not offended therewith. Prieſts office, the higheſt.

If (ſaid *Luther*) the Pope ſhould go about to hunt away the begging Friers, then hee would prepare a fine game and ſport; for hee hath enabled them, hath made them fat, and harbored them in his boſom: Hee hath given unto them the greateſt and moſt powerful Princes to bee their Protectors. Now if hee ſhould offer to drive them away, then all would combine againſt the Pope, would inſtigate the Princes againſt him. For divers Kings and Princes, yea, the Emperor himſelf, have Friers to their Confeſſors; they would finely perſuade them. The Friers were the Pope's Columns, they carried him like as the Rats carrie their King. I (ſaid *Luther*) was our Lord God's Quickſilver which hee threw into the Fiſh-pond; that is, which hee caſt among the Friers. The *Capuchines* properly are the Lice which the Divel ſet on *Adam's* skin; the black ſpot which they have on their back, is, *Simulatio pœnitentiæ*. The Preaching Friers are the Fleas which continually have bitten one another. To nouriſh Serpents in the Boſom.

A Frier is evil every kinde of waie, whether in the Monaſterie, or out of it. For as *Ariſtotle* giveth an example touching fire, that burneth whether it bee in *Ethiopia*, or in *Germanie*: Even ſo is it likewiſe with the Friers, *Significans naturam non mutari circumſtantiis loci aut temporis*, that is, *Nature is not changed by any circumſtances of time or place.*

Of the Frier's ignorance in good Arts.

IN *Italie* was a particular Order of Friers, called *Fratres ignorantiæ*, that is, *Brethren of ignorance*: Theſe were forced to take ſolemn Oaths, that they would neither know, learn, nor underſtand any thing at all, but ſhould anſwer all Queſtions with *Neſcio*. Truly (ſaid *Luther*) all Friers are well worthie of that Title, for they onely read and babble out the words, but they regard not to underſtand them: they ſaie, Although wee underſtand not the words, yet the Holie Ghoſt underſtandeth them, and the Divel flieth away. This was the Friers higheſt Argument, who are enemies to all good Arts and learning; for the Pope and Cardinals conclude thus, Should theſe Brethren ſtudie and bee learned, ſo would they maſter us, &c. Therefore, *Saccum per neccum*, that is, *Hang a bag or ſack about their necks*, and ſend them begging through Cities, Towns, and Countries. Som of theſe were made Preachers.

Of the Covetouſneſs and Deceit of the Capuchine Friers.

The Friers contemning of monie.

AN honeſt Matron here in *Wittemberg* complained of the Covetouſneſs and Deceit of the *Capuchine* Friers, one of which had perſuaded her Father upon his death-bed to bequeath ſomthing to their Monaſterie. And as, by reaſon of her Father's charge and command, ſhee had given to the Guardian 400 Florins to the uſe of the Monaſterie. Hee conſtreined her to make a deep Vow, and to ſwear, that ſhee would diſcover the ſame to no humane Creature; inſomuch that the ſame Frier kept that monie to himſelf, which courſ hee uſually took, to the great hurt and damage of all the Children and Orphans in that Citie. At laſt, by command from the Magiſtrate, ſhee was compelled to diſcover how the Frier had dealt with her. Many ſuch and the like examples have been found, yet no creature dared to complain thereof: there was no end or meaſure in robbing, filching and ſtealing by thoſe inſatiable monie diſeaſed wretches.

That the life of Friers is of equal value with holie Baptiſm.

New young Friers are compelled to alter their Chriſtian names.

WHen a Frier receiveth his Order and Profeſſion, then hee changeth his name; for the Papiſts allege, that as then hee is as newly again Baptiſed; wherewith they evidently ſhew and believ, that they held ſuch Order and Profeſſion of equal value, nay, higher then Chriſt's holie Baptiſm. Fie on the maledicted wretches (ſaid *Luther*) how dare they preſume to compare humane toies and fopperies with God's moſt venerable Sacraments, and ſo with feet to tread and trample upon the Blood of Chriſt. Therefore the life of Friers is an ungodlie ſtate and calling, and both in life and doctrine directly againſt God, and his Word; for there is no ſtudying in Monaſteries, but a darkning of the Holie Scripture; no Frier ſtudieth therein, except happily ſom one have the ſpecial grace to read the Holie Scripture as I had.

Chryſoſtoms ſentence touching Friers.

Chryſoſtom ſaith, A King glittereth, and hath a repute by his Crown; but a Frier by his external virtues, (hee ſhould have ſaid) by his hypocriſie. A King, a Prince, or Potentate (ſaid *Luther*) goeth daily about with high and excellent virtues wherewith they are (or ſhould bee) adorned; but the beſt Frier hath onely his own ſelf-choſen works, which hee acteth at his convenient times and leaſure.

How two Friers, a Capuchine, and a Preaching Frier, preached the one againſt the other.

LUTHER took in his hand a young Sparrow, and ſaid, Thou Bare-foot Frier with thy graie coat, thou art the moſt miſchievous bird. I would wiſh that ſom one would write a Declamation of a paſſage that happened at *Erfurt*, in the time of my beeing there in the Monaſterie, namely, a Preaching Frier and a Bare-foot wandred together into the Countrie to beg for the Brethren, and to gather Alms. Theſe two plaied upon one another with unprofitable words in their Sermons. The Bare-foot Frier preaching firſt, ſaid, Loving Countrie people, and good friends! Take heed of that bird the Swallow, for it is white within, but upon the back it is black; it is an evil bird, alwaies cherping, but profitable for nothing; and when it is angred, ſo is it altogether mad; it pricketh the Kine, and when it fouleth, ſo maketh it people blinde, as in the book of *Tobit* yee read thereof. This Bare-foot Frier hereby intended to paint out the preaching Friers that wear on the outſide black coats, inward they wear white Bandillions. Now as in that afternoon the Preaching Frier came into the Pulpit, hee plaied likewiſe upon the Bare-foot Frier, and ſaid, Indeed (loving friends!) I neither may nor can well defend the Swallow, but the graie Sparrow is far a worſ and more hurtful bird then the Swallow; for hee robbeth, ſtealeth, and devoureth all hee can get, as, Oats, Barlie, Wheat, Rie, Apples, Pears, Peaſ, Cherries, &c. moreover hee is alſo a luſtful and leacherous bird; his greateſt Art is to crie, *Scrip, ſcrip*, &c. Herewith (ſaid *Luther*) one begger endeavor'd to hinder another; a good *Rhetoricus* were here neceſſarie to amplifie and enlarge this paſſage, and to explain it: But the Bare-foot Frier ought with better colors to have painted out the Preaching Frier, for they are the haughtieſt Buzzards and right Epicures that go on in particular pride. Again, the Begging or Bare-

P[illegible] under an habit.

Bare-foot Friers (under the color of sanctitie and humilitie) are more proud and haughtie then Kings or Princes, and most of all have imagined and devised lies.

Not long since King *Ferdinand* came into a Monasterie where then I was, in which Monasterie, with very fair letters, were written on the wall as followeth:

M. N. M. G. M. M. M. M.

The King stood looking upon these letters, musing what they might signifie; whereupon his Secretarie said, If your Majestie would give mee leav, and not bee displeased, I persuade my self I can shew what these letters mean. The King gave him leav, and said, It should bee no prejudice to him. Then the Secretarie said, *Mentitur Nausea* (who was the Bishop of *Vienna*), *Mentitur Gallus* (hee was the King's Court Preacher), *Mentiuntur Majores, Minores* (those were the Bare-foot Friers), *Minotaurii* (those were particular Friers that dwell in the *Alps*). The King hearing this, hee bit his lip, pass'd it over, and went away. This (said *Luther*) was very Court-like expounded by the Secretarie. A brief description of the ungodlie.

I would wish (said *Luther*) that the Field Monasteries and Foundations might remain, for the maintenance of poor persons and Church-servants (as from the first beginning of my writing I have alwaies shewed) for out of such Monasteries and Foundations, expert and fit people may bee taken and chosen for Church-officers, for Temporal and Hous-government. To make use of Field-monasteries.

At the first (said *Luther*) the *Franciscan* and Graie Friers boasted, that they lived according to the Gospel of Christ, whenas they taught nothing at all of Faith, of Hope, Love, nor of true and upright good Works, but onely of base, cold and self-chosen external operations, of feigned povertie and chastitie, &c. Friers foundations are vain.

Of Widows.

SAint *Paul* condemned such Widows as break their first faith, 1 *Tim.* 5. Which sentence the Fathers (yea, S^t *Austin* himself) drew and signified upon the vows of Friers, whenas notwithstanding the text cleerly speaketh of Widows that were maintained and nourished by common Alms. Ah God, (said *Luther*) how soon and lightly do they fall which are bewitched with superstition and misbelief, and follow the opinions of the multitude, like as when Wood or Straw beeing rowled in the water stirreth up gravel and mire, even so likewise goeth it in the Church. Saint *Paul's* speech of widows.

Of Saint BERNARD.

SAint *Bernard* (said *Luther*) was the best Frier, whom I love above all the rest; yet, hee dared to saie, It were a sign of damnation, if one remained not in the Monasterie, hee had under him three hundred Friers, among all which not one was damned if his opinion were true: *Sed vix credo.* After his death, one wrote much ungodlines; namely, that before S^t *Bernard's* death, no soul was saved. S^t *Bernard* lived in dangerous times under Emperor *Henrie* the fourth and fifth, under Emperor *Conrade*, and *Lotharius*; hee was an experienced and practised Frier, but hee gave an evil example. The Friers, specially the Minorites and Franciscans, had the best and easiest daies through hypocrisie, they touched no monie, yet they were the richest, and lived in great quietnes. The maledicted life Friers began betimes, when people under the color of pietie abandoned Temporal dealing, this was and is very hateful, and produceth much loathing; but the state and calling of a true Christian (which God ordained and founded) consisteth in three *Hierarchies*, namely, in Domestick, in Temporal, and Church-Government. Saint *Bernard* the best Frier, yet not altogether pure.

That a Friers life is a denying of Christ.

WHoso voweth to lead a Monasterie life (said *Luther*) the same intendeth to lead a better life then another humane creature, and with his life, not onely to help himself, but also other people. This is nothing els, then directly to denie Christ, and to tread under foot his precious merits, which is an apparant blaspheming of God; fie upon thee thou envious Divel. To cast up Works.

Of the Crowning of Nuns, and the Matrimonileſs Monaſterie kinde of life.

THe unmarried life is a great hypocriſie and wickedneſs, inſomuch that under ſuch color the Fathers of the Church were deceived; *Auſtin*, who although hee lived in the good and acceptable time, yet hee was deceived through the Crowning of Monaſterie Nuns and Virgins, and although hee gave them leav to marrie, yet hee ſaid, they ſinned in marrying and did unright againſt God. Afterwards when the time of wrath and blindeneſs came, and the truth was hunted away, and lying got the upper hand, then the Generation of poor women kinde was contemned under the color of great holineſs, which in truth was meer hypocriſie. But Chriſt with one onely ſentence confuteth all their arguments; namely, God created them Male and Female. The holie Fathers wrote very impertinently of matrimonie. S^t *Jeronimus* wrote of a married man, who (in the time of Pope *Damaſus*) had had twelv wives, and took one wife that had had nine husbands, but hee, out-living her, went with her to the Grave, had a Garland upon his head, Triumphing, as having got the Victorie.

CHAP. XLI.

OF CARDINALS AND BISHOPS.

Of the Cardinal of Saltzburg.

IN the year, 1530, (ſaid *Luther*) *Philip Melanchthon* at *Auſpurg* was ſix whole hours together with that ſwift brained Cardinal of *Saltzburg*, and among other diſcourſes, hee had much ſpeech with him about Religion; in the end the Cardinal ſaid unto him, *Domine Philippe*, wee Prieſts were never yet good; wee know that your Doctrine is right, but yee ought to know again, that never yet any man was able to overcom the Prieſts, neither will yee bee the firſt.

Own confeſſion.

This Cardinal (ſaid *Luther*) was the Son of a horſ-rider in *Auſpurg*, whoſe father had been of an antient and good deſcent and familie in that place, but by reaſon of povertie hee came to bee a ſervant. This was the firſt Cardinal in *Germanie*, and through his ſiſters preferment grew well acquainted in Emperor *Maximilians* Court, and afterwards in a Legation was ſent to the Pope to *Rome*, and was made Coadjutor of the Biſhoprick of *Saltzburg*. This Cardinal (ſeeing on a Sundaie, a great multitude of people in this Citie running to hear the preaching of the Goſpel) ſaid, What ſhall wee ſhepherds do, how go our ſheep on in error, well I know no remedie? *Luther* (beeing hereof advertiſed) ſaid, This Cardinal one daie will finde, that God will cauſ his guiltie conſcience to bee ſtinged, hee better loveth his Cardinals Hat, then the Divine Truth, hee feareth the loſs of it and of his Biſhoprick, hee believeth not, that God is able to put down the mightie from their ſeat, and to exalt the humble and meek, hee is of a cowardly diſpoſition, hee cannot long hold out, his conſcience pricketh him too too ſorely. The Papiſts differ among themſelvs, they cannot agree in their own Pedleries. For *Anno*, 1530, In the proceeding at *Auſpurg*, they made no mention (no not ſo much as one word was ſpoken) of the Article of the Pope's Primacie, or Vicarage of S^t *Peter*, which was wont to bee the chiefeſt Article of whole Popedom. Wee ought (ſaid *Luther*) to ſet upon ſuch an evil, ſuch an ungodly and inſolent creature, wee ought to preach, to teach, and to write againſt him. If God ſpare mee life and health but onely one half year, ſo will I fetch a dance with that bride over block and ſtone. I would wiſh that the Lawyers alſo appeared in the Game, ſo would I throughly tug and teach them, what *Subjectum juris* is. I acknowledg *Jus* is altogether a fair Spouſ, ſo long as ſhee remaineth in her own bed; but when ſhee ſtrideth into

into the bed of another, (and will rule Divinitie in the Church) then ſhee becometh a great ſtrumpet and a whore, therefore *Jus* muſt ſtand uncovered before Divinitie. *Luther* (ſtill continuing his diſcourſ touching this Cardinal and other Biſhops) ſaid, I never read ſuch fundamental and fearful examples of hearts hardning as even in them; they far ſurpaſs the Jews, *Pharaoh*, and others; in a word, they are next neighbors to the Divel, my heart panteth and quaketh when I think on them. At the Imperial Diet at *Worms*, I prophecied unto them, that the time would com when willingly they would receiv the acknowledged Truth, but they ſhould then fail thereof, in regard that meerly out of wickedneſs they now condemned the ſame. This prophecie (alas) I have out-lived, they confeſs that our Doctrine is upright and true, but the hardened wretches do it to provide for the bellies want; therefore I now prophecie unto them, that they ſhall go to ground and bee deſtroied, but I ſhall not live to ſee the ſame. This Cardinal of *Saltzburg* (ſaid *Luther*) is not a *frater ignorantiæ, ſed frater Malitiæ*; that is, *not a Brother of ignorance, but a Brother of Malice*, hee is a great Epicure, hee cauſeth himſelf to bee led, hee liſtneth what people ſaie, hee maketh a ſhew of amitie and meekneſs, but hee is not in earneſt, hee can artificially fit and prepare himſelf to peoples humors, like the *Italians*, who give good words out of falſ hearts; *Luther* deeply ſighing over him, ſaid, Loving Lord and Saviour Chriſt, give mee life and ſtrength, that I may ſhave the Crown of this Prelate, for hee is a craftie derider of thy name, hee is an off-ſcummed knave, hee ſticketh not to boaſt, that very few of his Stratagems have failed him. When lately (ſaid *Luther*) I wrote exceeding harſh and fiercely to this Cardinal, and with grievous words touched him with ſcoffing and ſcorning. Then hee confeſſed, that in cauſes of Religion hee was in the wrong, therein hee would give place to *Luther*, and ſuffer himſelf by him to bee taxed; but in other Temporal and State caſes hee would yield nothing at all unto him. I ſee (ſaid *Luther*) I muſt rowſ him better up. Ah, Lord God, wee ought with Thee not to dallie nor to abuſe Thy name, ſufficient it is, that wee have ſinned againſt Thee, wee ought therefore to repent and bee ſorrie for our ſins, ſurely this Cardinal hath no conſcience at all, hee is like that Souldier which lately came unto mee, whom I admoniſhed to deſiſt from his wicked kinde of life; hee anſwered mee, and ſaid, If I ſhould think thereon, then ſhould I never go to the Wars again; even ſo is it with this Cardinal. The good and godlie Princeſs Electrix of *Saxonie* lately asked mee (ſaid *Luther*), If yet any hope were to bee had of this Cardinals converſion? I anſwered, I believ not, however it would bee a great joie unto mee, if in time hee recalled himſelf, were won and repented; but there is little hope thereof, I would rather believ and hope the ſame in *Pilate*, in *Herod* and *Diocleſian* who ſinned openly; the Princeſs replied and ſaid, God is Almightie and merciful, who had received *Judas* again, if hee had repented. *Luther* anſwered, True, gracious Madam, God would alſo receiv Satan to mercie, if from his heart hee could ſaie, God bee merciful to mee a ſinner. But alas, of this Cardinal there is no hope, for hee oppoſeth the acknowledged truth; few daies ſince hee cauſed thirteen Chriſtians lamentably to bee ſlain, for receiving of the Communion in both kindes. True it is, God is Almightie and merciful, Hee can do more then wee are able to think; but Hee will do no more then what Hee hath concluded to do, as S^t *Paul* ſaith, *Whom hee Predeſtinated, them hee alſo called*, &c. *Rom. 8.* When our Lord God ſaith, I will not do this or that, then it is time for us to bee gon, and to ſet our hearts at reſt, as God ſaid to *Samuel, Why mourneſt thou for* Saul *whom I have rejected?* Therefore (ſaid *Luther*) all my hope is gon touching this Cardinal, I commit the caſe to God, Hee will ſwaie the ſame. This Cardinal (ſaid *Luther*) wrote oftentimes very friendly unto mee, thinking to greaſ my lips, inſomuch as I gave him literal advice to take a wife, but in the mean time hee intended with ſmooth words to deceiv mee; but at the Imperial Diet at *Auſpurg* I learned to know him right, yet nevertheleſs hee ſtill pretended great friendſhip towards mee, and in cauſes of weight would alwaies make choice of mee to bee an Umpire. After my departure from the Diet, hee aſſembled the Citizens together, and uttered unto them theſe words, Loving people, bee obedient unto mee, and receiv the Sacrament in one kinde, ſo will I not onely bee a gracious Lord unto you, but alſoa Father, a Brother and a Friend, and I will procure

from

This is called, *Feed my ſheep*, Joh. 21.

from the Emperor great priveleges for you. But in caſe you refuſe to bee obedient herein, ſo will I bee your utter enemie; I will bring you and your Citie into utmoſt confuſion. Were not theſe words (ſaid *Luther*) rather of a *Rapſacis*, or of the Turkiſh Emperor, then of a Prelate.

Luther's witneſs of the Cardinal of *Saltzburg*.

I will leav this Teſtimonie behinde mee (ſaid *Luther*) touching this Cardinal, namely, excepting *Nero* and *Caligula*, hee is the greateſt Knave that ever came on Earth. Hee ſought wonderfully to enſnare mee; inſomuch that if our Lord God in ſpecial manner had not preſerved mee, hee had taken mee Captive. *Anno* 1525, hee ſent one of his Doctors unto mee with a preſent of two hundred Hungarian Duckets, which hee cauſed to bee given to *Kate* my wife; but I refuſed to receiv them, and charged my wife not to meddle therewith; for (God bee praiſed) I never had the name to bee a Monie-taker.

Of other Popiſh Biſhops.

Truthe's power.

THe Biſhop of *Wurtzburg* maketh a ſhew as if hee held almoſt with us; for hee ſuffereth the Singing-men in the Quire to marrie Nuns. Hee lately adviſed a Prebend alſo ſecretly to take a wife, ſaying, That Matrimonie was juſtifiable, if it were celebrated privately, and that ſom God-fearing witneſſes there by.

The Biſhop of *Cameris* (ſaid *Luther*) oppoſed and confuted the Pope's Primacie, hee ſaid ſhort and roundly, That the univerſal Church ſtood not upon a particular (or upon the Romiſh) Church; hee proved the ſame thus, The Church is able to ſtand and remain in and upon one onely ſingle peſon, as in the time of Chriſt the Church was and ſtood in and upon onely *Marie* the mother of Chriſt, and upon the Malefactor on the Croſs. Moreover that Biſhop mainteined, and ſaid, Like as the Apoſtles fell, even ſo their Succeſſors might fall likewiſe, and thoſe which came in their places; therefore (ſaid hee) the Church ſtandeth not upon a certain place, nor is it directed to an orderly Succeſſion. This Biſhop (ſaid *Luther*) ſpake the truth undantedly, and thereby hee gained the love and fear almoſt of all the reſt; But if now any Biſhop among them ſhould ſaie ſo much to this Tyrant the Pope, ſo ſhould hee ſurely die.

The Incom of the pope's Biſhops at *Rome*.

The Biſhops which are now at *Rome* under the Pope (ſaid *Luther*) are poor ſnakes; they are Lords onely but by name and title; they are fain to go on foot, and in caſe any of them have an horſ to ride on, ſo muſt hee keep and maintein the ſame by another Office; for the Pope hath innumerable many of Tablers or Commoners, that are fain to buie their privileges with many thouſands of Duckets, to the end they afterwards may have exſpectations of Biſhopricks or Prebendaries in *Germanie* and other Countries. One of his Tablers muſt paie for an Exſpectant at the leaſt three thouſand Duckets. So that the Pope's Kingdom is meerly a deſolation and tearing in pieces the Domeſtick, the Temporal and Church Government. It is far more miſchievous then any other tyrannie which proceedeth and breaketh through by force; For the Pope teareth in pieces all divine ordinances with deceit and lies. The Biſhops in *Italie*, in *France*, *England* and in *Spain*, commonly are Counſellors to thoſe Kings, by reaſon they are poor: But in *Germanie* the Biſhops are rich and powerful, and abſolutely do rule and govern.

Office of an upright Biſhop.

The Popiſh Biſhops do execute nothing what their Offices and places do require. Our comfort (ſaid *Luther*) is this, They are not the true Church; for the ſame ſtandeth in need of ſuch as diligently drive the Office of Preaching, of Baptizing and Adminiſtring the Sacrament of the Lord's Supper; therefore they are not upright nor true Biſhops, in regard they are not according as S^t *Paul* defineth and deſcribeth a Biſhop, *Tit.* 1, namely, *One that holdeth faſt the faithful Word as hee hath been taught, that hee may bee able by ſound Doctrine both to exhort and to convince the gainſaiers.* For the Church ſtandeth in need of the Doctrine, *firſt*, Of the Law, what wee are bound to do. *Secondly*, Shee hath need of the Doctrine of Juſtification and Sanctification, how wee are juſtified and ſanctified before God; namely, ſo far as the Holie Ghoſt worketh in us; for hee muſt bee the onely Maſter. *Thirdly*, Shee ſtandeth in need of Praier, and of Thankſgiving, to the end wee may continually grow and encreaſ in the true Faith, upright Confeſſion, and in good Works.

Luther

Luther in his Diſcourſ remembred the Biſhop of *Brandenburg*, with whom hee ſtood Godfather on Eaſter daie, 1544. The ſame Biſhop of his own accord gave himſelf to the Goſpel, and fiercely ſpake againſt Popedom, againſt the Maſs, the Canon, and againſt the Offering *Ex opere operato*, when the Prieſt in Elevating the Oblate ſaith, God! I offer to thee, *Hæc dona, hæc munera, & hæc ſacroſancta*, whenas hee eateth nothing but a bare piece of bread; for hee uttereth theſe words before hee conſecrated. Would to God (ſaid *Luther*) wee had more of ſuch good and godlie Biſhops. God hath given us alſo certain Univerſities; as, *Wittemberg*, *Leyptzig*, *Roſtock*, *Coppenhagen*, *Konnigsberg* and *Erfurt*, wee exſpect *Mentz* alſo will com in, of *Coln* wee have no hope. Godly partnerſhip.

Luther (continuing this his Diſcourſ) wiſhed happineſs and God's bleſſing to Doctor *Celarius*, and to Doctor *Anthonie Lauterbach* in their Biſhopricks, (naming them Biſhops) they (ſaid *Luther*) are upright Biſhops, and have a greater Charge and Superattendens then S^t *Auſtin* had; for *Hippo* was not ſo big as *Dreſden*. If S^t *Auſtin* had been troubled with ſuch affairs as now the Shrovetide Vizardlie Papiſtical Biſhops are, then hee neither could have written great books, nor preached. To conclude, the Popiſh Biſhops are the peſtilence and poiſon of the Church and Policie; they are the diſturbers of both Governments. I intend with all diligent endeavors (ſaid *Luther*) to help, that the ſmall Foundations and Biſhopricks may remain, to the end that Preachers and Miniſters from thence may bee choſen: as for the great Biſhopricks, the ſame (do I what I can) will bee Temporal. If wee ſhould ſuffer all to go down, from whence then ſhould wee have Preachers and ſervants; for the Common *Plebs* or people neither will nor ſhall maintein us, neither are wee able to maintein our ſelvs; therefore let us preſerv this means. And I now intend (ſaid *Luther*) for that end and purpoſe to make a requeſt to the Princes of the Empire in my book of the Church: The Biſhop of *Eyſtach* freely and openly ſaid to the Emperor in my hearing (ſaid *Luther*), That the courſ of the Goſpel ought not to bee hindered. The Biſhop of *Meiſſen* (at the daie of Aſſemblie held at *Leyptzig*) earneſtly adviſed, That the marrying of Prieſts might bee decreed and eſtabliſhed, and that the Sacrament might bee Adminiſtred *Sub utraque ſpecie*, that is, *Under both kindes*. If this were don (ſaid *Luther*), then had wee ſufficient. That Matrimonileſs life of Prieſts began not above five hundred years ſince; namely, in the time of Biſhop *Ulrich*, and they labored about it at leaſt one hundred years before they ſwaied it. And when the Biſhop of *Erfurt* began to put it in execution, they ſlew him. Chriſtian and Antichriſtian Biſhops.

How far Biſhops are to bee endured.

ANno 1534, the 15^th of *Maie* (beeing Aſſcention daie) *Luther* dined with the Prince Elector of *Saxon*, and after dinner they conſulted and concluded, that the Biſhops might bee ſuffered to remain by their Autoritie, if they abjured the Pope, led godlie lives, furthered the Goſpel, and were obedient to the Prince. As then (ſaid *Luther*) wee would give and appropriate unto them the Juriſdiction and Power to Ordain Servants of the Church. But *Philip Melancthou* adviſed the contrarie, and ſaid, There will bee danger therein, when they examine. Whereupon *Luther* replied, and ſaid, Our Biſhops firſt muſt hold examination, and afterwards with laying upon them the hands, Ordain: Such a Biſhop (ſaid *Luther*) am I now.

Of the word [Biſhop] *from whence it came, and what it is called.*

THe Office and Charge of a Biſhop (ſaid *Luther*) is great; it is a matter of high importance, for one to have committed to his cuſtodie and care a Herd, not of Goats or Swine, not of Silver or Gold, but the Herd and Sheep of Chriſt. In the High Germane tongue, I can finde no word that plainly and properly giveth this word [*Biſhop*] as for the Greek word ἐπισκοπὴ, the ſame is, *To have regard, to have a care*, or, *diligently to mark*, from hence Miniſters and Preachers are named, *Carers* or *Sorrowers for the Souls*, *Stewards* and *Shepherds*. It is originally not unfitly Tranſlated [*Biſhop*] [*Byſheep*] who alwaies ought to bee *By the Sheep*, continually to look unto them, &c.

This fair and glorious name and title by the Papiſts is ſhamefully abuſed and ſpoiled;

ed; for it is made not onely a name of temporal honor and dignitie, but alſo it is made ſprighting of a masked Tyrant. Like as alſo this word *Spiritual* is abuſed, and *Spiritual Livings* have the name of *Tribute*, Fie on this abominable abuſe. In the time of *Jeronymus* Biſhops were named onely Prieſts and Deacons, as his Epiſtle to *Evagrius* ſheweth. At that time were neither Cardinals, Primates, nor Patriarchs; but Biſhops, Elders and Prieſts, Shepherds of Souls, or Miniſters and Deacons: But now they are grown to ſuch a ſwarm, that the Church, the Spouſ of Chriſt, is altered and changed, and is becom the Stews of the Pope, which onely hath an external vizard and ſeeming, but inwardly ſhee is without God's Word.

S^t *Peter* (ſaid *Luther*) ſaw well in the Spirit the ungodlie doings of his Succeſſors and Lievtenants, which would do every thing by conſtraint, unwillingly, and for the ſake of lucre and gain. Wherefore hee left them a ſound leſſon of exhortation, thereby to warn them, where hee ſaith, *The Elders which are among you I exhort, who am alſo an Elder, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the glorie that ſhall bee revealed. Feed the flock of God which is among you, taking the overſight thereof, not by conſtraint, but willingly; not for filthie lucre, but of a ready minde.* Who doth this?

1 *Peter* 5.

The Predeceſſor, to the Succeſſors.

With this ſentence (ſaid *Luther*) hee ſtriketh Popedom down, as with a fierce and powerful Thunder-clap; for they drive onely filthie lucre, and aim at honor, monie and wealth.

Good conſciences of ſhepherds of the ſouls, and of the hearers.

To conclude, that Biſhop, that Prieſt, Preacher or Miniſter, which in his conſcience hath this witneſs, which concordeth with that ſentence of S^t *Peter*, the ſame may well bee joifull and glad, and merrily may attend upon Chriſt the Arch-ſhepherd, may juſtly boaſt and ſaie, Here I ſtand and preach, called thereunto of God, who hath ordained and ſent mee. In like manner, the hearers of ſuch an one may ſurely believ and ſaie, Here I ſit, and I hear not an humane creature ſpeak, but God himſelf, &c. In ſuch ſort the Church ſtandeth truly and uprightly.

On the River *Ryne* in former time was a Biſhop, who locked up in a Barn many poor people that came unto him for Relief and Alms: Afterwards hee cauſed the Barn to bee ſet on fire, and hearing the poor people lamentably crying, hee ſaid, Hearken how my Rats and Mice do pipe and crie. The ſame Biſhop himſelf afterwards was devoured by great Mice; for not beeing able in his Palace to defend himſelf from the Mice, hee cauſed a ſtonie Turret to bee built in the mid'ſt of the River *Ryne*, in which hee dwelled; yet nevertheleſs the Mice followed after him, ſwam through the *Ryne*, ran up the Turret, and devoured him.

Of the negligence of Biſhops.

NO Popiſh Biſhop or Prieſt (in the ſpace of one hundred years hitherto) hath taken any earneſt care for the poor, nor how Schools and Churches might bee provided for with Baptiſm, and the Office of Preaching; for they are troubled with God's Anger and Hate.

Of the Biſhop of Brandenburg.

WHen firſt I began to write againſt Indulgences, in the year 1517, I ſent a letter (ſaid *Luther*) to the Biſhop of *Brandenburg*, and deſired him to reſiſt *Tetzel*; whereupon hee anſwered, and wrote unto mee, that I ſhould not meddle with thoſe things, but if I did proceed therein, then I ſhould finde work enough; for I touched the cauſ of the Church. Here (ſaid *Luther*) the corporal Divel himſelf ſpake out of that Biſhop.

Of the Ordination of Biſhops in Popedom.

WHen a Biſhop is made in Popedom, then the Divel preſently poſſeſſeth him; for hee muſt make a Vow to the Pope, that hee will ſtrive, rage, and ſwell againſt the Proteſtant Doctrine, will ſerv the Pope, and bee obedient unto him; wherewith hee maketh a Vow directly to ſerv the Divel, who immediately poſſeſſeth him.

CHAP.

CHAP. XLII.

OF THE POPE'S SPIRITUAL LAWS.

LUTHER's *Diſcourſ of the Pope's Spiritual Laws.*

THe Pope's *Decret* (ſaid *Luther*) is ſtark naught: hee that hammered it was an Aſs; for it hath three parts, *Diſtinctiones, Cauſas, & Conſecrationes.* It is a thing raked together like a beggars coat, patched up with diverſ rags. In the Introduction hee deſcribeth how a Biſhop ſhould bee qualified, and live, (out of S^t *Paul*'s Epiſtle to *Titus*) namely, *A Biſhop* (ſaith hee) *muſt bee blameleſs, muſt lead a good life and Converſation, not ſelf-willed, not ſoon angrie,* &c. Then hee ſpeaketh touching *Bigamie*; that is, to have two wives one after another. And when one taketh a maid to wife, and findeth her not a maid, the ſame ſhall have no hope to bee made a Prieſt. It is therefore a dangerous thing to take a wife in Popedom, and to live in hope (when ſhee died) to bee a Prieſt. But the *Decretals* do govern the world; for therein are conteined Law-buſineſſes, how they ſhould go to Law one with another and live at debate; nothing concerning the Church-government is taught therein, but altogether of temporal cauſes and policie, which ſerv for ruling and government. The Pope's Laws and Decrets are beggarlie ſtuff, they are robbed and ſtollen out of the Temporal or Imperial Laws. Antichriſtian ordinances.

I would wiſh (ſaid *Luther*) that thoſe of our part might read the Pope's Decrets, to the end they might ſee the great impietie, ungodlie doings and wickedneſſes of the Pope and of his Church. In the beginning thereof, now and then, are wholſom, good and upright Canons therein; but afterwards, very ungodlie things do follow. Therein are two *Cuncta's*, inſomuch that the Pope thereby diſcovered himſelf to bee the Antichriſt; ſo it goeth (ſaid *Luther*) when Chriſt is not preſent, but hideth himſelf. I read *Dinum*, or the Decret which confirmed mee, and gave mee occaſion to write againſt the Pope. Everie Divine ſhould read the Pope's Decrets; yet with diſcretion and taking diligent heed, and make a difference between that which is good, and evil, according to S^t *Paul*'s rule, *Trie or prove all things, hold faſt that which is good,* &c. But wee ought to remain onely by the Goſpel, and ſimply to believ the ſame. 1 *Theſ.* 5.

Of the impietie of the Pope's Decrets, and of his Tyrannie.

IN the Pope's Decrets many foul and Divelliſh Canons are conteined; the Church therewith in particular manner is plagued and fouled; for the Pope, void of all ſhame, preſumeth therein to ſaie, Whoſo believed and obſerved not his Decrees, it were in vain for ſuch an one to believ in Chriſt, or to give credit to the four Evangeliſts. Is not this (ſaid *Luther*) the Divel himſelf, and the utmoſt ruine and poiſon of the Church? Likewiſe the Pope ſaith in his Decree, Although hee led people into hell, yet they ought to follow him; whenas on the contrarie his Office is to comfort the broken and ſorrowful hearts, and to lead them to Chriſt. Fie upon this maledicted villain, muſt hee teach the conſciences to deſpair in that ſort? The Popiſh Keies. *Ca.* 1. *Papa. Diſt.* 4.

Whoſo readeth his Decrees (ſaid *Luther*) ſhall oftentimes finde, that an Article is proved out of Holie Scripture with fair ſentences: But when hee hath cited everie fit part of Scripture, then hee argueth againſt them, and ſaith, The Romiſh Church hath otherwiſe concluded, and ſo, like a hell-hound, dareth preſume to make God's Word ſubject to humane creatures.

Even ſo likewiſe doth *Thomas Aquinas*, who in his books diſputeth *pro & contra*, and when hee citeth a place in Scripture, then at laſt hee concludeth thus, and ſaith, *Ariſtotle*

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The certaintie of Popiſh Writers.

in ſexto libro Ethicorum holdeth the contrarie. Here (ſaid *Luther*) the Holie Scripture muſt give place to *Ariſtotle* the Heathen Writer. Such abominable darkneſs the world will not acknowledg, but contemn the Truth, and fall into horrible Errors; therefore let us make good uſe of the time, for it will not alwaies remain as now it is.

Of Decrets and Decretals.

IN the Decretals the Pope domineereth and triumpheth like a Victor or Conqueror; there hee is on his dunghill in poſſeſſion, where hee lightneth and thundreth with theſe words, *Wee Acknowledg, wee Cenſure, and by Divine Command wee Judg; wee have power to Command and to Conclude; all other ought to bee obedient unto us.* All the world muſt know, that no humane creature ought to cenſure the Pope, but hee onely and alone hath power to Judg and cenſure the whole univerſal world. But in the Decret the Pope onely ſtriveth and conteſteth. I am perſuaded (ſaid *Luther*) that in the Pope's Spiritual Laws it is written above one thouſand times, that the Pope neither may nor can bee cenſured by any man whatſoever.

Of the ſpiritual Law, and what it is.

THe Spiritual Law of the Pope (as all Lawyers do witneſs) is a filthie Book that ſtinketh of monie. Take out of it Covetouſneſs and Ambition, there remaineth nothing therein of its own proper ſubſtance, yet it hath a great luſtre; for all unhappineſs muſt begin *in nomine Domini.* Like as all righteouſneſs and ſaving health is, onely, *in the name of the Lord.* Even ſo, under the color and cover of God's Name, all Idolatrie and Superſtition cometh. Therefore the ſecond Commandement followeth fitly upon the firſt, and ſaith, *Thou ſhalt not take the Name of the Lord thy God in vain.*

What Gratianus *ſought in the Decrets.*

Againſt filthie Temporizers.

Gratianus the Lawyer (ſaid *Luther*) who collected the Decrets together, endeavored with higheſt diligence to concord and agree the Canons together, to make an union, and to finde a means to ſeparate the good from the evil. The good man meant well, but the iſſue thereof was naught; for it proceeded thus, Hee rejected that which was good, and juſtified that which was evil; and undertaking that which was impoſſible, hee was amazed and affrighted through the Gloſſes which ſaie, This, and this wee muſt not hold, for it ſtriveth againſt the Pope; all hiſtories witneſſing, that the Pope alwaies would needs bee a Lord and Maſter over the Holie Scripture and God's Word. And although hee was therein reſiſted by many of his own Biſhops, yet they could neither prevail nor preſerv any thing againſt him, by reaſon of God's Wrath to puniſh the world's ingratitude, and the contemning of his Word. In this ſort, *Gratianus* out of a good zeal undertook to concord the ſentences of the Councils, to purge and to cleanſ the good and Chriſtian-like Canons from the evil and ungodlie.

Of the Pope's Decrets and Chancerie.

I Much marvel (ſaid *Luther*) that in ſo great a Book of the Pope's Decrets, nothing at all is handled concerning Faith. The Fathers alſo (*Eccleſiaſtici ſcriptores*) wrote likewiſe very cold things concerning the Doctrine of Faith. *Luther* reading in the Decret, (how Emperor *Lodowick*, Nephew to *Charls* the Great, ſhould have given power to the Pope over all Kingdoms and Dominions) ſaid, I hold for certain that the Pope's Chancerie and Decret is a Cabbinet full of lies; for hee hath drawn all his privilege out of a cuſtom.

Of the Imperial, and of the Spiritual Laws.

THe Imperial Laws (ſaid *Luther*) are nothing elſ, then what humane ſenſ, wit, wiſdom, reaſon and underſtanding delivereth and teacheth, but the Spiritual Laws of the Pope, are ſuch as hee fancieth and dreameth. I would give my left hand (ſaid *Luther*) on condition the Papiſts were compelled to hold and obſerv their Canons, I verily believ, they then would crie and clamor more over them, then over *Luther.*

That

That in the Pope's Books nothing of Christ is written.

IN all the Books (containing the Pope's Spiritual Laws and Rights) is not written so much as one word that teacheth what or who Christ is. May not this man (the Pope) bee called rather the Divel in hell, then the shepherd of the Church? Truly (said *Luther*) I receiv great comfort so often as I think hereon. After the Pope ceased to bee a Pastor in the Church, then hee became a servant of and for the Bellie, as all his Acts and Books do shew, in which hee handleth nothing at all of Divine causes, but onely of and for the bellie. Hee alwaies aimed at three things; *First*, to strengthen and preserv his Government and Dominion. *Secondly*, to sow discord, and again to make amitie between Kings and Princes when hee pleased, and so often as hee saw, that thereby his Kingdom might bee strengthened and confirmed, wherein hee discovered himself to bee an apparant villain. But specially, in the *third* place, the Divel in him (as his creature) can deal closely, in that hee, as a good and upright Father (as hee falsly boasteth of himself) will bee held and esteemed to make those Princes at an union again, between whom before hee had made discord; but hee doth not the same until such time as hee seeth it will and must bee hopeful and profitable for his dominion and power. But (said *Luther*) whoso perverteth and falsifieth the truth of God's word, the same dealeth not like a shepherd of Christ's Church, but like an Antichrist and adversarie of God.

That no man, in so long a time hitherto, hath marked the Pope's ungodlie Decrees.

WEe ought to know (said *Luther*) that the upright and true Church, never had the same Title and name in the world, but alwaies shee hath been without name, from hence shee is not visible nor seen, but believed; as in the Creed wee confess and saie, *I believ in the holie Catholick Church*, &c. Wee do not saie, I see her, for commonly shee is perplexed and covered with the Cross. Behold these the Pope's abominable *Decrets, capite, cuncta. 9. q. 3. c. Si papa. Dist. 40.* Behold also, *Capite ad Apostolicæ, de appellat. in 6.* No Emperor, no King, Prince nor Divine never marked the same, insomuch as I greatly wonder at such their blindness, in that they have not discerned so great, so gross and horrible lies of the Pope, who therein (like a shameless Divel) bragged and boasted, that the Holie Scriptures have their power and authoritie from the Romish Church, and for her fundamental ground, produceth this sentence out of Scripture, *Tu es Petrus*, &c. Presumption.

Chap. XLIII.

Luther's discours of Cerimonies.

Of Cerimonies.

A Housholder (said *Luther*) instructeth his servants and familie in this manner, and saith unto them, Deal uprightly and honestly, bee diligent in that which I will and command you, &c. And in doing so, as then yee may eat, yee may drink, and yee may clothe your selvs as yee like and pleas. Even so, our Lord God regardeth not what wee eat, drink, or wherewith wee clothe our selvs, all such things (beeing Cerimonies, *Adiaphora*, or middle things) hee leaveth freely unto us, onely that wee ground nothing thereon, in meaning, as were the same needful or necessarie to salvation.

Luther's *conſiderate directions to Doctor* Nicolas Houſeman, *concerning Cerimonies.*

Hurtful peacemakers.

I Hold it not to bee ſufficiently good and ſecure, (ſaid *Luther*) that thoſe of our partie do aſſemble together, to ſettle an uniform agreement touching Cerimonies in the Church; for although the ſame bee intended and don out of good meaning and zeal, yet it is a matter that giveth an evil example, as from the beginning all Councils of the Church do approve, inſomuch that in the Council which the Apoſtles held at *Ieruſalem*, they handled more touching Ordinances, works and Cerimonies, then concerning Faith. And in the later Councils following, they diſputed and concluded at no time concerning Faith, but alwaies touching opinions and unprofitable things, of Cerimonies and Ordinances in the Church; ſo that the very name (Council) is ſo ſuſpitious and hateful to mee, as the name (*Free-Will*). If one Church refuſeth, or is unwilling, to follow another in external things, what profit then is it through Decrees and Councils to force and command them, where out immediately are made Laws and Snares of the Souls. Wherefore ſaid *Luher*) if one Church willingly will not follow another in Cerimonies, then let every one hold and ſwaie their cuſtoms for themſelvs; onely that the union in Spirit, in Faith, and in the pure Word may remain whole and unſinged.

Of Luther's *conſideration and opinion to the Church ſervants at* Northauſen.

Againſt diſeaſed queſtioners.

REverend Loving Sirs and friends! Wee ſee (alas) what allarms and tumults Satan awakeneth and prepareth every where in Churches, inſomuch as there are almoſt ſo many opinions and weenings (when every one will rule) as there are heads or brains of Church-ſervants. It ſoundeth in my ears, that certain queſtions are raiſed among you concerning very baſe things of no value, but that the Doctrine ſtill is pure among you, thereof you have a good report. Yet nevertheleſs, like as yee know, how the groſs Commonaltie regard not much the wholſom Doctrine; even ſo, they eaſily may take occaſion to finde fault and to blaſpheme alſo the chiefeſt Articles of faith, (ſpecially by you, where ſtill Papiſts are, which ſtir up bitterneſs, carrie wood to the fire, and out of a little ſpark do kindle and prepare a great flame) &c. Wherefore I deſi re, and for Chriſt's ſake I praie you, (in whom wee live, in whom wee boaſt, and in whoſe Spirit wee are) to acknowledg and move the Grace of God (in which hee made us one, and in which hitherto hee hath preſerved us in the true and wholſom Doctrine and chiefeſt Articles) and as S^t *Paul* ſaith, *To give to no man a block of offence in external mean things and Cerimonies.* But that my Chriſt and your Chriſt bee (one) among us, whoſe blood and death wee juſtly ought to prefer and higher to eſteem then our cogitations, yea then the Divel's tribulations and temptations: the ſame our Lord Chriſt keep, preſerv and accompliſh that work in you as hee hath begun until yen daie, and until the deliverance of our hope, Amen.

Of the Feaſt of John *the Baptiſt.*

THe Feaſt of *Johh* the Baptiſt (ſaid *Luther*) wee ought to retain, at whom the New Teſtament began, for it is written, *All the Prophets and the Law prophecied until Johh*, &c. Wee ought to obſerv the ſame alſo for the ſake of the fair Song (which in Popedom wee alſo read but not underſtood) of *Zacharias*, which indeed is a moſt excellent Song, as is ſhewed in the Preface that S^t *Luke* made, where hee ſaith, *And* Zacharias *was full of the Holie Ghoſt*, &c.

Matth. 11.

Uſe of Cerimonies.

Wee that are preachers and miniſters ſhould watch and look, that Cerimonies bee obſerved in ſuch ſort, that people bee made thereby neither too rude nor too holie. Whoſo intendeth to prepare a Cerimonie, (ſaid *Luther*) bee it never ſo ſmall, the ſame muſt faſten the ſword with both hands; that is, hee muſt do like *Eraſmus Roterodamus*, who ſcorneth and derideth Cerimonies, becauſ they bee ridiculous in his wiſdom. But if a man ſhould ask *Eraſmus*, if hee taketh our Lord God to bee a fool, in commanding ridiculous things, as the Circumciſion, Sacrificing, and the ſlaughtering of *Iſaac*, &c. I would fain hear as then (ſaid *Luther*) what his profound wiſdom

dom would anſwer thereunto? I (*Martin Luther*) ſaie to thee *Eraſmus Roterodamus*, How if God bee pleaſed with ſuch fooliſh things which thou ſcoffeſt at and derideſt? This argument thou ſhalt never bee able to ſolv, much leſs to anſwer or confute with all the wiſdom thou haſt, which onely thou groundeſt and ſpinneſt upon and out of thy humane and natural wit, ſenſ, reaſon and underſtanding, which contemneth all Divine cauſes, I ſaie unto thee, thou knoweſt not the *Principium*, that is the faſt and ſure ground; namely, that wee ought to preſs and to relie upon God's Word and to bee obedient thereunto. The Article of Juſtification through Chriſt, muſt onely and alone do the deed, otherwiſe our cogitations do alwaies remain in natural wiſdom and underſtanding. If ſuch things bee acceptable and pleaſing to God, wilt thou then preſume to oppoſe or deride them? Hath not our Lord God commanded more ridiculous things then theſe above named? This argument, *God commandeth*, ſtoppeth thy mouth, and the mouthes of all ſuch as thou art. It is a matter unpoſſible, (ſaid *Luther*) that a God-fearing and faithful perſon ſhould write ſo many Books, as *Eraſmus Roterodamus* hath written, and not to ſprinkle thereinto ſo much as on verſ or line of Chriſt.

CHAP. XLIV.

Luther's *diſcourſ of Seducers and Sectaries that oppoſed him.*

Of Carlſtad.

CArlſtad (ſaid *Luther*) oppoſed mee meerly out of ambition, for hee flattered himſelf, that on earth was not a more learned man then hee, and although in his writings hee imitated mee, yet hee drew ſtrange colors thereupon; hee onely would bee the man, and truly I willingly would have left the honor unto him, ſo far forth as it had not been againſt God. For (I praiſ my God) I was never ſo preſumptuous, as to think my ſelf wiſer then another man. When at the firſt I wrote againſt Indulgences, I intended but onely to reject and oppoſe the ſame, and I thought then, that afterwards, others would have com and have accompliſhed what I therein began.

Of Campanus *and his ſeducements.*

WEe ought (ſaid *Luther*) utterly to contemn and to reject that maledicted ſcum and villian *Campanus*, and not to eſteem him ſo much worthie as to write againſt him, for thereby hee becometh more audacious and inſolent. Let us but onely deſpiſe him, whereby hee ſooneſt will bee ſmothered and ſuppreſſed; for hee will not atchiev much with his ſeducing autoritie. Whereupon *Philip Melanchthon* ſaid to *Luther*, My opinion of *Campanus* is, that hee is worthie to bee apprehended and hanged on the Gallows, and ſo have I written to his Maſter. Hee is plunged and fallen into horrible errors, beeing as yet young and unexperienced, hee thinketh himſelf a better *Grecian* then either *Luther* or Doctor *Pommer*: the reaſon of his preſumption is, hee never yet felt any combate, neither hath hee wraſtled with the Divel, therefore hee boaſteth that hee is altogether ſure and certain of the cauſ, and faith, that hee is able to diſcourſ more cleer and plainly of Chriſt's Dietie or God-head, then S^t *John* the Evangeliſt himſelf. Hee condemneth *Luther*, becauſ hee teacheth that Faith is yet weak in the Godly, and daily muſt grow and encreaſ, muſt proceed in weakneſs, in combating, and continually muſt bee made ſtronger. But *Campanus* ſaith, A Chriſtian muſt bee compleat, Holie and Righteous, and muſt not err. In ſuch ſort ſaid *Melanchthon*, ſeduceth hee poor people. Whereupon *Luther* ſaid, *Campanus* deſcribeth a

Young unexperienced and unpractiſed Divines.

Christian not rightly; for true it is, a Christian is sanctified and Holie, yet nevertheleſs hee is a poor sinner, plagued, and subject with and to evil concupiscence and lust, whereof also *Paul* himself complaineth; but *Campanus* will make out of people altogether blocks and stones, as should they neither feel nor bee sensible of evil inclinations and desires, like as the *Stoïcks* allude. If (said *Luther*) I could bee made such a creature, so would I not give a rush for any preaching, nor for the Sacraments.

The despairing wretches *Erasmus Roterodamus*, and *Carlstad* do boast and brag of all their things, whenas God's causes at the first proceed but weakly. I (said *Luther*) for the space of these twentie years together have built upon God's Word, and have had many a bitter combate touching the same, and yet I finde still labor and travel enough thereby. From hence the Prophet *Habakkuk* saith, *Thou didſt walk through the Sea with thine horses, through the heap of great waters.*

Why George Witzel *fell from the Gospel again.*

George Witzel was a ring-leader of the Rebellion in *Thuringia*, and therefore was taken captive, and should have been beheaded: Then I interceded for him (said *Luther*) and begged his life; and when afterwards hee came to *Wittemberg*, I set him over the parish at *Niemeck* for a Minister, (which place I now have conferred upon *Conrade Cordatus*) but afterwards hee hung himself on *Campanus*, who wrote together, and baked both one cake; they opposed the Article of the Godhead in Christ. Whereupon *John* Prince Elector of *Saxon* caused him to bee cast into prison, (of which wee Divines knew nothing) then *Witzel* fell off from us, and joined with the Pope again, and now hee is becom our bitter enemie, but hee shall get his alotted part.

Witzel's error concerning the Godhead in Christ.

Of Doctor Eisleben.

Doctor *Eisleben* (said *Luther*) is puffed up with pride, presumption and vanitie; hee seeketh to rule and govern with his cold cogitations, would willingly bee exalted and made a great Lord, dis-regarding and contemning in the mean time the affairs of the Gospel. Whereupon *Philip Melanchthon* said, This complaint hath alwaies been; for great and weightie businesses have little holpen, but much hindred; yet God hindereth, frustrateth and resisteth many of their intentions with less weakness.

Now are many more.

Who would have thought (said *Luther*) of that mischievous Sect the *Antinomians*, the Assaulters of the Law? I have outlived and endured three abominable tempests, *Munster*, the *Antinomians*, and the *Anabaptists*. Now seeing they are stilled and gon, others do approach, insomuch that there will bee no end in writing. I desire no longer to live; for there is no hope more of peace. Ancient *Bernard* said well, Wee should preach of four particulars, of Virtues and Vices, of Rewards and Threatnings. Doctor *Eisleben* flattereth that his *Oportet* will do the deed; for hee saith, This and that *must*, must bee don away, it is powdered too much, wee will none of it. But (said *Luther*) hee must swallow down that [*must*] again. I will in such sort powder it to his appetite, that hee shall spew it up again. Whereupon *Philip Melanchthon* made this Vers,

Orator quoties miserandum portat, oportet;
Ipse sui fastûs non bene portat onus.

Luther's considerable Providence.

Anno 1539, the 19th of *April*, *Luther* earnestly charged Doctor *Ambrose Bernd*, that hee (as a Master) should admonish the Universitie, and warn them to take heed of Factions, and not to induce Schisms or Separations; but should observ the ordered Directions. Hee gave charge also that Doctor *Eisleben* should not bee chosen Dean, to the end his pride, his presumption and disobedience thereby might not bee confirmed and strengthened; for hee is a very shameless and proud enemie of the Church, of Schools, and of us all; wee should (in so doing) harbor a serpent in our bosoms, which wee ought not to feed and nourish with milk, but with earth; and except hee uprightly and truly repenteth, converteth and bettereth himself, so shall hee of us utterly bee rejected. Thus much (said *Luther*) would I have you signifie to your Facultists, and to tell them, if they refuse to hearken unto you herein, then will I publickly preach against them.

That

That poiſoned Doctrine of the *Antinomians* proceedeth mildely, fleſh and blood reliſheth it well, it is ſweet, it maketh people rude and ſecure, it will produce much miſchief.

Of Doctor Jacob Schenck.

Jacob Schenck (ſaid *Luther*) in his Epiſtle to the Miniſters, rejecteth utterly the preaching of the Law, as beeing nothing neceſſarie; for (ſaith hee) the ſame is already well known to humane natural reaſon, ſenſ and underſtanding. But the Goſpel (which ſurpaſſeth all the underſtanding of humane wit and wiſdom, ſenſ and reaſon) ought to bee preached in moſt ſweet and amiable manner; therefore Chriſt alſo commanded *Peter*, and ſaid, *Feed, feed, feed my ſheep*, &c. Neither were it to bee adviſed, that a Preacher, for the ſakes of a few ungodlie people, ſhould lighten and thunder with the Law, and in the mean time ſhould neglect the great multitude, and ſuffer them to ſtand idle. The ungodlie (ſaid *Schenck*) ought in private to bee reproved, and their miſ-doings diſcovered to the Magiſtrates, &c.

Theſe monſtrous Errors (ſaid *Luther*) muſt wee hear yet in our life time. The Prince Elector (without my knowledg) cauſed *Schenck* to bee inſtituted, by reaſon hee ſaw Satan's Game plaid and driven among the Papiſts, and to the end one might ſing and plaie one upon another. It may bee (ſaid *Luther*) all this is don againſt future offences, to the honor of Chriſt, and of the Goſpel.

Anno 1538, the 18 of *September*, *Luther* (having notice that the preaching of *Jacob Schenck* everie where was extolled and praiſed) ſaid, O! how acceptable were theſe ſayings and reports to mee, if with his preaching hee brought not in ſuch ſweet mouthed, ſmooth and ſtately words (of which S^t *Paul* complaineth to the *Romans*) whereby the hearers moſt of all are deceived. They are like to the winde *Cecias*, which bloweth ſo mildely and ſtill, ſo ſoft and warm, that thereby the bloſſoms of trees and other herbs and flowers are enticed to ſpring forth to their deſtruction. Even ſo likewiſe doth the Divel, who when hee preacheth Chriſt in his Miniſters, even then hee intendeth therein to deſtroie Chriſt; and although hee ſpeaketh the truth, yet even therewith hee lieth. An honeſt man may well go up the ſtairs, when a knave lieth hid behinde them: for the devil can well endure that Chriſt ſitteth upon the tongue, when in the mean time hee lieth hid thereunder; inſomuch that the people's ears are tickled and enflamed with what they willingly hear: But (ſaid *Luther*) ſuch ſmooth tattling laſteth not long; for Satan through the Goſpel will pervert the Goſpel, in regard preſumptuous and ſecure ſpirits acknowledg not their ſins. And where no matter or tinder is to make it apt to catch, there Chriſt hath no room or place wherein hee may work; for hee onely is com to them that are of perplexed, broken hearts and ſpirits, as hee ſaith, *To the poor is the Goſpel preached.* And in the Prophet *Iſaiah*, God ſaith, *I behold the miſerable, and him that is of a broken ſpirit, and that feareth my Word.* But theſe contemners of the Law (ſaid *Luther*) are haughtie and proud ſpirits; like as the people in Popedom under the Traditions of the Law were far from obſerving the Law, the ſame beeing altogether ſtrange unto them. Therefore the preaching of the Law is a preparative for the Goſpel, and it giveth matter unto Chriſt to work upon, who is the onely work-maſter of Faith.

Sweet mouthed Preachers, the greateſt deceivers.

Matth. 11.

Of the Doctrine of the Antinomians *touching different kindes of Repentance.*

THe 15 of *April*, 1539, certain Poſitions (printed at *Leyptzigk*) were ſent to *Luther*, which *Hamer* had made, wherein hee ſharply diſputed, mainteining that the Law concerned the Chriſtians nothing at all: hee divided alſo repentance into three parts, and ſaid, The Jews had one kinde of Repentance, the Gentiles another kinde, and another the Chriſtians had. Whereupon *Luther* ſaid, Who ever thought that ſuch impertinent and groſs ſpirits ſhould com? for this is a compleat miſchievous Error, to diſtinguiſh Repentance according to the different perſons, when as there is onely one kinde of Repentance given to all mankinde, ſeeing that all (the one ſo well as the other) have angred and offended one onely God, whether Jews, Gentiles or Chriſtians: Therefore it is a groſs, an abominable and apparent Error: Like as if

Hamer's propoſitions.

men had another kinde of Faith and Repentance, then the women had; the Princes another kinde, then the ſubjects; the maſters, then the ſervants; the rich another kinde then the poor, &c. Inſomuch, that therewith they make God a reſpecter of perſons. *Hamer* (ſaid *Luther*) that poor ſnake, diſtinguiſheth Repentance wrongfully, againſt God and his Word, hee ſaith, Wee Chriſtians have another kinde of Repentance then the Jews or Gentiles. As though the Prophets had not taught uprightly of Repentance, and if the Repentance of the *Ninivites* had not been upright and true; from whence at laſt would follow; If wee preached not Repentance out of the Law, that then Chriſt was not under the Law, whenas Hee was for our ſakes under the Curſ of the Law.

All Hereſies go againſt Chriſt.

To conclude, Satan cannot reſt nor bee idle; hee ſtirreth up many ſorts of Errors which altogether do oppoſe Chriſt, (as a God) who was made Man. All Hereſies that have been, either have oppoſed Chriſt's *Dietie* or *Humanitie*; either they have denied his Operation and Strength, or ſom circumſtances; inſomuch as the *Antinomians* in oppoſing the Law, do denie Chriſt, who was under the Law. They think there are no other ſins then the crucifying of Chriſt; as were it not a ſin againſt the firſt Commandment to crucifie Chriſt again. I do not ſaie (ſaid *Luther*) that wee ſhould not preach Repentance to thoſe which already are Juſtified by Faith; but this I ſaie (and preſs hard thereupon), That wee ought earneſtly to affright the impenitent, ſtiff-necked and hardned ſinners, and through the preaching of the Law to bring them to the acknowledgment of their ſins; for when wee neither acknowledg nor confeſs our ſins, then Chriſt and his Goſpel can have no place in us. And where no ſin is, or will bee, there can bee no Remiſſion of ſins. But the *Antinomians* will bring Chriſt in among the impenitent ſinners that have no conſcience, neither do know how their nature is ſpoiled and evil. Truly (ſaid *Luther*), there Chriſt hath neither room nor place.

Of Bucer's *Argument concerning the Sacrament*, 1531.

THe ungodlie (ſaith *Bucer*) do not receiv the Bodie and Blood of Chriſt, for they do not believ; therefore the Bodie and Blood of Chriſt neither Corporally nor Spiritually are not in the Sacrament. It is an Argument (ſaid *Luther*) like this, The ungodlie believ not the Law, therefore there is no Law; or, the ungodlie believ not God's Word, therfore God's Word is nothing, &c. If this conſequence were of value and concluding, then no humane creature ſhould bee damned, yea every thing might bee excuſed and ſolved: But (ſaid *Luther*) it is a very fooliſh thing to argue and conclude, concerning the ungodlineſs of the ungodlie upon God's Truth; for this will follow, The ungodlie cannot receiv Chriſt corporally, therefore they cannot receiv him ſpiritually. In this ſort ungodlie people are ſtruck with blindneſs and conceits.

Of the Antinomians, *and the Errors of* Arrius.

ANno 1538, the 13 of *September*, a fierce Diſputation was held five hours long, in which *Luther* powerfully laid himſelf againſt the new Doctrine. Hee interrupted thoſe that rejected the Law through the Goſpel, and that would aboliſh the Law, would flattter the people to evil, who (beſides that) were too ſecure. Theſe (ſaid *Luther*) will I reſiſt to my laſt end, and ſhould I thereover loſe my life.

The ſpirit of *Arrius* glimmereth now in ſom.

Touching the hereſie of *Arrius*, *Peter*, Biſhop of *Alexandria* (marking the ſame long before) ſaid, The ſame is ſtrange, and againſt Chriſt's honor; for hee that denieth the God-head in Chriſt, the ſame certainly taketh away Chriſt's honor. *Arrius* (ſaid *Luther*) began in that ſort; *Firſt*, hee denied, that Chriſt was God, and ſaid, Hee was a creature, yet compleat. But when the good and Godly true Catholick Biſhops reſiſted him, then *Secondly* hee ſaid, Chriſt was the moſt compleateſt creature, (yea alſo above the Angels) through whom all things were made. *Thirdly*, hee alleadged Chriſt was God, but onely by name. *Fourthly*, hee affirmed, Chriſt was very God, of very God, Light of Light. Hee taught ſo finically touching Chriſt with his errors, that many people fell unto him and held of his opinion. That dilicate Biſhop of *Millan*, *Auxentius*, was alſo by theſe errors deceived, againſt whom *Hillarie* wrote an Epiſtle.

But

But when the good Christian Bishops were not yet satisfied touching these Allegations of *Arrius*, then in the *Fifth* place hee said, Christ was not born of the Father equal God, but was made with the Father of one substance, would not admit otherwise, but that hee was made. As they began the strife touching that *Homoousion*, against which *Hillarie* laid himself, the contents of whose book which hee wrote against him was, That Christ is natural God, of one equal substance with the Father. Afterwards, S^t *Jeronimus* set himself against the same, hee would have wished that the word (*Homoousion*) had been left out of the *Symbolum* of *Athanasius* and the confession of Faith, becaus it was written no where in the Bible and Holie Scripture, and said, That people, in speaking (concerning the Father) Hee was born, yet Hee could not bee born, although it stood so in the Scripture, yet it was pertinem, and in such sort rightly spoken of him.

Hereticks must not bee permitted to make Glosses.

Against the word-striver, whenas *Res ipsa* is there.

The Heresies of *Arrius* (said *Luther*) continued very long, above three hundred years; they reach to the reign of *Augustus Cesar*, and of Pope *Gregorie*. They were in highest swaie and flourished under Emperor *Constantine*; under Emperor *Domitian* they tyrannized; under *Jovianus*, *Valentinianus* and *Gratianus* they somwhat decreased. They endured the times of seven Emperors, and until the *Goths* came. The great Turk to this daie (said *Luther*) is an *Arrian*; howsoever in his Oath hee extolleth the four Evangelists. Hee holdeth also, that God is a Creator of Heaven and Earth: likewise the Resurrection of the Dead. But hee boasteth of his *Mahomet*, as beeing the highest Prophet. In *Constantinople* hee causeth Christ openly to bee preached, yet so, that they meddle not with his *Mahomet*, who (they hold) is a wonderful humane creature.

Turkish holinesse.

Of the Hereticks the Abelists.

THe *Abelists* (said *Luther*) took their name of *Abel*; the same in outward shew were the chiefest Teachers under the Sun; for *first*, they held that all which were of their Sect should bee in the state of Matrimonie, and have wives. *Secondly*, that they should dwell together, and yet should abstein from Carnal Copulation; should diligently encreas their hous-keeping with wealth and maintenance. *Thirdly*, they should make choice of others, and of stranger's children to inherit their Livings. Truly (said *Luther*) it was a sociable and a strange Heresie. Thus the state of Matrimonie, as God's Ordinance, alwaies hath been opposed.

Abelists.

Of Luther's *Censure of* Erasmus Roterodamus.

THe picture of *Erasmus Roterodamus* beeing brought before *Luther*, hee said, *Erasmus* (as his picture sheweth) is a craftie and a subtil man; hee derideth both God and true Religion; hee useth finical words; as, The loving Lord Christ, The worthie saving Word, The holie Sacraments, &c. but in truth hee holdeth them for very cold things. Hee is possessed with a scoffing spirit and courage; his words are smooth and nimble, as in his *Moria* and *Julio* is to bee seen. In teaching hee is very chill, nothing worth; hee can talk, but his words are made, but not grown. When hee preacheth, it soundeth like a patch't kettle, it is altogether cold doings.

The proverb of the world, and at Court; *Good words, evil turns.*

Cicero saith, there is no better art to move and touch people's hearts, then when first it goeth to thine own heart. Do but behold what in his *Paraphrasis* hee writeth and babbleth upon that excellent *Psalm, Well is hee that feareth the Lord*, &c. And also upon the second *Psalm*. Hee mentioneth not with one word the Article, how wee are Justified before God, which is the highest and chiefest Article. Hee nameth Christ but onely for the sake of the Prebendarie, yet hee regardeth him not. Will not Christ bee a King (thinketh *Erasmus*) so let him bee a begger, it is to him all one: Hee did mock and scoff at Popedom a while since, but now hee slippeth his neck out of the halter.

The qualitie of speaking and preaching.

I truly advise all those (said *Luther*) who earnestly do affect the honor of Christ and the Gospel, that they would bee enemies to *Erasmus Roterodamus*, for hee is a devaster of Religion. Do but read onely his Dialogue *De Peregrinatione*, where you will see how hee derideth and flowteth the whole Religion, and at last concludeth out of

Sharp words of that man of God, which are not pleasing to all, as before our eies is witnessed.

of ſingle abominations, thathee rejecteth Religion, *Cum tamen Dialecticè, ex puris particularibus nihil ſequatur.* For it followeth not, this *John* is a knave, therefore all *Johns* are knaves; or this learned man is a wicked villain, therefore they are all villains. But *Eraſmus* concludeth thus, ſom Religions are ungodly, therefore all Religions are ungodly. Here (ſaid *Luther*) wee have great need of Logick, it is an neceſſarie Art; but wee have no need at all of ſuch Sophiſtical deceits and knaveries as *Eraſmus Roterodamus* produceth, and others ſomtimes have in ſchools, *Nullus & nemo mordent ſe in ſacco.*

This is, to paint one out in his right colors.

Eraſmus (ſaid *Luther*) is no *Græcus*, but a *Graculus*, hee imitateth others and flouteth them, hee dealeth ſlackly and lazily with Chriſt our Saviour, inſomuch that although Chriſt had been but onely an humane creature, yet had hee been worthie of greater honor then *Eraſmus* attributeth unto him; for indeed, hee well deſerved the ſame at our hands who did all goodneſs for us, and no evil, ſhed his innocent blood to redeem us from everlaſting death and damnation. If (ſaid *Luther*) *Eraſmus Roterodamus* remained in his Art, ſo were hee a man, but in that hee will bee wiſe in every matter, hee much deceiveth himſelf, it is ſaid, Whoſo will bee wiſe in God, the ſame muſt bee a fool to the world; this *Eraſmus* conſidereth not, hee will have a finger in every mans diſh.

Flouting doth not the deed.

Eraſmus can do nothing but cavil and flout, hee cannot confute. If (ſaid *Luther*) I were a Papiſt, ſo would I eaſily overcom and beat him. For although hee flouteth the Pope with his Ceremonies, yet hee neither hath confuted nor overcom him; no enemie is beaten nor overcom with mocking, jeering and flouting.

That the arguments of Epicures is like the advice of Caiaphas.

Epicures Argumentes, which now are very common.

I Hate *Eraſmus* from my heart (ſaid *Luther*), for hee uſeth and carrieth even the ſame argument which *Caiaphas* adviſed, when hee ſaid, *It is expedient that one man ſhould die for the people.* Even ſo ſaith *Eraſmus* and all Epicures, It is expedient and better that the Goſpel go down, or bee not preached, then that whole *Germanie*, with all the Princes, ſhould go together by the ears, and that all Chriſtendom ſhould bee moved. S^t *John* the Evangeliſt by reaſon of his advice, became an utter enemie to *Caiaphas*. In like manner, Chriſt gave *Caiaphas* ſuch a blow, as (I fear) everlaſtingly hee wil feel, when hee ſaid to *Pilate*, *Hee that delivered mee unto thee, the ſame hath the greater ſin*, &c. *Luther* (with great and earneſt zeal of heart) ſaid to Doctor *Jonas* and to *Pommer*, I charge you in my will and teſtament, that you hate and loath *Eraſmus* that viper. I regard not his words, indeed they are well adorned, but they are meerly Democritical Epicurian things, for hee ſpeaketh of every matter doubtfully with diligence and of ſet purpoſe, his words are wavering, or (as wee uſe to ſaie) ſcrewed words which hee may conſtrue as hee pleaſeth, which beſeemeth not a Chriſtian, yea ſuch words (equivocating) beſeem no honeſt humane creature. For behold what poiſon hee ſpitteth out in his *Colloquiis* under faigned perſons, and finely applieth himſelf according to the humor of the youth, thereby to infect them. So ſoon (ſaid *Luther*) it ſhall pleaſ God to help mee on my legs again, ſo will I write againſt him and cut his Throat, I will put on and uſe againſt him the ſentence of *Iſaiah*, concerning the eggs of the *Baſilisk*, the ſame are fitly dreſſed for *Eraſmus's* tooth. Afterwards, *Luther* (lying in his bed) made theſe two verſes of *Eraſmus Roterodamus.*

Luther's laſt Will.

Now it is held for an Art, yea even by Divines.

Qui Satanam non odit, amet tua carmina Eraſme;
Atque idem jungat furias, & mulgeat Orcum.

The firſt daie of *April*, 1526, *Luther* lying ſick in bed, ſpent almoſt the whole daie in reading the Preface of *Eraſmus Roterodamus* upon the New Teſtament, and beeing much therewith mooved, hee ſaid, Although this Snake bee ſlipperie, ſo that wee cannot well faſten it, yet nevertheleſs, wee and our Church will condemn him with his writings and books; and although many worldly wiſe people will thereat bee diſpleaſed with us and offended, yet it is better for us to leav them, then to denie Chriſt our Saviour.

Worldly promptneſs.

Eraſmus made very baſe and lazie Prefaces, (howſoëver hee ſoftned them) for in a manner hee made no difference between Chriſt and *Solon* the wiſe heathen Lawyer.

After-

Afterwards alſo hee contemned S^t *Paul* and S^t *John*, as his Preface upon the Epiſtle to the *Romans* and *John* witneſſeth; as were the ſame ſtark naught; for hee ſaith, *The Epiſtle to the* Romans *was neither pertinent nor qualified for theſe times, and that it is more troubleſom and heavie then profitable*, &c. is not this a fair credit and praiſ for the maſter of that book? Fie on thee, thou maledicted wretch. *Eraſmus* (ſaid *Luther*) is a right *Momus*, hee derideth every thing, inſomuch that his equivocated books may bee read of the Turks. For when one thinketh hee hath ſaid much, ſo hath hee ſaid nothing at all; therefore by reaſon of his ſcrewed words, hee can bee caught neither by us nor the Papiſt, except ſuch his wavering and ſcrewed words bee aboliſhed, which both in the Holie Scripture and in the Imperial Laws are forbidden; for they write thus, *Whoſo uſeth doubtful, dark, uncertain words, the ſame ſhall bee conſtrued and underſtood againſt him that ſpeaketh them.*

Eraſmus's cenſure concerning the Epiſtle of Saint Paul to the Romans.

Nota bene.

Of Eraſmus's *picture.*

AS *Eraſmus*'s picture was preſented to himſelf, hee ſaid, Look I like this picture? ſo am I the greateſt knave that liveth.

Own cenſure

Of Eraſmus's *Catechiſm.*

ERaſmus (ſaid *Luther*) was ſtained and poiſoned at *Rome* and at *Venice* with Epicuriſm. Hee extolleth the Arrians more then the Papiſts. Hee dared to ſaie, Chriſt was named God but onely once in S^t *John*; as *Thomas* ſaid unto him, *My Lord and my God*. But among all his clipped darts, I can endure none leſs then his Catechiſm, wherein hee teacheth nothing certain; hee onely maketh young people to err and deſpair. His chiefeſt Doctrine is, wee muſt carrie our ſelvs according to the time, and (as the proverb goeth) wee muſt hang the cloak according to the winde; hee onely looked to himſelf, and to have good and eaſie daies, and ſo hee died like an Epicure, without any one ſervant or comfort of God.

Evil talk and fellowſhip.

Eraſmus *an enemie of* CHRIST.

THis (ſaid *Luther*) do I leav behinde mee in my Will and Teſtament, whereunto I call you for witneſſes. I hold *Eraſmus Roterodamus* for Chriſt's moſt bitter enemie; in his Catechiſm is not one word that ſaith, Do this, or, Do not this; hee onely therein maketh the Conſciences to err. Hee wrote a book againſt mee [*Hyperaſpiſte*] wherein hee intended to defend his book concerning *Free-will*, againſt which I wrote in my book touching *Servile-will*, the ſame as yet hee hath not confuted, neither ſhall hee ever bee able to confute it; for I am certain and ſure, that what I wrote therein touching that particular is the unchangeable Truth of God. But if God liveth in heaven, then *Eraſmus* one daie ſhall know and feel what hee hath don.

Luther's teſtimonie of *Eraſmus.*

Eraſmus is an enemie to true Religion, a particular adverſarie and enemie to Chriſt, a compleat picture and image of an Epicure, and of *Lucian*.

This have I (*Martin Luther*) written with mine own hand, to thee my beloved ſon *John*, and through thee to all my children, and to the holie Chriſtian Church.

Senſibus hæc imis (*res eſt non parva*) *reponas.*

That wee may not receiv falſ Teachers and Hereticks again, without the acknowledgment of their offences, and publick Recantation.

ANno 1540, *Luther* ſaid, Although the Pope threw away his three-fold Crown, and departed from his Romiſh Stool, and forſook his Primacie, and publickly ſhould confeſs that hee hath erred, and devaſted the Church, and ſhed innocent blood; yet wee could not receiv him again as a member of the Chriſtian Church, but muſt hold him directly for the right Antichriſt.

As Doctor *Eiſleben* at *Wittemberg* had ſtained the Univerſitie with the *Antinomian* Hereſie, afterward beeing ſorrie for it, hee would willingly have been reconciled with *Luther*, and for that end, both himſelf and his wife (weeping bitterly) inſtantly craved of *Luther* that hee would receiv him again into his wonted favor. The Prince Elector of *Brandenburg* wrote alſo earneſtly, and made interceſſion for him; yet notwith-

withstanding all this, *Luther* answered, and said, If hee will make his publick Confession in this manner following, (namely, I Doctor *George Eisleben* do confess, that I have fooled and don wrong to those of *Wittembrg*, who teach rightly, and by mee they were unjustly reproved; I am heartily sorrie for the same, and do praie for God's sake, they would forgive mee) hee may bee received again, otherwise wee will accept of no Revocation which hee may construe hereafter as hee pleaseth, it must bee spoken plainly: Whereupon hee made his Confession *de verbo ad verbum* in the same manner, and thereupon hee was of *Luther* embraced and received again.

Chap. XLV.

Of Christians, and a Christian life.

Luther's *Discourse of Christians, and a Christian life.*

A Christian's Right.

TO bee a Christian (said *Luther*) is, to have the Gospel, and to believ in Christ; the same produceth the Remission of sins, and God's Grace: But it proceedeth onely from the Holie Ghost; hee worketh it through the Word without our addition or co-operation. It is God's own proper work, our strength and Free-will doth nothing thereunto; the same onely suffereth and permitteth it self to bee prepared and fitted by the Holie Spirit, as a piece of earth or claie by the Potter is made and prepared into a vessel.

Of the worshipping of Christians.

A Christian's worshipping (said *Luther*) is not the external hypocritical vizard which the spiritualless Friers do wear and shew when they chastise their bodies, torment and make themselvs faint with strict kinde of lives, with fasting, watching, singing, with wearing shirts of hair, and scourging themselvs with rods, &c. Of such worshipping God knoweth nothing, neither desireth nor demandeth hee the same of us; but the right worshipping of a Christian is, when God's Word is taught diligently, clearly, purely aud unfalsified: As then the hearts are rightly instructed, that they know what and how they ought to believ, and how they ought to love their Neighbors.

Christian's Faith.

Faith is the upright and true worshipping of God, and therewith hee is best pleased; but it proceedeth not out of our wills, strength or addition, but onely from the Holie Ghost, hee worketh the same through the word of mouth in our hearts, when, and where hee will, if wee diligently attend upon the preaching of the Divine Word.

From whence Faith cometh.

Therefore Christ extolleth the faith of the Canaanitish woman; hee saith not, *Shee is a dog:* but saith, *It is not good to take the children's bread and give it unto dogs.* The words which Christ spake to that woman (said *Luther*) were not spoken in earnest, as by his words following hee plainly sheweth in that place.

That Christians are acceptable to God.

It is a great blindeness of people's hearts that they cannnot accept of that treasure of Grace presented unto them; for such people wee are, that although wee are baptized, have Christ with all his pretious gifts, Faith, the Sacraments, his Word, (all which wee confess to bee holie) yet wee can neither saie nor think, that wee our selvs are holie: wee think that to bee too much to saie, Wee are holie, whenas notwithstanding the name [*Christian*] is far more glorious and greater then the name [*Holie*].

What natural wit nameth *Holie*.

Wee fools can call and name consecrated Robes, dead Bones, and such trumperie, Holie, but wee cannot think nor believ that a Christian is holie; the reason is, wee gaze upon the outward vizard, wee speculate and look after such a seeming Saint or Righteous person as leadeth a strict kinde of life, &c. From hence proceedeth this vain opinion in Popedom, that they call the dead, [*Saints*], which Error *Zuinglius* encrea-

encreaſeth and ſtrengtheneth. Humane wit and wiſdom hath regard to the holie-workers, that whoſo doth good works, the ſame is juſt and righteous before God. But wee (ſaid *Luther*) will remain *in juſtitia relationis non qualitatis*, that is, *That God eſteemeth us juſt and righteous for the ſake of Chriſt, who clotheth us with his righteouſneſs*, &c.

Of a Chriſtian's beſt kinde of dying.

NO better dying (ſaid *Luther*) then as S^t *Stephen* died, who ſaid, *Lord receiv my ſpirit*. That wee laie aſide the regiſter of our ſins and deſerts, and die relying onely upon God's meer Grace and Mercie. A Chriſtian's Death.

How and when wee do beſt of all.

WEe never do better and holier, then when wee know not what, or how much wee do; that is, when wee think wee do leaſt. In like manner, wee never do more wiſely, then when wee think wee have don and do moſt fooliſhly; for ſtrength is ſtrong in weakneſs. *Ideò eſt paſsio optima actio*, Suffering is the beſt work and action. Wee never do worſ, then when wee think and know wee have don much; for unpoſſible it is, but that at ſom time or other wee ſhould take delight in our own doings and actions, and as then (in ſo doing) wee utterly ſtain and ſpoil our actions and works; wee honor and praiſ not God ſo purely as wee ought, according to that ſentence, *Strength in weakneſs is ſtrong*; as wee ſee by the examples of *Jonas*, *Elias*, and of all the high excelling Saints. Chriſtian ſimplicitie.

That upright Chriſtians muſt bee plagued of the World and the Divel.

PHilip *Melanćthon* (ſaid *Luther*) hath a good Conſcience, therefore hee taketh a matter near to heart. Chriſt well and throughly exerciſed and practiſed his forefathers; for that which belongeth to Chriſt, the ſame muſt feel the ſerpent's ſting in the heel. Alſo, no doubt the Mother of our Lord was a poor maid, therefore ſhee was betrothed to a Carpenter, who alſo was poor.

Wherefore (ſaid *Luther*) let us bee merrie and contented in povertie and trouble, and remember that wee have a rich maſter, who neither will nor can leav us without help and comfort, and in ſo doing, wee have peaceable and good Conſciences, let it go with us as God pleaſeth. The ungodlie do want this peace in their hearts, as *Iſaiah* ſaith, *They are as the waves of the ſea; neither have the covetous throats and uſurers any peace of conſcience.* *Iſaiah* 48.

CHAP. XLVI.

Of HYPOCRITES and Falſ-brethren.

That the greateſt miſchief proceedeth from Falſ-brethren.

I Care nothing at all (ſaid *Luther*) for one that is an open enemie of the Church, as there are the Papiſts and Tyrants with their power and perſecutions; I regard them not; for by them the true Church cannot receiv hurt and prejudice, neither are they able to hinder God's Word; yea, the Church through their raging and perſecution rather encreaſeth, as *Tertullian* ſaith, *Sanguine Chriſtianorum rigatur Eccleſia.* But it is the inward evil of Falſ-brethren that will miſchiev and devaſte the Church, inſomuch as it will bee a lamentable ſight to ſee. Wee ſee *Judas* betraied Chriſt, the falſ Apoſtles confuſed and falſified the Goſpel: Theſe, and the like, are the right companions through whom the Divel rageth and ſpoileth the Church.

What

What an Hypocrite is.

Miſchievous flatterie.

I know not well (ſaid *Luther*) how to give this word, *Hypocrita*, in High Dutch; for hypocrite is too milde and ſoft a name for ſuch an one, it is almoſt as much as, *Sycophanta*, a wicked villain, who for his own private gain and profit miſchieveth others, ſuch hypocrites were the ſervants and Courtiers of King *Saul*, who for their Bellies ſake, ſpake againſt Righteous *David*, they back-bite him in the Kings preſence, whereby the Land was ſtained and fouled. *Hypocrita* is not onely an hypocrite or a flatterer that pretendeth love towards one and ſpeaketh that which tickleth the ears; but alſo, that therewithall deceiveth and produceth miſchief, and the ſame hee doth under the color of holineſs, as the examples do cleerly ſhew in the 23 of *Matthew*, that *Hypocrita*, is a miſchievous deceiver. For S^t *Jeronymus* ſaith, Fained holineſs is a double evil. Therefore *Hypocriſis*, is called falſneſs, *Hypocrita*, a childe of perdition, a falſ deſpairing villain.

With what ſort of people Chriſtians are moſt fiercely to ſtrive.

This they will not do, they deceiv people with good words.

THe greateſt and fierceſt ſtrife which Chriſtians have, is with falſ Brethren. If (ſaid *Luther*) a falſ Brother would openly confeſs and ſaie, I am a *Pilate*, an *Herod*, a *Caiaphas* or an *Annas*, that is, if hee would put off the name of a believing Chriſtian, and profeſs himſelf an open enemie to Chriſt, Then wee would with patience ſuffer and endure all the evil that ſuch an one were able to work againſt us. But inſomuch as (in the mean time) they will carrie the names of Chriſtians, will bee held and praiſed for upright Chriſtians, the ſame wee neither may, can, nor will endure, in that they ſpeak and act, what belongeth not to Chriſtians. For this rule and government over the conſcience, wee Divines take properly unto us, and ſaie, It is ours through the word, wee will not ſuffer our ſelvs to bee bereaved of it, by no means whatſoëver.

That falſ Brethren are ſprung up in the ſtead of Monks and Friers.

Falſ Brethren.

FOraſmuch (ſaid *Luther*) as wee have hooted and hollowed away the Friers and Prieſts by and through the preaching of the Goſpel and God's Word, therefore the falſ Brethren do now plague us in ſuch ſort, that this ſentence muſt prove true on our hearers, as is written, *Hee came unto his own, and his own received him not.*

John 1.

Of Judas *Iſcariot, the example and picture of all falſ Brethren.*

Judas with his ſucceſſors.

I Much marvel (ſaid *Luther*) that nothing is written of the villainie which *Judas* did to Chriſt. I am perſwaded, hee did it for the moſt part with the tongue; for Chriſt, not in vain, complaineth of him in the 41 *Pſalm*. Doubtleſs hee went to the High Prieſt and Elders, and ſpake grievouſly againſt Chriſt, no doubt hee ſaid, I Baptize alſo, but now I ſee; the ſame is frivolous and nothing worth, &c. Moreover, hee was a Thief, hee thought to make ſom great gain in betraying Chriſt, (as alſo *George Witzell* and *Crotus* came to us, thinking by our means to bee made great Lords) hee was a wicked deſpairing villain, hee Glied upon Chriſt. If hee had not been ſo wicked a wretch, Chriſt would have forgiven him, as hee forgave *Peter*, who fell alſo, but out of weakneſs, *Judas* out of wickedneſs. Like as the Apoſtles could not hinder the Jews at *Ieruſalem* from crucifying Chriſt; even as little can wee help, when God's puniſhments proceed, as wee ſee on the Traitor *Judas*; our Lord God ſuffered *Judas* and the other Jews to run on their courſ, and ſeemeth to bee ſo weak and ſimple as could hee not ſwaie nor hinder them, but afterwards hee cometh and paieth them ſoundly.

Whereto Judas *ſerveth as an Apoſtle, and is profitable.*

To diſtinguiſh the office and perſon.

JUdas (ſaid *Luther*) was as neceſſarie among the Apoſtles, as any other three of them. For hee ſolveth and confuteth many Arguments and places againſt the Hereticks, (the Donatiſts) as firſt, the chiefeſt Article of Juſtification, who allege; no man can Baptize, but hee that hath the Holie Ghoſt. This argument *Judas* confuteth, hee was an Apoſtle, and one of the twelv. Therefore what hee did in his office, the ſame

was

was good and right, but when hee plaid the Theef and ſtole, then hee did wrong and ſinned. Therefore wee muſt ſeparate and diſtinguiſh his perſon from his office, for Chriſt commanded him not to ſteal, but to execute his office, as to Preach, to Baptiſe, &c. *Judas* likewiſe confuteth, what ſom do object againſt us, who allege and ſaie, There are among you Proteſtants many wicked wretches, falſ Brethren and unchriſtianlike offendors; here againſt ſtandeth *Judas* and ſaith, I was alſo an Apoſtle, I behaved and carried my ſelf (as an underſtanding worldly wiſe Companion and Politician) much better then the other, my fellow-Apoſtles did; no man thought that ſuch miſchief had lain hid in mee. *Judas* (ſaid *Luther*) at the Lords laſt Supper was directly the Pope, who alſo hath got hold on the purſ, is a covetous wretch, a Theif and a Bellie-god, hee will alſo ſpeak in the praiſ of Chriſt, *Sed revera nihil habet, niſi tantùm nomen, quod dicitur, Judas,* in truth hee is a right *Iſcariot*.

That Judas *is a pattern of Chriſt's enemies and of his Word.*

IN that *Judas* hanged himſelf, burſt in pieces, and his Bowels fell out; the ſame is an example and picture, how all thoſe ſhall bee deſtroied, that perſecute Chriſt, his Word, and Chriſtians. For even as it went with their Leader and Captain *Judas*, (in that hee betraied Chriſt) even ſo will it go likewiſe with all Chriſt's other enemies. The Jews, juſtly ought to have made a looking-glaſs out of their Nephew *Judas*, and have conſidered, that they in like manner ſhould bee deſtroied. In this word (Bellie and Bowels) an Allegorie or Myſterie lieth hid (ſaid *Luther*) for the Bellie ſignifieth the whole Kingdom of the Jews, the ſame ſhall alſo fall away and bee deſtroied, inſomuch, that nothing thereof ſhall remain. Alſo that the Bowels fell out, thereby was ſhewed, that the children and poſteritie of Jews, yea alſo, that the whole Jewiſh Generation ſhould bee ſpoiled and go to ground. Thereby was alſo ſignified, that where God's word cometh, there people are worſ thereby and more hardned. Of this, *Judas* to us is a fearful example and looking-glaſs, hee himſelf preached the Goſpel, wrought great miracles, was alſo the chief among the Apoſtles, yet notwithſtanding, hee betraied Chriſt, and ſacrificed him upon the Butchers ſhambles. In like manner, the Nation of the Jews were nothing more bettered nor Righteous, although they heard the Goſpel preached by *John* the Baptiſt, by Chriſt himſelf and by all the Apoſtles; yet at laſt they crucified the Lord of life, and ſlew all the Apoſtles. Thus they remained hardned in their ſins, to the end they might by the *Romans* bee utterly ſpoiled and deſtroied. This was a wonderful thing, (ſaid *Luther*) that through the Goſpel (which juſtly ſhould have ſoftened, won, and called them to repentance) they ſhould even thereby bee more hardened, worſ and wicked. But like as it is with the Sun, the ſame ſhineth upon ſom wet or ſlimie piece of mire which is altogether ſoft and full of water, but through the heat and warmth of the Sun, the moiſtneſs therein is dried up, ſo that the mire becometh as hard as a ſtone, but one the contrarie, the Sun ſhineth upon a piece of wax, which is ſo hard, that it muſt by force bee beaten in pieces; yet when the wax feeleth the heat of the Sun, then becometh ſoft, conſumeth, melteth and runneth. Even ſo, ſom people are, who by preaching of the Divine Word grow worſe and more hardened, to ſuch the Word is a ſavour of death unto death, (as S^t *Paul* ſaith) but good and godlie hearts thereby are converted to God and ſaved, to thoſe the Goſpel is a ſavour of life unto everlaſting life; yea it is God's ſtrength which maketh us to bee ſaved. Thirdly wee learn alſo by theſe examples, that the enemies of Chriſt do not ceaſ from their Tyrannie, until they utterly bee thrown down to the ground. For on them all abomination, warnings or works of wonder are loſt and in vain, as was ſeen on *Sodom* and *Gommorrá*, on *Pharao*, alſo on the *Babylonian* Empire, on *Jeruſalem*, &c.

Perverting for Converting.

Adverſ operation of God's Word.

Rom. 1.

How Chriſtians ar preſerved againſt the Divel and Tyrants.

I May compare the ſtate of a Chriſtian (ſaid *Luther*) to a Gooſ which they uſe to tie up over a Wolvs pit, thereby to catch wolvs. About which pit, many hungrie and ravening wolvs are ſtanding that willingly would devour the Gooſ, but ſhee is preſerved by life, and the Wolvs which leap at the Gooſ, fall into the pit,

are taken, knocked down and deſtroied. Even ſo, wee that are Chriſtians are preſerved by the ſweet loving Angels, ſo that the Divels, (thoſe ravening wolves) the tyrants and perſecutors neither can nor muſt ſpoil and deſtroie us.

That Hereticks and Sectaries are neceſſarie for true Chriſtians.

WEe little know (ſaid *Luther*) how good and neceſſarie it is for us to have Adverſaries, and that Hereticks do hold up their heads againſt us. For if *Cerinthus* had not been, then S^t *John* the Evangeliſt had never written his Goſpel; but when *Cerinthus* oppoſed the God-head in our Lord Chriſt, then *John* was conſtrained to write, and ſaie, *In principio erat verbum*, and made the diſtinction *trium perſonarum* ſo cleer, that it could not bee cleerer made. Likewiſe when I (ſaid *Luther*) began to write *Contra Indulgentias* and againſt the Pope, then Doctor *Eck* laid himſelf againſt mee, who wakened mee up out of my drowzineſs. I would wiſh from my heart, that the ſame man converted himſelf, and might bee turned upon the right waie again, yea on that condition I would give one of my fingers; but in caſe hee will needs remain where hee is, then I would wiſh hee were made Pope, for hee hath well deſerved it, in that hitherto hee hath been conſtrained to take upon him the whole Burthen, pains and labor of Popedom with diſputing and writing againſt mee, howſoever in ſom meaſu rethey have rewarded him, for hee hath got an yearly penſion of ſeven hundred Florins, which hee receiveth onely out of the Pariſh at *Ingolſtat*. But hee juſtly deſerved to bee Pope, for beſides him, they have none that dare fall upon mee, hee raiſed my firſt cogitations againſt the Pope, and brought mee ſo far, as otherwiſe I never ſhould have com. Therefore when Hereticks and other adverſaries think and intend to do us great hurt and hinderance, ſo muſt they on the contrarie ſerv and bee profitable for us.

Doctor *Eck*, the Pope's defendor.

That falſ Teachers do great miſchief in the world.

ALiar (ſaid *Luther*) is far worſ, and doth greater miſchief, then a murtherer on the high waie; for a liar and falſ teacher deceiveth people, ſeduceth ſouls and deſtroieth them under the color of God's Word; ſuch a liar and murtherer was *Judas*, like his father the Divel. It was a great matter that *Judas* ſhould ſit at the Table with Chriſt, and not bluſh for ſhame, when Chriſt ſaid, *One of you ſhall betraie mee*, &c. The other Diſciples thought nothing leſs then that *Judas* ſhould betraie Chriſt: each one was rather affraid of himſelf, thinking Chriſt meant him; for Chriſt truſted *Judas* with the purſ, and whole adminiſtration of the houſ-keeping; from whence hee was held in great repute by the Apoſtles.

Seducers of people.

That the manner and nature of an Hypocrite is like unto a Scorpion.

A Scorpion (ſaid *Luther*) thinketh when but onely his head lieth hid and is thruſt under a leaf, then hee cannot bee ſeen: Even ſo the Hypocrites and falſ Saints do think when they have ſnatched up one or two good works, as then all their ſins therewith are covered and hid.

Of Falſ-Chriſtians.

FAlſ Chriſtians that boaſt of the Goſpel, and yet do bring no good fruits, are like the clouds without rain, wherewith the whole element is overſhadowed, gloomie and darkned, and yet no rain falleth from them to fructifie the ground: Even ſo, many Chriſtians pretend great ſanctitie and holineſs, but they have neither Faith towards God, nor Love towards their Neighbor.

Judas in Epiſt.

Of the Armor and Weapons of Chriſtians.

Job ſaith, *The life of an humane creature is a Warfare upon earth.* An humane creature ſpecially a Chriſtian, muſt bee a ſouldier, ever ſtriving and fighting with the enemie. And S^t *Paul* deſcribeth the weapons of a Chriſtian, *Epheſ.6.*

But there are two ſorts of weapons wherewith hee muſt bee armed; the one in, Greek, is called, φυλακτήρια, that is, ſuch armor or weapons wherewith the heart is preſerved:

Two ſorts of weapons for a Chriſtian.

preſerved : the other is called, ἀμυντήρια, that is, ſuch weapons and ſhot wherewith the enemie is beaten and overcom.

The Armor and Weapons which ſerv and belong to the preſerving of the heart are theſe: Armor, wherewith to preſerv the Hart.

The Girdle of Truth; that is, the Acknowledgment of the pure Doctrine of the Goſpel, which is upright, not an hypocritical or a feigned acknowledgment.

Second, *The breſt-plate of Righteouſneſs*; but here is not meant the Righteouſneſs of a good Conſcience, (although the ſame bee alſo needful; for it is written, *Enter not into judgment with thy ſervant*, &c. And alſo S^t *Paul* ſaith, *I know nothing of my ſelf, yet I am not therefore juſtified;*) but it is the Righteouſneſs of Faith, and of the Remiſſion of Sins, which *Paul* meaneth in that place, touching which *Moſes* ſpake, *Gen.* 15, *Abraham believed God, and that was imputed unto him for Righteouſneſs.*

Thirdly, *The Shoo's* wherewith the feet are ſhod, are the works of the Vocation, whereby wee ought to remain, and not to go further, nor to break out beyond the appointed mark.

Fourthly, *The ſhield of Faith:* Hereunto pertein the Fables of *Perſeus*, who holdeth in his hand the head of *Gorgon*, whoſo looked thereon, the ſame died immediately that hour. And like as *Perſeus* held and threw *Gorgon*'s head before his enemies, and thereby got the victorie: Even ſo a Chriſtian muſt likewiſe hold and caſt the Son of God (as *Gorgon*'s head) before all the evil inſtigations and crafts of the Divel, as then moſt certainly hee ſhall prevail and get the victorie.

Fifthly, *The Helmet of Salvation*; that is, The hope of everlaſting life, as S^t *Paul* expoundeth it. But ἀμυντήρια, Weapons wherewith a Chriſtian beateth and overcometh the enemie, are theſe, two-fold:

The Sword of the Spirit, 1 *Theſ.* 5. that is, God's Word, and Praier: For like as the Lion at nothing more ſorely is affrighted, then at the crowing of a Cock: Even ſo the Divel can bee overcom and vanquiſhed with nothing elſ, then with God's Word, and with Praier: Of this Chriſt himſelf hath given us an example.

Of comparing the life of a Chriſtian.

OUr life (ſaid *Luther*) is like unto the ſailing of a ſhip; for like as the Marriners in the ſhip have before them the Port or Haven, towards which they direct their courſ to attain thereunto, where they ſhall bee ſecure from all danger. Even ſo the promiſe of everlaſting life is made unto us; that wee in the ſame (as in a ſafe Port or Haven) ſhould reſt calmly and ſecure. But ſeeing the ſhip wherein wee are carried is weak; and on the contrarie, great, powerful, dangerous and tempeſtuous windes, waves and weathers do beat into and upon us, and willingly would overwhelm us; therefore wee have truly need of an underſtanding, of an experienced Patron and Pilot, who with his counſel and advice in ſuch ſort might rule and govern the ſhip, that it run not on a rock, or utterly ſink and go down. The life of a Chriſtian is like the ſayling of a ſhip.

Now our Patron or Pilot is God alone, who not onely will, but alſo can govern and preſerv the ſhip, to the end, when although it bee blown and driven to and fro, and aſſaulted by tempeſtuous ſtorms and waves, that yet notwithſtanding it may com to the Port or Haven whole, without hurt and unbroken. And God (our Pilot and Patron) hath promiſed that hee will ſtand by us, when wee diligently praie and call upon Him for help and Government, for defence and protection. And ſo long as wee have and keep this Patron and Pilot, ſo long are wee ſafe and free from danger and ſhipwrack, inſomuch that the horrible windes and waves are not able to hurt and overwhelm us. But when in the time of greateſt danger, wee that are in the ſhip wilfully do caſt our Patron or Pilot over-board out of the ſhip (who with his preſence, advice and counſel could and would willingly preſerv us). In this caſe, the ſhip needs muſt bee ſpoiled, and wee overwhelmed. And wee ſee clearly that ſuch ſhipwrack is occaſioned and made, not through fault and negligence of the Patron or Pilot, but out of wilfulneſs of us that are in the ſhip. God is a Chriſtians pilot.

This compariſon, ſimilitude or picture ſheweth what is the cauſ of our unhappineſſes and miſeries, and from whence they proceed. Cauſ of our miſhaps.

Of the enemies of God fearing Christians.

The professed enemies of a Christian.

UPright and true Christians (said *Luther*) have three sorts of enemies; namely, Tyrants, Hereticks, and False-brethren. This I prove with that which is out of Divinitie commonly known: For the preaching of the Word is of God the Father, God the Son, and of God the Holie Ghost, these Three are touched and assaulted. *First*, the Tyrants run against the Person of God the Father, and oppose his power; Hereticks and Sectaries, do set themselvs against the Wisdom of God the Son; but False-brethren and Hypocrites do strive against the goodness of God the Holie Ghost.

According to the Grammar I affirm it thus: The *first*, (the Tyrants) are Evil; the *second*, (Hereticks and falsifiers of the Doctrine) are Worse; but the *third* (the False-brethren) are Worst of all, and most dangerous. The Tyrants, indeed, are wicked, yet they take away but onely Life and Livings. The Sectaries and Hereticks do trouble and confuse the hearts with false Doctrine, which is far worse (howsoëver, they also through rebellion do take life away). But the False-brethren are the worst of all the rest. A false brother is a right *Judas*, who eateth bread with Christ, that is, heareth his Word, talketh much of Christ, (as also doubtless, *Judas* made many fair and glorious sermons with great lustre and repute) yet nevertheless out of meer wickedness hee treadeth Christ under feet. Such sins which are committed in a wilful and witting kinde, are irremissible, inasmuch as they are not acknowledged nor confessed.

O how many such are now.

Let no man wonder or bee offended (said *Luther*) that Doctor *Jacob Schenck* is so highly applauded by the great multitude, yea also, by chief people, in regard hee is talkative, and full of words; for the same in truth are but of small value, they are onely words and nothing more. Truly the world is wonderful inconstant, they alwaies desire novelties, and seek after that which is strange and unaccustomed.

False teachers and Brethren have great repute.

It went even so with S^t *Paul*, as here and there hee complaineth in his Epistles of the pride and haughtiness of False-brethren, and that the great multitude of the world fell and hearkened unto them: they were held for living Saints, in high honor, with great admiration; read the whole Chapter, 1 *Cor.* 4, where hee mainteineth and extolleth his Doctrine, and *Timothie*'s fidelitie in life and conversation, against the puffed up and swelled False-brethren, who placed God's Kingdom onely upon windie words, as consisted the same in talking and prating. Now if this befel S^t *Paul* that pretious vessel of God, then is it no marvel that the like happeneth now unto us.

S. *Pauls* sorrow of heart.

That the World acknowledgeth not upright Christians.

Upright Christians are unknown.

LIke as Christ was of the world unknown, even so are wee Christians (which onely depend on him) unknown and not seen in the world; for the world seeth not the Faith, neither do they know us that believ in Christ, who alwaies most certainly is in and among us, as hee saith, *I am with you alway, even unto the end of the world.* And also hee saith, *I have given unto them the glorie which thou gavest unto mee, that they may bee one, even as wee are one, I in them, and they in mee, that they may bee made perfect in one*, &c.

Matth. 28. *John* 17.

Of a Christian's propertie.

Unthankfulness intollerable.

THe propertie of a good Christian (said *Luther*) is, that in the highest and greatest weakness, hee bee strongest; in the greatest foolishness, hee bee wisest; the one, hee comprehendeth with humane sens and reason; the other, with Faith.

That false Brethren, inward and secret enemies are the worst.

INgratitude (said *Luther*) is a very irksom thing, which hitherto no humane creature (except *Scipio* the Roman) could tolerate or overcom; yet our Lord God can endure more then wee. If I should have had dealing with the Jews, then patience would have failed mee, I never had been able so long to endure their stubbornness. The Prophets alway were poor contemned people; not onely plagued and persecuted of outward and open, but also of inward and secret enemies, and for the most part of their own people. That which the Pope doth against us, the same is nothing in compare

pare of that which *Feckle* and *Grickle* do; they procure unto us ſorrow of heart; theſe are the golden friends, but ſo it muſt bee, therefore *Moſes* well and truly ſaid, *Thou art indeed a wonderful God.*

Of Falſ Chriſtians.

IT is more ſecure to bee an Epicure then a falſ Brother. The Pope (ſaid *Luther*) is far worſ then the Turk, and ſo are falſ Brethren.

CHAP. XLVII.

OF SOPHISTRIE.

LUTHER'S *Diſcourſ of Sophiſtrie.*

WEe ought with all diligence (ſaid *Luther*) well and throughly to conſider what the world is; for it is governed meerly through weenings and opinions; inſomuch that upright and true Religion is and muſt bee termed Sophiſtrie, Hypocriſie or external ſeeming civilitie and tyrannie. Wee ought therefore diligently to take heed and beware of Sophiſtrie, which not onely conſiſteth in doubtful and uncertain words and ſpeech, which may bee conſtrued and ſcrewed as one pleaſeth, but alſo in each profeſſion, in all high Arts (as in Religion) it covereth and cloketh it ſelf with the fair name of Holie Scripture, it muſt altogether bee God's Word, and as ſpoken from Heaven. Such perſons are unworthie of praiſ that can pervert everie thing, can ſcrew, contemn and reject the meanings and opinions of others; and like the Philoſopher *Carneades*, can diſpute *in utramque partem*, and yet conclude nothing certainly. Theſe (in plain Engliſh) are knaviſh tricks and Sophiſtical inventions. But a fine and expert brain, and an honeſt diſpoſition that ſeeketh after Truth, and hath luſt and love to that which is plain and upright, the ſame is worthie of all honor and praiſ.

CHAP. XLVIII.

OF OFFENSES.

LUTHER'S *Diſcourſ of Offenſes.*

OFfenſes in the Church are far more abominable then by the Heathen; for when Chriſtians digreſs and fall from their kinde, as then they are far worſ and more ungodlie then the Heathen; therefore the Prophet *Jeremiah* complaineth in the 4 Chap. of his *Lamentations*, and ſaith, *The puniſhment of the iniquitie of the daughter of my people, is greater then the puniſhment of the ſin of Sodom*, &c. And *Ezekiel* ſaith, *Thou haſt juſtified Sodom with thine abominations.* And Chriſt ſaith, *It will bee more tolerable for Sodom at the daie of Judgment, then with thee:* But ſo it muſt bee; *Hee came unto his own, and his own received him not.* Truly this maketh the good and godlie altogether faint, unfitted, and out of heart, inſomuch as they rather deſire death, as to this daie with ſorrow of heart wee finde, that many of ours do give offence to others. Wee ought diligently to praie to God againſt offences, to the end his Name may bee hallowed. From hence S^t *Paul* ſaith, *Alſo of our own ſelvs ſhall men*

ariſe, ſpeaking perverſ things, to draw away Diſciples after them. Therefore the Church hath no external eſteem nor ſucceſſion, it inheriteth not.

Of the offences which David *erected.*

David's example is full of offences, that ſo holie a man choſen of God, ſhould fall into ſuch great abominable ſins and blaſphemies; whenas before, hee was very fortunate and happie, of whom all the bordering Kingdoms were afraid, for God was with him.

That offences are twofold.

David's offences.

THere are (ſaid *Luther*) two ſorts of offences, the one is, *Acceptum*, the other *Datum*. *Acceptum* is, when one is offended at that which is don well and uprightly; as although Chriſt in truth did all and every thing (what hee ſpake and acted) according to God's Word, Will and Commandement, yet notwithſtanding, the Jews thereat took offence, they thought hee did unrightly, the ſame is called an accepted offence, a falſ opinion, which is ſtark naught. Even ſo, the Pope with his crew taketh offence, in that I teach (ſaid *Luther*) concerning Chriſtian freedom, that Chriſtians through Chriſt are freed from the Law, &c. I reproov them and finde fault with their Doctrine for their own good, if they will acknowledg it; if not, let them chuſe and rage on. S^t *Paul* ſaith, I will anger and vex them, not to their fall or damnation, but to their riſing again and ſalvation of their ſouls; well on (ſaid *Luther*) wee muſt reproov falſ Doctrine, and teach God's Word purely and unfalſified, let it anger and vex whom it will.

Accepted offence.

Priviledge in preaching.

Outward and inward offences.

There are two ſorts of offences; one external, as the Turk and Pope with their Adherents, they ſtand in full floriſh, and all goeth according to their wills and pleaſure, the ſame vexeth and offendeth us. The other, inwardly in our ſelvs, which is the greateſt; as that I am the childe of God. If this were true, ſaith my natural wit and wiſdom (as it is moſt certain and true, ſeeing God himſelf ſaith it, who cannot lie nor deceiv, or muſt heaven and earth paſs away) and I believed it, ſo would I not give a ruſh for the Pope's threefold Crown, yea I would tread the Turk with feet, but wee believ not that it is true, therefore are wee ſo faint-hearted and diſcouraged.

Of the comfort againſt the offence touching the Doctrine.

Wherewith *Luther* comforted himſelf, in that many took offence at his Doctrine.

TRue it is, (ſaid *Luther*) much offence proceedeth out of my Doctrine, but I comfort my ſelf, as S^t *Paul* did to *Titus*, whereby this Doctrine is revealed for the faiths ſake of the choſen, for whoſe ſakes wee alſo preach, wee mean it earneſtly. For the ſakes of others (ſaid *Luther*) I would not loſe one word. I have cracked many hollow Nuts, and yet I though they had been good, but they fouled my mouth and filled it with duſt; *Carlſtad* and *Eraſmus Roterodamus* are meerly hollow Nuts, they foul the mouth.

[*Happie is hee, that is not offended at mee.*]

THe ſame was a ſtrange kinde of offence (ſaid *Luther*) that the world was offended at him who raiſed the dead, who made the blinde to ſee, and the deaf to hear &c. They that hold ſuch a man for a Divel, what manner of God would they have? But here it lieth, Chriſt would give to the world the Kingdom of Heaven, but they will have the Kingdom of the earth, there they part themſelvs, there they are offended; for the higheſt wiſdom and ſanctitie of the hypocrits in truth ſee'th and diſcerneth nothing but temporal honor, carnal will, humane kinde of life, good daies, monie and wealth, all which muſt duſt away, vaniſh and ceaſ.

Of the world's offence.

THe whole world taketh offence at the ſecond Table of God's ten Commandements, as natural and humane ſenſ and reaſon partly underſtandeth, what is don contrarie to the ſame. But when God and his Word is contemned, then the world thereat is ſilent, they regard it not. But when a Monaſterie is taken in, or when fleſh is

eaten

eaten on a Fridaie, or when a Frier or Prieſt taketh a wife, &c. O, then the world crieth out and ſaith, theſe are abominable offences.

What offence is.

OFfence is, (ſaid *Luther*) when a thing is don or ſpoken, whereby the meaning and opinion is miſchievous both towards God and man-kinde; and it is twofold, *Activum*, operative, which one giveth to another; *Paſsivum*, ſuffering, which one taketh or ſuffereth of another.

CHAP. XLIX.

OF THE TRUE SERVICE OF GOD.

Of the obedience towards God and towards the Divel.

THe obedience towards God, is the obedience of Faith and good works, that is, whoſo believeth in God, and doth what God hath Commanded, the ſame is obedient unto him; but the obedience towards the Divel is, ſuperſtition and evil works, that is, whoſo truſteth not in God, but is misbelieving and doth evil, the ſame is obedient unto the Divel. Chriſtians obedience towards God.

Of two ſorts of Sacrifices in the Old Teſtament.

THe *firſt* was called the early morning Sacrifice; therby is ſhewed, that firſt wee ſhould offer unto Chriſt, not Oxen or Cattel, but our ſelvs, wee ſhould confeſs and acknowledg God's gifts both Corporal and Spiritual, Temporal and Eternal, and ſhould give God thanks for the ſame. *Secondly*, the evening Sacrifice; thereby is ſignified and ſhewed, that a Chriſtian ſhould offer a broken, an humble, a contrite and repenting heart, that hee conſider his neceſſities and dangers both corporal and ſpiritual, and ſhould call upon God for help. Morning and evening ſacrifices. Evening ſacrifice.

Of an Argument touching the ſervice of God.

GOd will (may one ſaie) that wee ſhould ſerv him free-willingly, but hee that ſerveth God out of fear of puniſhment and of hell, or out of a hope and love of recompence, the ſame ſerveth and honoreth God not freely; therefore ſuch a one ſerveth God not uprightly nor truly. *Anſw.* This argument (ſaid *Luther*) is Stoïcall, which the Block-Saints inferr, who reject the affections and inclinations of humane nature, and preſs hereupon, wee ought free-willingly to honor, to ſerv, to love and to fear God as the chiefeſt good onely, which is the prime end and final cauſ, and the ſame indeed (ſaid *Luther*) is true. But notwithſtanding, God can well endure, that wee love him for his promiſe ſake, and praie unto him for corporal and ſpiritual benefits; therefore hee hath commanded us to praie. In like manner, God can alſo endure, that wee fear him for the puniſhments ſake, as the Prophets do remember. Indeed (ſaid *Luther*) it is ſomwhat, that a humane creature can acknowledg God's everlaſting puniſhments and rewards. And if one looketh thereupon, as not beeing the chiefeſt end and cauſ, then it hurteth him not, ſpecially, if hee hath regard to God himſelf as the chiefeſt and final cauſ, who giveth every thing *Gratis*, for nothing, out of meer grace without our deſerts. Stoïcall arguments.

What it is, to worſhip and to ſerv God.

THis word, (to worſhip) is to ſtoop and bow down with the bodie with external Geſtures; to ſerv, is the work. But to worſhip God ſpiritually, or in ſpirit, the ſame is the ſervice and honor of the heart, it comprehendeth faith and fear in God,

worſhip-

worſhipping of God, is twofold, outwardly, and inwardly, that is to acknowledg God's benefits, and to bee thankful unto him.

That onely the poor do ſerv and worſhip God.

The world blaſphemeth God.

THe whole world blaſphemeth God, and indeed (ſaid *Luther*) onely the poor do honor, worſhip, prail and ſerv God, as it is written, *The miſerable and poor do praiſ the Lord, The wiſe of the world and the powerful give honor not unto God, but to themſelvs.*

Of upright Chriſtians Pilgrimages.

Popiſh pilgrimages

SOmwhere in Popedom (ſaid *Luther*) they went on pilgrimage to the dead Saints, they went towards *Rome*, towards *Jeruſalem*, *Compoſtell* and to S. *James* to make ſatisfaction and paiment for their ſins. But now, wee might act and perform upright, good and Godly pilgrimages which are pleaſing to God in faith; namely, diligently to read the Prophets, the Pſalms, the Goſpel, &c. As then wee ſhould not wander through the Cities of dead Saints, but through our heartie contemplations to God, that is, to viſite the right and true Land of promiſe, and paradiſe of everlaſting life. A certain Prince in *Germanie*, well known to my ſelf (ſaid *Luther*), went to *Compoſtell* in *Spain*, where S^t *James* (the Brother of the Evangeliſt and Apoſtle S^t *John*) ſhould lie buried. Now as this Prince made his confeſsion to a Barefoot Frier, who was an honeſt Frier, (as the cuſtom hath been in Popedom, to fetch from thence great Romiſh Indulgences and pardons for ſins, which there they imparted and ſold to thoſe that gave monie for them) then the Frier asked the Prince, if hee were a *Germane*? The Prince anſwered, yea, then the Frier ſaid, O loving childe, why ſeekeſt thou ſo far for that, which much better and more pretious thou haſt in *Germanie*; for I have ſeen and read the writtings of an Auſtin-Frier touching Indulgences and pardons for ſins, wherein hee powerfully concludeth, that the true pardons and remiſſions of ſins do onely conſiſt in the merits and ſufferings of our Lord and Saviour Jeſus Chriſt, wherein is found the forgivneſs of all debts and pain. O loving childe (ſaid the Frier) remain thereby, and permit not thy ſelf to bee otherwiſe perſwaded, I purpoſe ſhortly (God willing) to leav this ungodlie life, to repair into *Germanie*, and to join my ſelf to the ſame Auſtin-Frier.

Witneſs of *Luther*.

Of great ſigns and alterations don in the Church.

SInce the time that the Goſpel hath been preached (which is not above twentie years hitherto) ſuch great wonders (ſaid *Luther*) have been don, as were not in many hundred years before; for no man ever thought, that ſuch alterations ſhould happen; namely, that ſo many Monaſteries ſhould bee made emptie, that the private Maſs ſhould fall and bee aboliſhed in *Germanie* in deſpite of ſo many Hereticks Sectaries and Tyrants. *Munzer*, that miſchievous opinionated man oppoſed the ſame, but hee was ſoon ſnapt away, who doubtleſs is damned, for hee converted not himſelf again. Moreover, *Rome* hath twice been devaſted, and many great Princes (that perſecuted the Goſpel) have been thrown down to ground and deſtroied. All heathen ſerv their Gods (ſaith the Prophet *Jeremiah*) onely the people of the true God neither love nor ſerv him.

Of the Patriarks worſhiping of God.

THe loving holie Patriarchs and Archfathers (from the Creation until *Moſes*, in two thouſand years) had no expreſs command of God to act or perform any certain kinde of worſhipping; yet nevertheleſs they performed their ſervice and offering to God; whereout ſom will collect that wee alſo might ſerv, worſhip and honor God without his expreſs Word and Command; otherwiſe, that the Archfathers worſhipping of God in the ſpace of thoſe two thouſand years was unprofitable and in vain.

Anſw. This is a prime and a glittering Argument, which hath a great luſtre and eſteem; but it is eaſily to bee ſolved and confuted, namely, thus:

The holie Archfathers performed their worſhipping, and therewith God was alſo pleaſed

pleaſed, Hee confirmed the ſame with miraculous ſigns from heaven, inſomuch that fire conſumed their Sacrifices, whereby they were fully aſſured, that with ſuch their worſhipping they did nothing againſt God's Will; but they onely hoped upon the Promiſed Seed of the Woman that ſhould cruſh the Serpent's head. God's acceptance and approbation.

Now (ſaid *Luther*) let the Papiſts hereout conſider, whether they bee like the Patriarchs or no? yea, if wee mark them well, wee ſhall finde that they altogether are unlike unto them; for they let go God's Word, and the Article of Juſtification, (in that wee are juſtified and ſaved onely by Grace, without any merits or works of ours, onely by Faith in Jeſus Chriſt) and they teach directly that which is againſt God's Word, Will and Command.

CHAP. L.

OF MATRIMONIE.

Whether a ſervant of the Church, for the ſake of the Office of Preaching, may remain unmarried?

TO which *Luther* anſwered and ſaid, A Preacher of the Goſpel (beeing orderly thereunto called) ought above all things, firſt, to purifie himſelf before hee teacheth others. Is hee able with a good conſcience to remain unmarried? then let him ſo remain: But in caſe hee cannot abſtein and live chaſtely, then let him marrie, and take a wife; for God hath made that plaſter for the ſame ſore. Whether for the Goſpels ſake, one may remain unmarried?

Of a Papiſtical Argument.

FOraſmuch, as a Chriſtian preacher, for the word's ſake, muſt ſuffer impriſonment and perſecution, much more ought hee to endure and bear the *Cælibatum* and unmarried life and remain ſingle, although it bee irkſom and grievous unto him. *Luther* hereupon ſaid, A man may rather ſuffer bonds and impriſonment then burning, hee that hath not the gift of chaſtitie, the ſame prevaileth nothing with faſting, with watching or other things that plague and torment the bodie, thereby thinking to live chaſtly. I have found it by experience, (though I was not very ſorely tempted therewith) that the more I chaſtiſed and tormented my ſelf and bridled my bodie, the more I burned, moreover and beſides, when although one had the gift to live chaſtly and unmarried, yet hee ought to take a wife in contradiction of the Pope, who preſſeth upon the unmarried life and forbiddeth the ſpiritual perſons to marrie, they are (ſaid *Luther*) tricks and ſnares of the Divel, whereby hee goeth about to take from us the freedom of the Word. Wee muſt not onely ſpeak and teach againſt the ſame, but alſo wee muſt put it in act, that is, wee muſt marrie, therewith to contradict and oppoſe the falſ and ſuperſtitious Ordinances and Decrees of the Pope; for the Prophet *Iſaiah* ſaith, *Go up to the Hill, and lift up thy voice*, that is wee muſt not bee ſilent, otherwiſe, wee might yield to much unto them. For I wholie and fully reſolved thus with my ſelf (ſaid *Luther*) before I took a wife, that although unawares I ſhould have died, or ſhould now lie on my death bed, yet nevertheleſs (in honor of the ſtate of Matrimonie) I would have cauſed, or yet would cauſ my ſelf to bee betrothed to ſom honeſt maid, and for a marriage gift I would give unto her a couple of ſilver cups.

Of the picture of Matrimonie in all creatures.

IT is written in the firſt Book of *Moſes* concerning Matrimonie, God created a man and a woman, and bleſſed them. Now (ſaid *Luther*) although this ſentence chiefly was ſpoken of humane creatures, yet nevertheleſs, wee ought to draw the ſame upon the

the creatures in the world, upon the Fowls of the aër, upon the fiſh in the waters, and upon all the Beaſts on earth, where wee finde a male and a female that conſort and keep together, do ingender and encreaſ, inſomuch as in all creatures God before our eies hath placed the ſtate of Matrimonie, wee have alſo the picture of the ſame, even on the Trees, yea alſo upon the ſtones; for it is known to every man, that among the Trees there is found a male and a female; as Apples and Pears, the Apple-tree beeing the man or male, the Pear-tree the woman or the female; the like natures are found in other Trees more, and when they are planted near one another, then they grow and proſper better then otherwiſe, the male ſtretcheth forth his Twigs or Boughs towards the female, again the female directeth her Twigs towards the male, as would they embrace each other. Even ſo likewiſe, the aër is the man or male, and the earth the woman or female, for the earth is made fruitful by the aër through the heat of the Sun, rain and winds, inſomuch as thereout do grow all manner of herbs and fruit; alſo wee finde the ſtate of matrimonie pictured on the hard ſtones, ſpecially, on the precious ſtones, as on the *Couralls*, *Smaragds*, and on other.

That the moſt amiable companie and communion is among honeſt married people.

Honeſt God-fearing people do belong to the ſtate of matrimonie.

IT is the higheſt grace and gift of God, to have an honeſt, a God-fearing houſwifely conſort, with whom a man may live peaceable, in whom hee may put in truſt his wealth and whatſoëver hee hath, yea his bodie and life, with whom hee getteth children. But God thruſteth many into the ſtate of matrimonie before they bee aware and rightly bethink themſelves.

Of the Worth and profit of the ſtate of matrimonie, which the World ſee'th not.

Of the ſtate of matrimonie, al other ſtates do proceed.

ALl the works of God are hid from the world, and they regard them not, neither do they underſtand them, God is wonderful who ſecretly hideth many innumerable benefits which wee neither ſee nor regard; for who can ſufficiently admire the ſtate of matrimonie, which is God's gift and ordnance of himſelf inſtituted and founded, out of which all humane creatures that are in the world, yea all ſtates do proceed. Where were wee (ſaid *Luther*) if the ſtate of matrimonie were not? But (ſaid *Luther*) neither God's ordnance, nor the affable beeing of children, which by matrimonie are ingendred, moveth the ungodlie world, they behold onely the want and trouble in matrimonie, but they ſee not the great treaſure and profit that therein is hidden; yet wee are all crept out of the mothers womb, Emperors, Kings, Princes, yea Chriſt himſelf the Son of God, was not aſhamed to bee born of a Virgin. Therefore let the contemners and rejecters of matrimonie go to the hangman, as the Anabaptiſts and others, who obſerv no matrimonie, but live like Beaſts together, likewiſe let the Papiſts alſo have good year with their unmarried lives, and nevertheleſs have whores, if they will needs contemn matrimonie, then let them deal therein uprightly, and keep no whores.

Next after Religion, Matrimonie is the principalleſt ſtate.

The cauſ of matrimonie.

THe ſtate of matrimonie (ſaid *Luther*) is the chiefeſt ſtate in the world after Religion, but people (like the Beaſts in the fields and the Dregs of the world) do ſhun and flie from the ſame, by reaſon of perſonal miſhaps, who while they intend to out-run the rain, do fall into the water. Wherefore go on with joie in the name of the Lord, and caſt thy ſelf under the Croſs, wee ought herein to have more regard to God's Command and Ordnance (for the ſake of the Generation and bringing up of children) then to our untoward humors and cogitations, and when although this cauſ or reaſon were not, yet ought wee notwithſtanding to conſider, that it is a Phyſick againſt ſin, and to reſiſt inchaſtitie. I am angrie with the Lawyers (ſaid *Luther*) who in every thing deal according to their Canons and Decrees in the ſtricteſt manner againſt their own conſciences, they will not yield to God's Word, they maintain ſecret contracts againſt Natural, Divine and Emperial Laws, yet nevertheleſs they boaſt, that their Canons are upright. On the contrarie none ſhould bee compelled to marrie, but it ſhould bee free for every one, and left to their conſcience, for bride-love may not bee preſſed and forced.

Matrimonie ſhould bee free.

of

Of Luther's *giving of thanks for the ſtate of matrimonie.*

WHen I am alone, then I give our Lord God thanks for the acknowledgment of matrimonie, ſpecially, when I compare the ſame and hold it againſt the ungodly confounded unmarried life in Popedom, and againſt the abominable *Italian* weddings.

Of the cauſers and founders of Matrimonie.

THe cauſers and founders of matrimonie are chiefly God's Commandements, Inſtitutions and Ordinances, it is a ſtate inſtituted by God himſelf, viſited by Chriſt in perſon, and preſented with a glorious preſent, for God ſaid, *It is not good that the man ſhould bee alone,* therefore the wife ſhould bee a help to the husband, to the end that humane Generation may bee encreaſed and children nurtured to God's honor, and to the profit of people and Countries, alſo to ſhun whoring, and to keep our bodies in ſanctification. Matrimonie is well pleaſing to God, for S^t *Paul* compareth the Church to a Spouſ or Bride and a Bridegroom. Therefore wee ought to take heed and beware, that in marrying wee eſteem neither monie nor wealth, great deſcents, Nobilitie nor our leacherie. In a word, matrimonie preſerveth humane Generation, ſo that the ſame remaineth continually.

Gen. 2.

Ephe. 5.

What in marrying wee ought to conſider.

WHen one intendeth to marrie, the ſame ſhould conſider theſe points following; 1. God's command. 2. The Lord Chriſt's confirmation thereof. 3. The gift or preſent of Chriſt. 4. The firſt bleſsing. 5. The promiſs that is made thereunto. 6. The communion and fellowſhip. 7. The examples of the holie Patriarchs and Arch-Fathers. 8. The temporal Laws and Ordinances. 9. The pretious Benediction and bleſsing. 10. The examples of Malediction. 11. The threatning of S^t *Paul.* 12. The natural Rights. 13. The nature and kinde of the Creation. 14. The practice of Faith and Hope.

Of Henrie, *King of* England.

H*Enrie* the 8. King of *England* (ſaid *Luther*) married his Brothers wife, (Neece to the Emperor *Charles* the fifth) but the Pope would not allow thereof. Now the King deſiring of the Pope a Cenſure, either to keep or to forſake her, the Pope thereupon diſpatched Cardinal *Campeius* into *England* as a Commiſſarie from the Pope. Then a Court-daie beeing appointed for that cauſ, the Cardinal heard the caſe diſcuſſed on both ſides, whereupon the Cardinal (finding that conjunction in a prohibited degree, inſomuch as the Pope with his Autoritie could not juſtifie the divorce) departed ſecretly away, and ſo left the cauſ undecided. Then the King therewith beeing moved to anger, hee ſhifted the caſe from himſelf to the acknowledgment of divers Univerſities in Forraign parts, (beeing ſeaven) all which concluded, that ſuch conjunction and matrimonie ought to bee ſeparated. But (ſaid *Luther*) wee here at *Wittemberg* and thoſe at *Loven* pronounced the contrarie, having regard to the circumſtances; namely, ſeeing they both ſo long a time had conſorted together in matrimonie, and accompliſhed matrimonial duties, (not knowing the ſame to bee a prohibited caſe) &c. Therefore wee thought it not ſafe to ravel out and to ſeparate the ſame matrimonial conjunction, celebrated between ſuch high Potentates, in regard of great offences and other inconveniences which thereout would enſue, and alſo in regard a Daughter was begotten of them. But the other Univerſities (ſaid *Luther*) proceeded craftily in the cauſ, they practiſed to moleſt the Emperor, by ſending his Neece home again ſtained with diſhonor and ſhame, and by ſuch divorce, to marrie the Siſter of the *French* King to the King of *England.* Thus (ſaid *Luther*) every thing goeth croſs and untowardly againſt the good Emperor, hee hath many adverſaries, therefore hee muſt needs have good fortune.

Campeius, the Pope's Legate and Commiſſarie.

Whether

Whether a man, from whom his wife is run away, may marrie another.

DOctor *Forſtenius* wrote to *Luther*, to know if a man (whoſe wife was taken in Adulterie and run away from him) might marrie another while ſhee yet lived; conſidering that the marriage held with the other, might not bee eſteemed a marriage, but rather a whoring and an adulterie?

Cauſa divortii malitioſa diſceſſio.

Luther hereunto anſwered him in writing as followeth, S^t *Paul* ſaith, *If the unbelieving depart, let him depart, a Brother or a Siſter is not under bondage in ſuch caſes, but God hath called us to peace*: here S^t *Paul* plainly permitteth the other marriage.

That children ought to bee married with foreknowledg and advice of the parents, and how far.

THeſe matrimonial cauſes, (ſaid *Luther*) ſecretly do ſteal from us the time of ſtudying, of reading, preaching, writing and praying, yet I am glad that the Conſiſtories again are erected, chiefly for the ſake of matrimonial cauſes.

Harſh intents of parents that will not allow their children to marrie, ought not to bee juſtified.

Many innumerable kindes of matrimonial buſineſſes do fall out and happen, which wee ought to judg and meaſure, not according to preſcribed Rights and Laws, but according to the circumſtances, to equitie, and according to the conſideration of honeſt, God-fearing underſtanding people. For many parents are found, (ſpecially fathers and mothers in Law) that are too nice and doating of their children, in debarring them from marrying without any juſt cauſ. In this caſe (ſaid *Luther*) the Magiſtrates and Miniſters ought to look thereinto, ſhould help to further matrimonie, yea alſo againſt the parents wills, according to the nature and ſtate of the cauſ. For when they are young people and love one another (which is the ſubſtance, or ground whereon matrimonie conſiſteth) ſo ought they not to bee reſiſted without great and weightie cauſ. But wee will follow *Sampſons* example, and children ought to ſeek the good wills and conſents of their parents, ſpecially now in the time of the Goſpel when matrimonie is in great honor and eſteem, not in ſuch contempt and loathing as in Popedom, where they deal not according to equitie, but to the Laws, directly as the ſame are preſcribed. But in ſuch caſes wee muſt have more regard to the conſcience, and ſhould conſider the circumſtances according to equitie and to acknowledgment of honeſty and honor of loving people, not according to the ſtrict or ſevere Laws, Rules and Rights.

Tyrannie of the Officials in Popedom concerning Matrimonie.

Of Luther's *earneſt diſputation concerning ſecret contracts, which were held out of diſobedience, foreknowledg and advice of the parents, whether the ſame ought to bee broken off, or otherwiſe to puniſh the perſons corporally with impriſonment or in the purſ.*

Lawyers opinion.

Luther ſaid, The Lawyers and Cannoniſts commonly are of opinion, that the ſubſtance of matrimonie, is the conſent of Bride and Bridegroom, and that the priviledge and power of the parents is but onely an accidental thing, without which, matrimonie may well bee accompliſhed. Therefore wee ought not to reſiſt nor hinder the ſubſtance for the ſake of the accidents. The ſame I know full well (ſaid *Luther*) that the conſent is the ſubſtance and ground of matrimonie, for where no love nor conſent is, there muſt needs bee an unhappie marriage. I will eaſily therein yield to the Lawyers, and am content that the ſubſtance do remain according to our meaning; but I deſire to bee ſpared and not mingled in theſe buſineſſes through which my better imploiments are hindred. But this I ſaie, when although ſuch diſobedient children ſhould bee puniſhed three or four weeks with impriſonment in the Dungeon (thinking) thereby to ſcare and affright them, yet wee ſhould prevail nothing therewith, for the youth is ſo unbridled, untamed and wilde, that with temporal puniſhment they cannot bee made to bend nor to bee ruled.

Conſent, the ſubſtance of Matrimonie.

of

Cognatio Spiritualis : or, *of Spiritual kindred.*

When one in Popedom Christeneth anothers childe (said *Luther*) the same as then hindreth marriage in those persons ; the same is altogether ridiculous, for according to that manner, one Christian must not marrie another by reason of spiritual alliance as beeing Beethren and Sisters in Christ, it is meerly the Pope's Mony-net. Such marriages (said *Luther*) which are performed for the sake of wealth, commonly do produce the malediction and curs, for rich women for the most part are haughtie, cross and negligent, they wast and spend more then they bring.

Spiritual alliance or Gossipship, hindreth not matriage.

What separateth matrimonie.

There are two causes of Divorcement ; *First*, Adulterie, therein (said *Luther*) Christians ought to labor and to use diligent perswasions, that those married people may bee reconciled again, and therewithal, sharply to reprove the guiltie person, and to read a sound Text unto the same. The *Second* caus is, when one runneth away from the other, and cometh again, and afterwards runneth again away. Such companions have commonly their mates in other places, whose heads justly ought to bee struck off and laid at their tailes.

What separateth matriage.

True it is, the Law forbiddeth a woman to marrie for the space of six or seven years after her husbands going from her into Forrain parts ; but the same Imperial statute concerneth onely Souldiers, for the same vocation inherited upon the issue male, it was then not a voluntarie cours as now it is. The gross Asses, the *Canonists* would draw those Rights and Laws now on, which were directed and given to other times and causes, they saie, Thus and thus it is written in the Law Book, they look not to these times, when both Laws and proceedings are much altered and faln. Like as if now a *Justinianus* and Romish Emperor should rule *Constantinople* according to our Laws and Rights ; or (if the River *Albis* should overflow the Banks in one place) that as then one, according to former described directions, should make Damms and set up Pales to hinder the over-flowing water at another place where no danger were, and leav the other open, and would therein not conform himself according to the occasioned necessitie, but according to the former prescriptions in the Book.

The Canonists misunderstanding the Law concerning souldiers.

Of new Heresies in the state of matrimonie.

A New heresie (said *Luther*) ariseth now in the state of matrimonie ; namely, that the matrimonial dutie or work ought not to bee demanded by neither partie, for it were (saie they) a sin. Thus wee see, that Satan bringeth innumerable errors upon the world when wee forsake God's Word and hold not stedfastly thereunto. Is it not a shame, that they will make God's Ordnance a sin, whenas otherwise, they sin void of all shame and without any fear of God, with Whoreing, with Adulterie, &c. And if S^t *Paul* with cleer expres words had not kept and maintained obliged friendship and amitie between humane Christian creatures so would the same also bee made sin ; for hee writeth cleer and plainly, *To avoid fornication, let every man have his own wife*, &c. Again, *Let the husband render unto the wife due Benevolence*, &c. Also, *The wife hath no power of her own bodie, but the husband*, &c. Likewise, *defraud you not one the other*, &c.

1 *Cor.* 7.

Whether a Minister ought to bee troubled with matrimonial businesses.

I Advise in every thing (said *Luther*) that wee ministers take not such yoaks and burthens upon us; *first*, in regard wee have besides enough to do in our office; *secondly* in regard matrimonial affairs concern not the Church, but are temporal things which pertain to temporal Magistrates ; *thirdly*, in regard such cases are in a manner innumerable, they are very high, broad and deep, and produce many great offences which may tend to the shame and dishonor of the Gospel. Moreover, wee are therein unfriendly dealt withall, they draw us into those businesses ; is the issue evil, then the blame must bee altogether laid upon us. Therefore wee will leav the same to the Lawyers and temporal Magistrates, let them undergo those imploiments. The ministers

Reasons why ministers should not medle with matrimonial cases.

ſters ought onely to adviſe and counſel the conſciences out of God's Word when need requireth. Doctor *Chriſtian Beyr*, *Saxonian* Chancellor, would have us Divines to hear, to weigh and to examine cauſes, and afterwards, wee ſhould attend and exſpect the cenſures and concluſions of the Lawyers; but (ſaid *Luther*) they ſhall not bring mee thereunto, for they ought to hear, to attend and exſpect our cenſures, what wee pronounce. Nevertheleſs, *Philip Melanchthon* and Doctor *Cellarius* adviſed and entreated mee, that for a time, wee might ſerv the poor tattered Church in ſuch caſes.

Of ſecret contracts, how they were to bee puniſhed.

IN the *Synod* at *Leyptzik*, the Lawyers concluded, that ſecret contracters ſhould bee puniſhed with baniſhment, and bee diſinherited. Whereupon (ſaid *Luther*) I ſent them word, that I would not allow thereof, it were too groſs a proceeding, and although the Lawyers ſhould maintain it, yet would not wee connive with them. But nevertheleſs I hold it fitting, that thoſe which in ſuch ſort do ſecretly contract themſelvs, ought ſharply to bee reproved, yea alſo in ſom meaſure ſeverely puniſhed.

Of words, De præſenti & de futuro.

MAſter *John Holſteine* raiſed a Queſtion, when two contracted themſelvs, *Verbis de futuro*, as when I ſaie, I will marrie thee, whether the ſame were to bee underſtood of the time to com, or no? *Luther* thereunto anſwered and ſaid, Thoſe words ought to bee underſtood of the preſent time; for this word, *Volo*, I will, ſheweth and ſignifieth a preſent will; yea all bargained contracts and promiſes are to bee underſtood of the preſent time; as when a fellow ſaith to a maid, When I com again (which will bee God willing two years hence) then I will marrie thee. Theſe words are to bee underſtood of the preſent time, for when hee cometh again then hee is obliged to marrie her, and it ſtandeth not in his power, in the time of thoſe two years, to alter his will and minde.

To whom matrimonial cauſes do belong, and according to what Laws they are to bee cenſured.

MAtrimonial cauſes (ſaid *Luther*) belong to the Lawyers; for if they judg, determine and cenſure cauſes touching fathers, mothers, children and ſervants, why ſhould they not alſo cenſure concerning the lives of married people? But whenas they alledg, matrimonial cauſes ought not to bee cenſured according to the Imperial Laws, why? becauſ it is written, *What God hath joyned together, let no man put aſunder*, &c. Here they muſt know, when the Emperor and his Magiſtrates in their Laws and Ordnances do execute Divorcement, as then a humane creature divorceth not, but God, for in that place, man is called and meaned a common and private perſon who is not in office of Government, God likewiſe ſaith, *Thou ſhalt not kill*, here the Magiſtrate is not forbidden, but common people to whom the ſword is not committed.

Mat.9.

True underſtanding of the ſentence, *What God hath joined together.*

That ſentence, *What God hath joyned together*, &c. hath this meaning and underſtanding, the word, God, is not called God in heaven, but His Word, what His Word hath joyned together; namely, to bee obedient to parents and Rulers for God ioyneth not together, that which is don without the wills and conſents of parents, and (ſaid *Luther*) what I bid and command my Daughter, the ſame God biddeth and commandeth her. Therefore God, in this ſentence is called, God's Word.

Touching the cenſure of the Conſiſtorie at Wittemberg, *in a cauſ of matrimonie, where a Husbandman got with childe the Siſter of his deceaſed married wife, and afterwards married her.*

LOving friends, wee have conſidered of your unlawful matrimonial cauſ; namely, that a Boor got his deceaſed wifes ſiſter with childe, and afterwards by approbation of the miniſter, married her, who now as wee hear, lieth in childe-bed. Now foraſmuch

forasmuch as (by command of our most gracious Lord, the Prince Elector of *Saxon*, &c.) you do desire to bee instructed herein, and specially touching the punishment; Wee therefore (as the Spiritual Judg) do direct (according to the Council held by the Divines and according to the waight of the cause) that the same marriage in this degree is not to bee suffered nor endured; therefore accordingly it is acknowledged void, and that those two persons bee separated the one from the other. Also by reason of their excercised leacherie, to terrifie others by their example, they shall bee laid in prison, and there remain certain weeks, and the begotten childe to bee brought up and maintained by the parents on both sides. And whereas the minister (without the advice and instruction of his lawful magistrate and spiritual superatrendent) did permit that marriage in a prohibited degree, therefore hee shall also bee punished with eight daies imprisonment.

Of the Pope's excuses, touching the forbidding of matrimonie.

ALthough the Pope forbiddeth the state of matrimonie, yet hee excuseth himself and saith, hee forbiddeth it not, for hee alledgeth, that hee forceth no man to becom a spiritual person; therefore hee forbiddeth not matrimonie. But it is apparant and without all contradiction, that hee forbiddeth the state of matrimonie which no waie wee are able to vvant.

Of Luther's *manner of Citation in cases of matrimonie.*

I *Martin Luther*, Doctor in the holie Scriptures and preacher here at *Wittemberg*, do make known unto thee *N. N.* that the virtuous woman, *N. N.* hath been with mee, and complaining shewed, that thou hast promised unto her a lawful and constant marriage, and thereupon also hast held an open contract with her, yet notwithstanding this unregarded, thou art departed from her, and refusest to accomplish matrimonie with this woman, which thou art bound to perform before God and the world according to such thy promis and obligation, whereby shee is constrained to visite mee instead of the minister here at *Wittemberg*, and desireth mee for God's sake to help and to assist her in that which is just and right in this behalf. Wherefore in the ministers name I Cite thee herewith, and peremptorily I charge thee to appear here at *Wittemberg* before mee and others appointed in such causes, on Wensdaie next ensuing the Sundaie *Cantate* early in the morning, to here such complaint, and further what is right in this case, wherefore and for which caus, I shew thus much unto thee in the best sort, according whereunto thou art to direct they self. Dated at *Wittemberg*, on the Sundaie after *Misericordias Domini*, 1531.

That the holie Fathers of the Church have had carnal concupiscence, therefore a single life is to bee shunned.

SAint *Austin* (beeing antient) complained of Nocturnal pollutions. Saint *Jeronymus* struck his breast with stones, beeing fiercely tempted with carnal lust and concupiscence, yet notwithstanding, it would not help, hee could not beat out of his heart the Virgin which hee had seen dancing at *Rome*. *Franciscus* the Capuchine Frier made Snow balls, embraced and kissed them, thereby to drive away the evil lust. S^t *Benedict* laid himself among the thorns, and when the evil lust came upon him, then hee stripped himself naked, laie in the thorns, and well throughly scratched and pierced his skin and flesh. S^t *Bernard* chastised himself and made his bodie so faint and wearie (his breath thereby in loathsom manner stinking) that no bodie could endure to bee about him. At these Games (said *Luther*) the Divel laughed in his fist, for hee stirreth people up to sin and to blaspheme, as the holie Scripture witnesseth, that the Divel possesseth humane creatures with evil cogitations, yea hee holdeth their hearts captive, as it is said of *Judas* the traitor, that the Divel went wholie into him. &c. I believ (said *Luther*) that Virgins also do feel and have their carnal temptations and motions; but when such humors and pollutions approach, then the gift of Virginitie is gon, and as then they should take that Physick which God hath ordained. Higher people (said *Luther*) then wee are have been married, for S^t *Peter* had a sister in

Law, therefore hee had alſo a married wife, the other Apoſtles likewiſe were married men (*John* the Evangeliſt excepted), S^t *Paul* reckoneth himſelf among the widdowers, from whence it appeareth, that in his younger years hee was a married man, according to the cuſtom of the Jews, who married in their youth. S^t *Spiridion*, Biſhop of *Cyprus*, was a married man; S^t *Hillarie* alſo had a married wife, for hee wrote to his little Daughter (himſelf beeing in exile, baniſhed and driven away) and admoniſhed her to bee Godly and honeſt, to bee obedient to her mother, to learn diligently to praie; hee wrote alſo unto her, that hee had been with a rich man who had promiſed him, if his little Daughter would bee good, Godly and honeſt, hee would bring her a golden Petticoat; in ſuch manner did the good Father childiſhly plaie with his little Daughter in writing.

I much marvel (ſaid *Luther*) that the holie Fathers ſuffered themſelvs ſo fiercely to bee tormented with ſuch fooliſh tribulations, which the high Spiritual perſons felt not, who nevertheleſs were rulers in Churches and executed great offices. But this temptation of carnal luſt is well to bee remedied, ſo long as maidens are forthcoming. But the temptations of blaſpheming and deſpairing is not to bee hindred. *Nam nos nec peccatum intelligimus, nec remedia novimus*; that is, *For wee neither underſtand ſin, nor know the remedies.*

Of *Luther*'s Praier before his marriage.

LOving heavenly Father, foraſmuch as Thou haſt placed mee in the honor of Thy name and office, and wilt alſo have mee to bee named and honored a father, grant mee grace, and bleſs mee, that I may rule and maintain my loving wife, children and ſervants Divinely and Chriſtianlike. Give mee wiſdom and ſtrength well to govern and to bring them up, give alſo unto them good hearts and wills to follow Thy Doctrine and to bee obedient, Amen.

Of the contemners of matrimonie.

Pope condemneth the ſtate of Matrimonie.

THe fountain of all whoring and leacherie in Popedom (ſaid *Luther*) is, that they condemn the moſt holie ſtate of matrimonie, for all that contemn matrimonie, muſt needs fall into filthie abominable leacherie, yea alſo in ſuch ſort, that they change the natural into unnatural uſes, as S^t *Paul* ſaith, *Seeing they contemned God's Ordnances and creatures*, that is, wives (for God created the wife to bee with the husband, to bear children, and to execute houſ-keeping) therefore they juſtly receiv their deſerved wages which (as S^t *Paul* ſaith) is fit and meet for them on their own bodies, by reaſon of their errors.

Rom. 1.

Why *Luther* took a wife.

I took a wife (ſaid *Luther*) therewith to upbraid the Divel, and to confound the whoring in Popedom, and in contempt of that naſtie leacherie in Popedom, which is very great and abominable. Pope *Leo* died even at that time, when hee had to do with a Boie; O the abominable confuſion of that moſt holie Father.

That leacherie, followeth upon falſ Doctrine.

ALl falſ Doctrine (ſaid *Luther*) is ſtained with leacherie and whoring, for what are the Pilgrimages in Popedom, but onely that knaves and whores aſſemble and meet together? What doth the Pope elſ, then that without ceaſing hee fowleth himſelf with leacherie. The Heathen eſteemed much more honorable of matrimonie, then the Pope and Turk, the Pope is an enemie to matrimonie, the Turk is a contemner thereof, but the cuſtom of the Divel is, to bee an enemie to God's Word, Works and Ordnances; what God loveth (as the Church, Matrimonie, Policie, &c.) the ſame the Divel and his creature the Pope hateth, hee affecteth rather whoring and diſcord, for when hee hath theſe, then hee well knoweth, that people enquire not much after God.

Touching the marrying of Prieſts.

PRieſts are forbidden to marrie both in Popiſh and in the Imperial Laws, wherein is added a puniſhment thereupon; namely, that a Prieſt who taketh a wife muſt bee diſmiſſed of his office and bee a laie-man.

The hangman take thoſe Tyrants, that ſeparate married people, kill and deſtroie them,

them. The Pope is the moſt abominable tyrant; hee hath put down the old canons and ordained new, which are for his turn: for hee hath ſubjected the temporal Imperial laws under his canonicall and ſpiritualleſs ordinances, ſo that the Emperor dare's order nothing in his laws againſt the Popes rights. No man can leſs indure the ſtrictneſs of the ſpiritual rights, then even the Pope and his greaſed crew: therefore like a fox hee craftilie boaſteth, that hee is lord over the Holy ſcriptures and counſels. But (ſaid *Luther*) if the Pope bee over the holy ſcriptures, then the Divel hath carried him over the ſame. *Gerſon* wrote two books, that the Pope, *Autoritate divinâ*, is ſubject to the ſcriptures, but the frantick aſs the Pope maketh it ſo groſly, that, any man of common ſenſ and reaſon, may eaſilie feel his fantaſtick fopperies, although no ſcripture to confound him.

Pope maketh Imperial Laws ſubject to his Canons.

Of the cauſ of the popiſh unmarried life.

THe chiefeſt cauſ of the unmarried lives of prieſts, was: that their children and poſterity would bee poor and forſaken orphanes, and the fathers would becom covetous whereby their children alſo might have ſomething to maintein themſelvs. The other cauſ is, that the faults of the prieſts wives were offenſive, ſo that when the prieſts ſhould reprove the wickedneſs of others: then the people would hit them in the teeth again and ſay, why did they not reform their own wicked wives?

Cauſ of the Prieſts unmarried lives.

That the Pope hath made away many thouſands of children.

THe Pope (ſaid *Luther*) with his ungodly *Celibat* or unmarried kinde of life, hath ſtifled many thouſands of children and made them away contrarie to God's Ordnance, which murthering hee hath continued longer then four hundred years.

Of the Vow of Chaſtitie.

TO vow Chaſtitie, is nothing elſ, then to condemn and curſ the ſtate of Matrimonie, for every one that is Spiritleſs (would ſaie) Spiritual, when hee is inveſted, renounceth the ſtate of matrimonie with colored words, and forſweareth marriage, not onely for a time, but alſo ſo long as hee liveth; is not this (ſaid *Luther*) an abominable deſolation?

Of the error concerning matrimonie.

ANno 1538, the 17. of *Auguſt*, *Luther* continuing his earneſt diſcourſ of the horrible errors concerning the matrimonileſs kinde of life, and ſaid, It is a wonder to ſee, that the loving Fathers of the Church were drowned in ſuch open errors, they wrote nothing particularly of any worth concerning the ſtate of matrimonie, but were deluded through that noyſom *Celibat* or unmarried kinde of life, whereby many abominable errors crept in, they were ſtark blinde, in that they could not ſee that the ſtate of matrimonie was inſtituted by God in both Teſtaments New and Old; for God joyn'd a man and a woman together. S^t *Paul* with expreſs words ſaith, A Biſhop ſhould bee the huſband of one wife, hee alſo prophecieth and declareth, that in the laſt daies dangerous times would com, and that they would forbid marrying. We have found by experience (ſaid *Luther*) ſo many horrible ſins, ſuch Whoreing, Adulterie, Inceſt and other leacherous villanies; yet nevertheleſs, all thoſe were overſhadowed and adorned through the great luſter and glittering of the *Celibat* or ſingle kinde of life.

The Fathers wrote nothing of any worth concerning Matrimonie.

Of Gelding.

IN the Council of *Nice* (ſaid *Luther*) it was very ſtrictly forbidden, that no man ſhould Geld himſelf, for many of them out of great impatiencie (when leacherie and wicked luſt tormented them) forceably Gelded themſelvs, to the end they might remain qualified and fitted for Church offices, and might keep their Prebendaries. Truly (ſaid *Luther*) fools they were, in prohibiting that, which by God himſelf was inſtituted and ordained, whenas that holie man and Biſhop *Paphnutius*, named an honeſt matrimonial conjunction and concubiting a godly chaſtitie.

Eunucho: facere.

Fools prohibited matrimonie.

Paphnutius.

Of the fruits of the Celibat *and ſingle life in Popedom.*

THat beaſtly and miſchievous ſuperſtition of the *Celibat* and matrimonileſs life in Popedom hindred much good; namely, the begetting of children, the policie and Domeſtick State, gave great occaſion to abominable ſins, as Whoring, Adulterie, Inceſt, Leacherous cogitations and dreams, fearful viſions and ſprightings that appeared in ſleeping, pollutions and uncleanneſs, &c. From whence S^t *Ambroſe* wrote in his Hymne or Song, *Procul recedant ſomnia & noctium phantaſmata*, &c. *ne polluantur corpora.*

Ambroſe temptations to hinder God's Creation.

Theſe temptations and tribulations aſſaulted S^t *Ambroſe*, who notwithſtanding was well exerciſed with manifold cares. What ſhould not then the lazie, idle and fatted ſwine the Friers feel? What is this elſ, then to intend to ſuppreſs natural creation.

At what time the unmarried kinde of life began, and how long it hath endured.

THe *Celibat* or ſingle kinde of life of the Spiritualtie began in the time of *Cyprian*, who lived two hundred and fiftie years after the birth of Chriſt, ſo that this ſuperſtition hath continued thirteen hundred years. S^t *Ambroſe* and others believed not that they were humane creatures like other people.

Of the Prieſts chaſtitie or Celibat.

ANno 1532, *Albrect* Biſhop of *Mentz*, beeing at *Nurenberg*, ſaid, Hee would rather permit the Lords Supper to bee adminiſtred and received under both kindes, and would utterly aboliſh the Maſs, then that hee would ſuffer the *Celibat* or unmarried kinde of life to go down. This was an abominable ſpeech (ſaid *Luther*), I hope our Lord God will put in practice the *Magnificat* upon them, *Depoſuit potentes de ſede.* For God will maintain His honor, and they ſhall ſing the Aſſes tune, high begun, but lowly ended.

Of the fruit of the unmarried life of Prieſts and Nuns.

SAint *Ulrich* Biſhop of *Auſpurg*, in an Epiſtle which hee wrote, complained of a fearful ſpectacle at *Rome*; namely, that after Pope *Gregorie* had erected and confirmed the *Celibat* or unmarried kinde of life, hee intended to fiſh in a deep pond at *Rome* hard by the Monaſterie of the Nuns, the water in the pond beeing let out, they found more then ſix thouſand heads of children, which had been caſt into the pond and drowned, theſe were the fruits of the unmarried life; whereupon Pope *Gregorie* (at that ſight beeing amazed) aboliſhed that Decree concerning the unmarried kinde of life; but the other Popes that ſucceeded *Gregorie*, erected the ſame again. The like happened in *Auſtria*, that in the Monaſterie *Neuburg* had been Nuns, who by reaſon of their ungodly leacherous doings, were put out of the ſame, and placed elſ-where, in which Monaſterie were ſet *Franciſcan* Friers. Now the Friers intending to build, the foundation was digged up, where they found twelv great Pots, in each Pot was a carcaſe of a little childe. Therefore (ſaid *Luther*) like as S^t *Paul* ſaid, *Melius eſt nubere, quàm uri*; Even ſo ſaie I, It were better to marrie, then to give occaſion, that ſo many innocent children ſhould bee ſtrangled and murthered.

Monaſteries for Baſtards.

At *Rome* are born ſuch a multitude of Baſtards, that they were conſtrained to build particular Monaſteries wherein they were brought up, and the Pope is named, their father, when any great proceſſions are held in *Rome*, then the ſaid Baſtards go all before the Pope.

That a Cardinal at Rome *was a married man.*

UNder Pope *Julius* was exerciſed an abominable leacherie and whoring at *Rome*. At the ſame time was a Cardinal that had married a wife, the which beeing known, hee was conſtrained to forſake her, but within leſs then a years ſpace hee took her again; now when the Cardinal died, his wife wept bitterly and ſaid, *Shee had an honeſt husband, who contented himſelf with one woman*: The Citizens in *Rome* wondering to hear the ſame, cried, *O ſancta Maria.* For (ſaid *Luther*) chaſtitie in thoſe people is rare veniſon.

CHAP.

CHAP. LI.

OF MAGISTRATES AND RULERS.

Luther's discourse of Magistrates and Rulers.

MAgistracie (said *Luther*) is a sign of Divine Grace, and that God is merciful, who hath no pleasure in murthering, killing and strangling, otherwise God would leav all things to go which waie they would, as among Turks and other nations, without good government, and as then wee should dispatch one the other quickly out of this world. Magistrates.

Of the difference between Parents and Magistrates.

PArents (said *Luther*) do keep their children with greater diligence and care, then the Rulers and Governors keep their Subjects, from whence *Moses* saith, *Have I begotten you*, &c. Fathers and mothers are masters naturally and free-willingly, it is a self grown Dominion; but Rulers and Magistrates is a forced masterie, that is, they deal by force, and it is a made or a prepared Dominion; therefore when father and mother can rule no more, then the hangman must do the deed and bring them up. Therefore Rulers and Magistrates ought to bee watchers over the fift Commandement. Parents and Magistrates.

That God punisheth through the Magistrates, shee is his handmaid.

THe temporal Magistrate is even like unto a Fish-net which they use to set before the Fish in a Pond or a Lake, but God is the plunger, whereby the Fish are driven into the net. For when a Thief, a Robber, an Adulterer or Murtherer is ripe, then hee hunteth them into the net, that is, hee causeth that they are taken by the Magistrate and punished, for it is written, *God is Judg upon earth.* Therefore thou must either repent, or elf thou must bee punished; for, *Sera tibi tacitis pœna venit pedibus.* God's keeping in Coram.

At *Wittemberg* was a Thief, that had continued his stealing threescore years, and beeing apprehended in the fact, was asked by the Major, How it went? hee answered and said, As I drive, so it goeth.

Tu supplex ora; Tu protege, Túque labora.
id est,
Sacerdotes doceant, Magistratus defendat & protegat, Agricola colat agrum, & reliqui faciant quod prodest ad conservationem societatis humanæ.

Do thou humbly pray: do thou protect: and do thou labor.
That is,
Let the Priests teach; let the Magistrates defend and protect: let the husbandman till the ground, and let others do that which is profitable to the conservation of humane societie.

That Governors must hold over their Laws and Ordnances.

PRinces and Rulers should maintain their Laws and Statutes, otherwise they will bee contemned. Princes and Governors (said *Luther*) above all things should hold the Gospel in all honor and carrie the same even unto their hands, for it furthereth and preserveth them, it nobleth the state and office of Magistracie, so that now they know where their vocation and calling is, and that with good and safe consciences they may execute the works of their office. But formerly in Popedom, Princes and Rulers, yea all Judges were wearie to censure over blood, and to punish Thievs and male- God's Liuetenants.

malefactors; for they knew not how to distinguish a private and single person that was not in Office, from him that was in Office, and had command to punish, &c. The Executioner or Hangman alwaies craved pardon of the condemned Malefactor when hee was to execute his Office, as though hee did unrightly, and sinned in executing the same ungodlie wicked wretch, whenas it is their own proper office which God hath commanded; for S^t *Paul* saith, *Hee beareth not the sword in vain,* for hee is God's Minister, a Revenger to execute wrath upon him that doth evil: Therefore (said *Luther*) when the Magistrate punisheth, then God himself punisheth. Magistrates ought not to bee milde; for behold God, (who is the most merciful) what an earnest and severe Law and Charge hee gave, where hee saith, *Whoso curseth his father or mother, the same shall bee put to death, thou shalt not have pitie on them,* &c.

Rom. 13.

Exodus 21.

That Magistrates should alwaies cleans and put away the evil.

Joab, King *David*'s General (said *Luther*), was doubtless a brave souldier; for hee ventured freely and with a valiant courage: When hee had but six hundred men hee joined fight with the whole Hoste of *Israël* and beat them; for hee thought, I have with mee good, old and experienced souldiers that oftentimes have been in the business, but yon are a multitude of people wrapt up together in everie place, hudling companions that approch in a disordered sort, &c. therefore hee fell stoutly upon them and put them to flight. I hold (said *Luther*) that *David* not willingly raised war against his son *Absolom,* but rather that his Captains persuaded him thereunto; for hee charged his Captains that they should deal well and mildly with the young man; but *Joab*'s counsel was the best, namely, to dispatch wicked wretches out of the waie, for they better not themselvs, but alway begin and rail one mischief after another.

Joabs Alacritie and steernes.

That ungodlie Princes have ungodlie Counsellors.

IT is impossible (said *Luther*) that where a Prince or Potentate is ungodlie, there should not bee ungodlie Counsellors. As is the master, such are also his servants. And this followeth necessarily, and is certain, Is the Bishop of *Mentz* a liar, so must Doctor *Turk* bee a knave. *Solomon* saith, A master that hath pleasure in lying, his servants are ungodlie, it faileth not.

Like unto like &c.

That wee ought to praie for Governors.

THe Magistracie is a necessarie state in the world, and to bee held in honor; therefore wee ought to praie for them, for they easily may bee corrupted and spoiled, *Nam Honores mutant mores, nunquam in meliores,* Honor altereth the kinde of life, produceth another minde, other speech, gestures and actions, but never (or seldom) better: they commonly becom Tyrants; for that Potentate or Prince who governeth without Laws according to his own brain, the same is a monster, worst then a sensless wilde beast; but whoso governeth according to prescribed Laws and Rights, the same is like unto God, who is an Erector and a Founder of Laws and Rights.

The danger of Governors.

How Governors should bee qualified.

GOvernors should bee wise, they should bee of courageous spirits, and also they should know how to rule alone without their Counsellors. The Princes of *Anhalt* are fine qualified, learned and modest Princes, both in words, gestures, and actions; they are well practised in the Latine tongue, and throughly known in the Bible, &c. I may truly saie (said *Luther*) that I lately held with those Princes a divine dinner; for at the Table they had none other discourse then of God's Word, with great humilitie, discretion and affabilitie: To conclude, they are God-fearing, understanding and very worthie Princes, who doubtless intend to gather together a treasure in heaven, in case they stedfastly remain by the doctrine of the Gospel.

Virtues of the young Princes of *Anhalt.*

That God, and not Laws do preserv Government.

TEmporal Government (said *Luther*) is not preserved onely through Laws and Rights, but through Divine Autoritie. God preserveth Government, otherwise the

The protection of Rulers.

the greateſt ſins committed in the world remained unpuniſhed. Our Lord God in the Law ſheweth what his will is, how the evil ſhould and muſt bee puniſhed. And foraſmuch as the Law puniſheth not a Potentate, a Prince or a Ruler; therefore our Lord God one daie will call him to an account, and will puniſh him. In this life, Governors and Rulers do catch but onely gnats and little flies with their Laws, but the waſps and great bumble bees do tear through, as through a cob-web; that is, the ſmall offences and offendors are puniſhed, but the abominable extortioners, oppreſſors, the grinders of the faces of the poor, of the fatherleſs and widows go ſcot-free, and are held in great honor. *Cato* the Heathen ſaid,

Dat veniam corvis, vexat cenſura columbas.

Therefore God muſt ſupport Government who will ſeverely puniſh ſuch great offenders.

What people are fit to govern.

TO Government belong not common ſlight people, nor ſervants, but champions, underſtanding, wiſe and couragious people, who are to bee truſted, and do aim at the common good and proſperitie, not to ſeek after their own gain and profit, nor to follow their deſires, pleaſures and delights; but (ſaid *Luther*) how many Governors and Rulers think hereon? They prepare onely a trading and traffick out of Government; they cannot govern themſelvs, how then ſhould they govern great Territories and multitudes of people. *Solomon* ſaith, *A man that can rule and curb his minde, is better then hee that aſſaulteth and overcometh cities*, &c. Fit perſons for Government.

I could well wiſh (ſaid *Luther*) that *Scipio* (that much honored Champion) were in heaven; hee was able to govern and alſo to overcom himſelf, and to curb his minde, which is the higheſt and moſt laudable victorie. *Frederick* Prince Elector of *Saxon* was ſuch a Prince, hee could diſgeſt much, and curb himſelf, though by nature hee was of an angrie mood. In the Song of *Solomon* the 8th Chap. it is ſaid, *My vineyard which is mine, is before mee*; that is, God hath taken the Government to himſelf, to the end no man may brag and brave thereof: God will bee King and Ruler, hee will bee Miniſter and Paſtor, hee will bee man in the houſ: To conclude, Hee alone will bee the Governor; for *Paſtor, Epiſcopus, Cæſar, Rex, Vir & Uxor errant*, but God erreth not. And if in caſe wee ſhould or could accompliſh everie thing rightly, then wee ſhould grow haughtie and proud. It is ſaid, *Quem fortuna nimiùm fovet, ſtultum facit*; that is, *Whom fortune too much favor's ſhee make's him a fool*; for it is impoſſible that one (who is in proſperitie, and hath every thing according to his minde) ſhould not bee haughtie. *Scipio.*

Why every enterpriſe and practice of Princes go not well forward.

POtentates and Princes in theſe daies (ſaid *Luther*), when they take in hand an enterpriſe, do not praie before they begin; but they make to themſelvs this account and reckoning, Three times three make nine, twice ſeven is fourteen, this faileth not, &c. that is, In this manner muſt the buſineſs ſurely take effect; therefore our Lord God ſaith unto them, For whom then hold yee mee, for a Cipher? Do I ſit here above in vain, and to no purpoſe? You ſhall therefore know, that I will turn your accounts quite contrarie, and will make them all falſ reckonings. Forgetters of God.

How the ſpiritual and temporal Government was eſtabliſhed in the time of Emperor Maximilian.

EMperor *Maximilian* (ſaid *Luther*) was an excelling Heroïck Champion, who by God was adorned with glorious gifts, and ſpecially, hee was a fine, a civil, and a wiſe man; inſomuch that *Frederick* Prince Elector of *Saxon* extolled him above all other Princes and Potentates. Hee was expert and fitted for peace and war. As on a time his Imperial Majeſtie diſcourſed of the preſent ſtate of temporal Government, hee ſmiled, and ſaid, God hath eſtabliſhed both Governments well; the Spiritual Government with a drunken fool, and a naſtie Prieſt (meaning Pope *Julius*) and the Temporal with a Goat-climer, meaning himſelf, who took great delight in hunting of Wilde-goats. Emperor *Maximilian's* ſpeech.

That

That Pilate was an honeſt temporal man.

Worldly honeſtie of *Pilate*.

Pilate (ſaid *Luther*) was more honeſt and juſt, then at this time any Prince of the Empire (except thoſe that are Proteſtants). I could nominate at this time many Popiſh Princes that are not comparable to *Pilate*; for hee held ſtiffly over the Roman Laws and Rights: Hee would not that Innocents (and ſuch as were not openly convicted in an offence) ſhould bee executed and ſlain without hearing of the Cauſ; therefore hee propounded all manner of civil conditions, to the end hee might have releaſed Chriſt; but when they threatned him with the Emperor's diſ-favor, then hee was dazeled, and forſook the Imperial Laws; thought, it is but the loſs of one man, who is both poor, and therewithall contemned, no man taketh his part; What hurt can I receiv by his death? Better it is that one man die, then that the whole Nation ſhould bee againſt mee.

Doctor *Matheſius* and *Pommer* fell at debate about this queſtion, Why *Pilate* ſcourged Chriſt, and ſaid, *What is Truth?* for the one alleged, that *Pilate* did it out of compaſſion; but the other ſaid, It was don out of tyrannie and contempt: Whereupon *Luther* ſaid, *Pilate* was a right worldlie man, hee ſcourged Chriſt out of great compaſſion, to the end that thereby hee might ſtill the inſatiable wrath and raging of the Jews: and in that hee ſaid to Chriſt, *What is Truth?* hee would therewith give thus much to underſtand, as if hee had ſaid, What wilt thou diſpute much concerning Truth in theſe wicked times of the world? Truth is here of no value, &c. But thou muſt think upon ſom other trick, and upon the Lawyers Quiddits, as then happily thou maiſt bee releaſed.

The Divel's ſeeking in *Pilate*'s wife.

The two Doctors above-named, asked *Luther* further, What the Divel intended to gain, in that through *Pilate*'s wife hee ſought to hinder the Crucifying of Chriſt? *Luther* anſwered, and ſaid, The Divel's meaning (doubtleſs) was this, Hee thought, I have made away and ſlain many Prophets, and yet it groweth ſtill worſ and worſ with mee, and on my ſide, they are too conſtant; This Chriſt likewiſe is altogether unaffrighted and undiſcouraged to die; therefore (thought the Divel) I would rather hee remained alive, it may bee I ſhall bee able to enſnare him by ſom other means, and overcom him with ſom Temptation or other, and thereby I ſhould gain much more, &c. The Divel (ſaid *Luther*) hath high cogitations. And wee at this daie have not to ſtrive and fight againſt *Italian* and *Moguntinian* practices, but againſt the ſpiritual deſigns and knaveries of the Divel; therefore the Holie Ghoſt muſt reſiſt and deſtroie thoſe wicked ſtratagems. Againſt thoſe Tyrants S^t *Michaël*, *Gabriël* and *Raphaël* the loving Angels muſt protect and defend us, otherwiſe wee are loſt.

That evil Governors do miſchief to their ſubjects.

AN evil Governor that dealeth with tyrannie, is like a hedg of thorns about a garden; for they that climb over this hedg into the garden, do prick themſelvs, not that the hedg of thorns would curb, reſiſt and hinder them from getting Apples or Pears out of the Orchard, but it is the manner, propertie and nature of the thorns, that whoſo toucheth them muſt prick and wound themſelvs, &c. Even ſo an evil Governor likewiſe pricketh, woundeth, plagueth and oppreſſeth his ſubjects; not that hee ſeeketh God's Honor thereby, nor for the love of his Church, or that thereby hee intendeth to preſerv good diſcipline and nurture, and to reſtrein the evil, &c. But that the ſame is the manner, the nature and the propertie of all Tyrants, to endeavor to miſchiev and to torment their people, and to bring them to ruine.

That God giveth away and altereth Kingdoms.

PHilip *Melanchthon* and my ſelf (ſaid *Luther*) have juſtly deſerved ſo much riches in this world at God's hands, as any one Cardinal poſſeſſeth; for wee have don more in the buſineſs then one hundred Cardinals. But God ſaith unto us, Bee yee contented that yee have mee, *Sufficit tibi gratia mea:* when wee have him, then have wee alſo the purſ; for although wee had the purſ, and had not God, ſo were wee nothing holpen; therefore God ſaith, When thou haſt mee ſo haſt thou enough.

What

What ſaith God to the Prophet *Ezechiel? Thou ſon of man, Nebuchadnezzar cauſed his Armie to ſerv a great ſervice againſt Tyre, yet hee had no wages; What ſhall I give him? I will give the Land of Egypt to Nebuchadnezzar, that ſhall bee his wages.* Even ſo (ſaid *Luther*) plaieth God with great Kingdoms, Hee taketh them from one and giveth them to another. *Ezech. 29.*

That the love and obedience of Subjects towards their Governors, is the higheſt wealth and jewel.

AT the Imperial Diet at *Auſpurgh*, certain Princes diſcourſed and ſpake in the praiſ of the Riches and Regalities of their Countries and Principalities. The Prince Elector of *Saxon* ſaid, Hee had in his Countries ſtore of ſilver Mines, which brought him great Revenues. The Prince Elector Palatine extolled his Vineyards and Wine that grew and were on the River *Rhyne*, &c. Now when the turn came that *Eberhard* Prince of *Wirtenbergh* was alſo to ſpeak, hee ſaid, I am indeed but a poor Prince, and no waie to bee compared to neither of you; yet nevertheleſs I have alſo in my Countrie a rich and pretious jewel; namely, when although unawares I ſhould ride aſtraie in my Countrie out of my waie, and were left all alone in the fields, yet I could in ſafetie and ſecurely ſleep in the boſom of every one of my ſubjects, who are all ready for my ſervice to ſet up and to venture bodie, goods and bloods. And indeed (ſaid *Luther*) his people eſteemed him as a *Pater Patriæ*. When the other two Princes heard the ſame, they confeſſed, that in truth it was the moſt rich and pretious jewel and wealth. *Nota bene.* Loving ſubjects.

That Princes ought to abandon Drunkenneſs, in regard of giving Offences.

I Invited to my houſ (ſaid *Luther*) at *Wittemberg* Prince *Erneſtus* of *Luneburg*, and Prince *William* of *Mechelnburg* to dinner, who much complained of the unmeaſurable ſwilling and drinking kinde of life at Courts; and yet they will all bee good Chriſtians; whereupon *Luther* ſaid, The Potentates and Princes ought to look thereinto. Then Prince *Erneſtus* anſwered and ſaid, Ah Sir! wee that are Princes do even ſo our ſelvs, otherwiſe the ſame long ſince would have gon down, *Significans Principum intemperantiam eſſe cauſam intemperantiæ Populi*; that is, *Signifying that the intemperance of Princes was the cauſ of the intemperance of the People*; for when the Abbat throweth the Dice, then the whole Convent will plaie. *Manant exempla Regentum in Vulgus*, that is, *The examples of Governors have influence upon the Subjects.* Inroot of evil.

CHAP. LII.

OF POTENTATES AND PRINCES.

Of Joachim *Prince Elector of* Brandenburg.

THis Prince (ſaid *Luther*) became a gracious Lord unto mee after this manner following; In the year 1532, a certain *Mathematicus* named *Gauricus* came from *Rome* to the ſaid Prince Elector's Court, and related to the Prince the words of Pope *Clemens*; namely, the Pope (beeing in my writings (ſaid *Luther*) hit in the teeth that hee was a *Florentine* Baſtard) ſaid, What then? Chriſt was alſo a Baſtard. At which words the Prince Elector was ſo vehemently moved to anger, and hated the Pope in ſuch ſort, that hee wrote unto mee, earneſtly admoniſhing mee ſtedfaſtly to remain by my begun Divine Reſolution. But (ſaid *Luther*) I neither began, nor intended to proceed in any thing touching the ſame thereby to pleaſ Princes humors, neither do I put truſt in my own Maſter the Prince Elector of *Saxon*, much leſs in others, but my truſt is onely in God. Not to put confidence in Princes.

Of

Of Philip *Landgrave of* Heſſen.

THis Prince (ſaid *Luther*) is a wonderful man, and hath a particular planet and fortune. If hee would forſake the Goſpel, then hee might obtein of the Emperor and Pope what hee pleaſed; but God hitherto ſtedfaſtly hath preſerved him. The Emperor offered to ſet him in peaceable poſſeſſion of the Earldom of *Katzenelbogen*. Alſo *George* Prince of *Saxon* would make him heir of all his Countries and People, (which the Emperor promiſed to confirm) if hee would forſake his Religion: But hee confeſſeth the Doctrine of the Goſpel, otherwiſe hee ſhould bee the well-beloved Son of Pope and Emperor. Hee hath a *Heſſian* brain and cannot bee idle.

It was in him a great boldneſs, that *Anno* 1528, hee over-run the Biſhop's Countries, but it was a greater act, in ſetting the Prince of *Wirtemberg* in poſſeſſion, and hunted King *Ferdinand* out of the Land of *Wirtemberg*.

Hee ſent for mee (ſaid *Luther*) and for *Philip Melanchthon* to *Weymar*, demanding our counſel and adviſe touching his intended Wars; but wee in the higheſt manner diſſuaded him from his enterpriſes; wee made the beſt uſe wee could of our Rhetorick, and intreated him, not with Wars to bring a blow or ſtain upon the Goſpel; not to infringe and trouble the publick peace of the Empire: whereupon hee grew very red and vexed, although otherwiſe, hee was of an upright minde.

In the *Colloquium* at *Marpurg* 1539, his Highneſs went diſguiſed in mean apparel, inſomuch as no man knew him to bee the *Landgrave*; hee had at the ſame time high cogitations: then hee asked *Philip Melanchthon*'s adviſe in his affairs, and ſaid, Loving *Philip*! ſhall I endure this, that the Biſhop of *Mentz* by force driveth away my preachers of the Goſpel? *Philip Melanchton* ſaid, If the Juriſdiction of thoſe places do belong to the Biſhop of *Mentz*, then your Highneſs may not reſiſt him. Then the *Landgrave* replied, and ſaid, I hear your adviſe, but I will not follow it. At that time (ſaid *Luther*) I asked *Beimelberg* (one of his neareſt Counſel) why hee diſſuaded not the *Landgrave* from his ſtratagems. Hee anſwered mee, and ſaid, Our admonition helpeth nothing; what hee intendeth, from that hee is not to bee diſſuaded. When hee was upon the march, reſolving to ſet the Prince of *Wirtemberg* again into poſſeſſion, then every bodie deſired him not to bring an utter ruine upon the Land of *Heſſen*. But hee ſaid unto them, Bee contented; let mee go on; I will not bring it into any ruine at all. The ſame hee alſo performed (ſaid *Luther*). Hee ſhot into a Caſtle 350 ſhot, and won it.

At the daie of the Aſſemblie held at *Caden* in *Bohemia* by King *Ferdinand* and other Princes, from whence an Anſwer was to bee given to the *Landgrave*; Then *George* Prince of *Saxon* ſaid to King *Ferdinand*, If in the ſpace of two or three daies you can levie an Armie of Souldiers to reſiſt him, then I adviſe to make no peace with him, otherwiſe peace is the ſafeſt courſ. Likewiſe *Severus*, *John Hoffman* and other Counſellors, ſeriouſly adviſed the King in any wiſe to make peace with the *Landgrave*.

Anno 1530, at the Imperial Diet, the *Landgrave* by King *Ferdinand* was Cited, together with other Princes of the *Auguſtanian* Confeſſion; where the *Landgrave* openly ſaid to the Biſhops, Make peace I adviſe you, for wee deſire it; Will yee not? So will I ſacrifice at the leaſt half a dozen of you to the Divel. At which time the Biſhop of *Saltzburg* ſaid to *Albrecht* Biſhop of *Mentz*, I much marvel that yee fear the *Landgrave* of *Heſſen* ſo ſorely, hee beeing but a poor Prince? Then the Biſhop of *Mentz* anſwered him, and ſaid, Loving Lord Biſhop! If you dwelt ſo near him as I do, then you will talk otherwiſe.

God (ſaid *Luther*) hath ſet the *Landgrave* in the midſt of the Empire; for hee hath four Princes Electors inhabiting about him, and alſo the Prince of *Brunſchweig*, yet they are all affraid of him; the reaſon is, hee hath the the love of the common people, and therewithall he is a valiant ſouldier. Before hee ſet the Prince of *Wirtemberg* into poſſeſſion hee went into *France*, and the French King lent him much monie towards his Wars.

of

Of the Duke Bavaria.

THe Dukes of *Bavaria* have alway been haughtie Princes, and fierce enemies to the Houſ of *Auſtria*, inſomuch that Emperor *Maximilian* ſaid, If theſe two bloods (*Auſtria* and *Bavaria*) ſhould boil in one pot together, then one of them would leap out; for they grudg the Empire to bee continued in the *Auſtrian* blood. Emperor *Maximilian's* ſpeech.

Ever ſince the firſt two Emperors (*Charls* the Great, and *Otho*) the *Bavarians* have been proud and haughtie. This preſent Empire is now com to the fourth Generation. Likewiſe *Franconia* and *Swevia* kept the Empire uuto the fourth Generation. The *Germane* Emperors have been excelling Champions, they were not ſuch Brands of Hell as the *Romiſh* and *Italian* Emperors. *Germane* Emperors.

Of George, *Prince of* Saxon.

ANno 1530, *George* Prince of *Saxon*, wrote a great Decretal (before the Imperial Diet at *Auſpurg*) how the ſpiritualitie ought to bee reformed, the ſame hee took with him to the Diet. I would wiſh (ſaid *Luther*) that the Emperor made him Pope, I ween, hee would talk with the Popiſh-Biſhops about their Biſhopricks otherwiſe then I do. All the Papiſts would rather have mee then Prince *George* to bee their Reformer, I would wiſh there were alreadie a Reformation, for the Pope's Decrees reprove the Biſhops much more then I do. Prince *George* would willingly reform the Pope, as a Reformer of the Church; as then the Biſhop of *Mentz* ſhould have but one Biſhoprick, and ride but with fourteen horſes, the Biſhop of *Mersburg* onely with three, and alſo as then the Pope ſhould deſiſt from *Simonie* and not to drive on ſuch Spiritual uſurie, &c. All the Papiſts do acknowledg, that Reformation of the Popiſh Biſhops is highly neceſſarie; but the Prieſts dare not adventure to give conſent thereunto. Before the revealing of the Goſpel, Prince *George* was a great enemie to the Popiſh Religion, ſo that hee throughly plagued the Biſhops, the Abbots, the Prebends and Friers, inſomuch as there went a proverb of him, (whereas hee was of the *Bohemian* bloud, deſcended from King *Gerſich*, for his mother was Daughter to that King) ſaying, Hee drank it not, but ſuckt it. Hee is by nature an enemie to the Clergie; but when the Goſpel was brought again to light, and that the Emperor, the Pope, the King of *England* and *France* (together with all the Biſhops) hung themſelvs upon him, then, by their flattering Letters hee was ſwollen up in ſuch ſort, that hee now undertaketh a Reformation of the ſpiritualitie; for hee hateth the Pope, yet nevertheleſs hee can finely greaze the Biſhops mouths, hee ſetteth them upon the Ice, promiſeth them much, and more then hee is able to perform. Therefore the Prieſts and Friers have made Prince *George* drunk, in requital whereof hee will ſpew in their Boſoms.

I oftentimes (ſaid *Luther*) bewailed his blindneſs and blaſphemie againſt Chriſt, in reſiſting the acknowledged Truth, and ſinning againſt his own conſcience, When I was yet in the Monaſterie, I believed not that ſuch wickedneſs ſhould bee in people; but now I learn on the Biſhop of *Mentz* and of Prince *George*, what the world for a weed is, therefore I fear them nothing at all, that in ſuch ſort are ſeered and ſinged in their conſciences. Prince *George* his blindeneſs and perſecution.

Of the death of Prince George.

ANno 1539, the 17. of *April*, Prince *George* died ſuddenly of a plurifie, whenas the daie before hee was exceeding jocund among the Ladies; hee was buried at *Meiſſen* without any Popiſh ſtate or Cerimonies; it was very ſtrange, that hee (who ſo highly had held over the Maſs and Vigils) ſhould not thereof bee partaker at his laſt end.

This Prince and enemie of Chriſt (ſaid *Luther*) died in good time, for thereby the Tinder or Match was ſmothered and quenched, out of which a great fire might have riſen. All the cogitations, deſigns and reſolutions of the Papiſts are directed to this point, if they but onely might ſuppreſs and deſtroie the Proteſtant wretches (as they term us) then they eaſily would bee brought to ſuffer the Church to ſink and go Prince *George* his death.

down. But God breaketh their devices and fruſtrateth their deſignes, for hee can put down the mightie from their ſeat, and exalt the humble and meek; Hee can ſcatter the Nations (as the *Pſalm* ſaith) that delight in War; hee alſo knoweth how to confound the confidence that is put in humane creatures and Princes, to the end wee may learn to put our truſt in God and follow him. And hereby wee may ſee God's Works of wonder, that hee is able to fruſtrate humane deſignes and practiſes; for Prince *George* and his confederacie intended War at *Whitſontide* againſt the Proteſtants. But now cometh God and taketh him away through death. In his will were written theſe words, If I could enjoie thus much, that out of the Revenue of my Land and Countrie, War might bee made upon the Proteſtants in *Germanie*, ſo would I bequeath all my Lands and Treaſure to the Emperor.

End of the poor. It is a far more miſerable caſe (ſaid *Luther*) when a Prince dieth, then when a mean perſon departeth that hath no repute. A Prince muſt bee forſaken of all his Lords, his friends, and at laſt muſt combate with the Divel; but they think not hereon, otherwiſe they would live leſs Prince-like.

Of King Alphonſus, *and how great Princes ſhould love their Subjects.*

WHen King *Alphonſus* of *Arragonia* beſieged the Citie *Caieta*, and a poor armleſs multitude of women, children and weak people were driven out of the Citie, to the end the beſieged might bee able the longer to endure the ſiege, and defend themſelvs: The King was then adviſed by his Captains to cauſ thoſe unweapon'd multitude to bee fallen upon and cut in pieces, that thereby the beſieged might bee moved the ſooner to yield. Whereupon the King ſaid, God preſerv mee from doing ſo; I would not practiſe ſuch tyrannie for the whole Kingdom of *Naples*; no, not although it were ten times more worth then it is. *Frederick* that laudable Prince Elector of *Saxon* (when by ſom hee was adviſed to beſiege *Erfurt*, intimating the taking thereof would not coſt above five men's lives) ſaid, The life of one man to bee loſt thereover were too much. But now in theſe times great Potentates regard not much their ſubjects nor ſouldiers; as yon roaring Captain ſaid, The mothers of ſouldiers are yet alive: Likewiſe hee ſaid, Manie ſouldiers may bee brought up with a barrel of butter-milk.

Of the Roman Empire.

How long the Romiſh Empire hath continued. THe Romiſh Empire (ſaid *Luther*) continued not much above two hundred years by the Roman Race without bloodſhed; afterwards it fell to the Gauls or French; at laſt it came wholly to the Germanes; they have held it continually above eight hundred years together.

Of William *Prince of* Saxon.

WIlliam Prince of *Saxon* married *Anna*, daughter of the King of *Hungaria*, whom hee evilly enterteined, contemned, and cauſed her to bee walled up, and leacherouſly dallied with another, with whom alſo hee laie in ſight and preſence of his Queen. At laſt ſhee died by reaſon of grief of heart. Then hee went on Pilgrimage to the Holie Land to do penance for his ſins, and after that hee married the other. Now hee had a Gentleman in his Court, whom hee intended to force to marrie his Concubine; but the Gentleman (marking the ſame) prevented him by marrying another Gentlewoman: refuſed to follow his Maſter's example. Theſe things (ſaid *Luther*) may go on a while, our Lord God looking through the fingers; but at laſt hee cometh and paieth ſoundly.

Of Emperor Charls *the Fifth.*

Emperor *Charls*'s Proclamation. ANno 1521, at the Imperial Diet at *Worm*, Emperor *Charls* (ſaid *Luther*) cauſed a fierce Edict to bee publiſhed againſt my Doctrine, whereupon certain learned and godlie men (in the beginning of the very firſt line of his Edict) wrote theſe words, Som hitherto have had good hope and confidence in this Emperor, but how ſorely this tyrannical Edict hath eſtranged and affrighted the hearts of many good and godlie

lie people from him, the ſame cannot bee imagined, much leſs uttered with words.

Of Emperor Maximilian.

When Emperor *Maximilian* erected a League with the *Venetians*, hee ſaid, Three Kings are in the Chriſtian world; himſelf, the French King, and the King of *England*: Himſelf (hee ſaid) was a King of Kings; for what hee impoſed upon his Princes, if therewith they were pleaſed, then they accompliſhed his will; otherwiſe they let it alone; thereby ſhewing, that the Princes never were in obedient ſubjection under the Emperors, but did what they pleaſed. The French King was a King of Aſſes, for they did every thing that hee commanded them. But the King of *England* was a King of People; for what hee laid upon them, the ſame they did willingly, and loved their King like obedient ſubjects.

Whether it were better to govern according to natural reaſon and underſtanding, or according to preſcribed Rights and Laws?

I Hold (ſaid *Luther*) it were better that Princes governed according to natural reaſon and underſtanding; for the ſame is the heart and Empreſs of Laws, the fountain from whence all Laws and Rights do proceed and flow. Therefore they might bee able to govern with natural ſenſ, wit and wiſdom, and with the counſel of wiſe and underſtanding people, then with preſcribed and ſet Laws and Rights.

Of the baniſhing of Chriſtierne *King of* Denmark.

It is reported (ſaid *Luther*) that this King governed Tyrannically; yet hee raged not ſo much as the Biſhops maliciouſly exclaim of him: Hee was baniſhed more out of the malice and envie of the Biſhops, then for any juſt cauſ; therefore hee now hearing that the Biſhops lie captivated in Priſons, lately lifting up his hand, ſaid, God bee praiſed that I live to hear of my Adverſaries ſhame and confuſion, now I am content to endure my impriſonment with a willing minde. Inchaſtitie produced alſo great hurt to that good King; for inchaſtitie ſpoileth and devaſteth Countries and people, no goodneſs cometh thereof.

Of Emperor Maximilian's *mildneſs.*

As the King of *Denmark* ſent a ſtately Embaſſador to the Emperor *Maximilian*, who in the behalf of the King his maſter took high honor upon himſelf, inſomuch as the Embaſſador would deliver his meſſage ſitting: When the Emperor marked the ſame hee aroſe, and gave him Audience ſtanding, ſo that the Embaſſador for ſhame could not remain ſitting.

Likewiſe at another time, when an Embaſſador in the entring of his ſpeech was aſtoniſhed and amazed at the Emperor's preſence, and ſtood mute, inſomuch that in a ſort hee was ſtruck dumb; then the Emperor began to diſcourſ with him touching other affairs thereby giving the Embaſſador ſpace and time to remember himſelf, until hee was again reſtored and heartned. Emperor's affabilitie.

Of John *Prince Elector of* Saxon.

Anno 1530, *John* Prince Elector of *Saxon* (at the Imperial Diet at *Auſpurg*) ſaid to his Divines, Loving Friends! If yee bee not confident to preſerv and maintain the Cauſ, then take heed that yee bring not Countrie and people into danger and hurt. The Divines anſwered him, and ſaid, Will your Highneſs ſtand by and aſſiſt us, then leav the Cauſ to us to maintein the ſame before the Emperor. Whereupon the Prince Elector with great zeal, and with an *Abraham*'s Faith, ſaid, God forbid; would yee exclude mee? I will with you confeſs alſo and acknowledg Chriſt. Princelike pietie.

Of the King of England.

Anno 1535, the 1 of *May*, I received Letters (ſaid *Luther*) out of *England*, touching the Popiſh Traitors againſt the King. The Pope had corrupted Cardinal *Pool* (the King's near kinſman) and through large promiſes had prepared him, The Pope's treacherie againſt the King through Cardinal *Pool*.

The Pope's treacherie against the King, through Cardinal *Pool.*

that on *Easter* daie hee ſhould cauſ the King to bee killed; on which daie, the Emperor intended and had concluded to take poſſeſſion of *Callis*, and of all the Engliſh Ports. But this ſecret practiſe God in miraculous manner diſcovered; for hee had made the Secretarie frantick, who in his ſickneſs plaid the part of a Blab-toung, and opened the deſign. Whereupon the Cardinal was apprehended as a Traitor, and preſently all the Ports and Landing-havens were ſtrongly guarded and fortified, inſomuch that on *Easter* daie all Citizens and townſmen went in Armor to receiv the Communion. Then *Luther* ſaid, They will not ceaſ; the Pope daie and night will endeavor to humble this King, like as alſo us Germanes.

King *Henrie's* falling from the Goſpel.

I am lately advertiſed (ſaid *Luther*) that *Henrie* King of *England* is fallen from the Goſpel again, hath commanded upon pain of death that the people ſhall receiv the Sacrament onely under one kinde, and that ſpiritual perſons, Friers and Nuns ſhall perform their Vows, and tear in pieces their marriages, whenas formerly hee had don quite the contrarie. At this the Papiſts will jeer, will bee joiful and boaſt: Indeed (ſaid *Luther*) it is a great offence, but let it go: That King is ſtill the old *Hintz*, as in my firſt book I pictured him; hee will ſurely finde his Judg: I never liked his reſolutions, in that hee would kill the Pope's bodie, but preſerv his ſoul; that is, his falſ Doctrine.

King *Henrie's* inconſtancie.

Anno 1539, the 10 of *July*, *Luther* gave thanks to God that hee had delivered our Church from that offenſive King of *England*, who with higheſt diligence deſired and ſought a league with thoſe of our part, but was not accepted, doubtleſs God out of ſpecial Providence hindred the ſame; for that the King alway was unconſtant and of a wavering minde.

Whether Thomas More *was executed for the Goſpel's ſake, or no?*

Luther anſwered, No, in no wiſe; for hee was a notable Tyrant: Hee was the King's chiefeſt Counſellor, a very learned and a wiſe man: Hee ſhed the blood of many innocent Chriſtians that confeſſed the Goſpel, thoſe hee plagued and tormented with ſtrange inſtruments like an Hangman or an Executioner; Firſt hee examined them in words under a green tree, afterwards with ſharp torments in priſon. At laſt, hee leaned himſelf againſt the Edict of the King and whole Kingdom, was diſobedient, and ſo puniſhed.

Of unequal fortunes of two brethren, great Potentates.

Anthonie de Leva, and *Andrew de Doria*, the Emperor's chiefeſt Captains and Counſellors of War, adviſed the Emperor that hee ſhould in perſon go againſt the Turks, and leav King *Ferdinand* at home, for hee had no fortune.

Whereupon *Luther* ſaid, It is a marvelous thing that two brethren have ſuch unequal, ſo manifold and contrarie fortunes; everie thing ſteppeth from *Ferdinand* to *Charls*: *Ferdinand's* deſigns vaniſh away and are fruſtrated; *Charl's* fortune proceedeth happily, for hee is not ſtained nor fouled with blood. *Ferdinand* is a wiſe Prince, and every thing goeth according to his choice and election (as *Ariſtotle* teacheth) not according to God's Counſel; the reaſon is, hee will acompliſh everie thing through his own wiſdom, counſel, and choice. I wiſh and praie that *Charls* may prevail againſt the Turks, yet when I praie, then our ſins and unthankfulneſs do crie againſt my praiers, and cauſ them to recoil back. Theſe two mightie Potentates and Brethren have altogether contrarie effects and fortunes; one hath luſt to War, the other to Peace, the one is fortunate, the other unhappie, the one is beloved of every man, the other is nothing regarded. Spaniards (ſaid *Luther*) are ſtrange ſouldiers, they live by robbing and filching, which *Millain* hath well found; how pitifully the ſame is devaſted by the Spaniards, who ought to protect them againſt the Pope and French. One Citizen in that place was forced to nouriſh and maintein twentie ſouldiers in his houſ, and the Citie hath endured ſuch devaſtation, as almoſt *Jeruſalem* endured.

Praiers againſt the Turks.

That the Emperor kiſſeth the Pope's feet.

Luther was advertiſed that the Emperor once again had kiſſed the Pope's feet, and deſired of him, that a Council might bee held, and that *France* and *England* were fallen

fallen from the Pope. Then *Luther* said, The Pope well understandeth the Emperor's minde; namely, that the Emperor now kisseth the Pope's feet, to the end in requital thereof, the Pope shall kis the Emperor's back-side.

Of France *and* England.

THe Kings of *France* and *England* are Protestants in taking, but not in giving. Good Protestants.

Of Emperor Charles *his virtues.*

Anno 1544, shortly before the *French* Wars began, the Emperor *Charles* the fift went through *France*, and laie in som Cities, the *French* King made him a great feast in a Castle, and at night hee caused a very beautiful and noble Damosel to bee led into the Emperor's Bed-chamber and secretly laid into his Bed; but when the Emperor laid himself down, (knowing nothing thereof) the Virgin was sorely affrighted, so that with fear shee trembled and quaked; the Emperor caused his Counselors, to bee called, and diligently enquired from whence shee came and who were her parents? The Virgin thereupon plainly in modest wise related the whole business; then the Emperor with fair presents and gifts sent her home to her Parents unstained and without spot of dishonor, and gave her a convoie of horsmen to bring her safely home, shee the Virgin with weeping eies rendred to the Emperor most humble thanks and so departed. But not long after, the Emperor caused the same Castle utterly to bee raced in the Wars and destroied.

Of Emperor Charls's *Coronation.*

EMperor *Charles* was Elected by the Princes Electors at *Frankfurt*. At *Ach* hee was Anointed, and at *Bononia* hee was Crowned by the Pope. To which Cerimonie hee Cited none of the Electors nor Princes of the Empire, but had about him other *Italian* and *Spanish* Dukes and *Dons*, who carried before him the Electorate Ensign, Ornaments and weapons. Of this particular (said *Luther*) I gave a touch in my little Book, many thousands whereof beeing Printed, they were soon bought up in every place.

Of Emperor Charls *his humilitie.*

THey of *Antwerp* (said *Luther*) caused to bee wrought in a fair and rich piece of *Arras*, the Battail fought before *Pavia*, in which the *French* King was taken captive, which peece of *Arras*, they offred (as a present) to the Emperor, but hee refused to accept thereof, saying unto them, That hee rejoyced not at the misfortunes and miseries of other Princes and people.

Of Emperor Maximilian *his* Motto *or* Dictum.

MAximilian's *Motto* or *Dictum* was, *Tene mensuram, & respice finem.* This (said *Luther*) was more laudable then Emperor *Charles* his, *Plus ultra.*

Of Emperor Charles *his warlike preparations against the Turks.*

Anno 1538. *Luther* (beeing advertised of the great preparations which the Emperor made (as was divulged) against the Turks, said, What if Emperor *Charles* fortune expected this event following? Not long since (on hunting) hee pursued a great Stag, but in the pursute, a woolf met him, then hee left the Stag, and swiftly persecuted the Woolf, fell from his horse and wounded his leg. How (said *Luther*) if in this expedition hee left also the Stag (the Turk) and fell upon the Woolf (*Germanie*) to his own danger and hurt? God grant peace (said *Luther*) and resist that bloud-thirstie Divel. The same year, *Luther* continued his discourse, and therein at large remembred the fair Rights, Laws and Ordnances of the Empire, where the Emperor (according to the Golden *Bulla*) is to bee Elected by seven Princes Electors, and giveth unto them the jurisdiction of the sword and of judgments, which they have autoritie and power to use; also, that the voice of one (or two) Electors abolished the considerations of the rest, as was shewed by *Frederick* Prince Elector of Prefaging events.

Saxon Anno 1519, who was Elected *Romane* King, but hee refuſed to entertain it, rather wiſhed the ſame to bee conferred upon his Nephew, *Albrecht* Prince of *Meckelburg*, or (in regard no man was able to reſiſt the *French*) upon *Charles* King of *Spain*, of whome they made choice accordingly, not as King of *Spain*, but as of a *German* Prince, and Arch-Duke of *Auſtria*. If (ſaid *Luther*) inſtead of the three Spiritual Electors, there might bee choſen three Temporal, then it were much better and convenient. But now one Prince Elector alone, muſt bear the hate of all the other, and if the people were not inclinable towards him (as *Jacob* againſt the *Sichemites*) ſo were hee not able to diſgeſt it, unleſs God preſerved that Prince in wonderful wiſe.

Better it were that the Spiritual Electors were Temporal.

Of the Arch-Biſhop of Mentz *his Government.*

IT is evident (ſaid *Luther*) that the raging of the Arch-Biſhop of *Mentz* againſt the Goſpel, is abominable, hee is a poor Prince, and as it were, the Pope's captive, hee thinketh the Turk cannot bee ſuppreſſed, except Chriſt and his Goſpel bee deſtroied. Hee doth like King *Achas*, who when hee intended to fight with *Aſſur*, hee then called upon the God of the *Syrians* and *Damaſcanes*, the God of Iſraël with him was of no value. I much marvel (ſaid *Luther*) that the Papiſts are ſo bold, yea ſo mad and fooliſh as to dare to put that cenſure in execution which as yet is not pronounced nor uttered. But (God bee praiſed) this advantage wee have, no Council hath condemned us for Hereticks, for the Rights, the Laws and Ordnances of the Empire do define, deſcribe, and ſaie, Hee is an Heretick who ſtifneckedly maintaineth his errors, &c. which wee of our part have never don, but have ſhewed and produced wittneſſes out of God's Word and the Holie Scriptures, wee willingly do hear the meanings and opinions of others, but wee neither may nor will endure the Pope to bee Judg, wee will make him a partie.

The world's wages to good and faithful people.

King *Ferdinands* printed Proclamation (in which hee earneſtly forbad, that no man ſhould entertain the new Proteſtant Doctrine) was ſhewed unto *Luther* at *Wittemberg* whereupon hee ſaid, This is the wages of the world; this King will baniſh Chriſt, the King of all kings, on whom *Cain*, all falſ Prophets and Teachers, Monarchs, Emperors, Kings aud others have throughly knocked and daſhed themſelvs to ſplitters. King *Ferdinand* muſt and ſhall bee glad to ſuffer this King Chriſt to bee in peace; let us watch and praie againſt him. This King *Ferdinand* (ſaid *Luther*) is a very unfortunate man, and hath been in great dangers, hee was lately almoſt drowned in the River *Danaw*, for courſing with Sleds upon the Ice, his Forerunner, or Vſher went ſwiftly under the Ice and was drowned, and if by great chance they had not taken hold on the King, ſo had hee likewiſe been deſtroied. His miſfortunes are not as other Champions uſe to bee (as King *Lodowick*, who was ſlain in the Wars, or as *Francis* King of *France*, who in the Battel before *Pavia* was taken captive) but this King *Ferdinand* hath common clowniſh miſhaps; at *Auſpurg* hee almoſt brake his neck, in another place hee was in danger to bee conſumed with fire, now lately almoſt drowned. I hold (ſaid *Luther*) the depending on his own wiſdom, is the cauſ of his miſfortunes, hee will govern every thing with his own wit and underſtanding, from whence his miſhaps do proceed, but this hee taketh not to heart, hee hath an hardned heart which is ſenſleſs, neither is it moved by God's puniſhments, and although now and then hee hath a fit of repentance, yet it is onely the repentance of *Eſau*, who alſo repented with weeping eies, but it was an ungodly repentance, for hee wept not becauſ hee had ſold his Birth-right, and was fallen int God's wrath, but becauſ hee had loſt the Birth-right. Our Lord God regardeth not ſuch repenting, as when one is ſorie that hee hath loſt his laſcivious miſtriſs; ſo the ungodlie are not moved, neither do they uprightly and truly repent.

Special accidents.

The cauſ of *Ferdinand's* miſfortunes.

Of the Turkiſh preparations.

Anno 1532. LEt us truly repent, (ſaid *Luther*) let us praie and attend the Lords will, for humane defence and help is too weak. Five years ſince, the Emperor was well able to reſiſt the Turks, when hee had Levied a great Armie of horſ and Foot out of the whole

whole Empire, *Italians* and *Germans*. But then hee would not, therefore in the mean time, alas many good people upon the ſhambles were Butchered ond lamentably ſlaughtered by the Turks. Ah, loving God (ſaid *Luther*) what is in this life more then death and to die, nothing elſ then death even from the Cradle unto old Age. I fear all things go not right, for the tyrannie and pride of the *Spaniards* (doubtleſs) will give us over to the Turks, and make us ſubject to them, the treacherie is great, I doubt (ſaid *Luther*) the twentie thouſand men, and the fair coſtly pieces of double Cannon are wilfully betraied to the Turk. It is not uſual to carrie ſuch great Pieces of Ordnance into the fields. Emperor *Maximilian* kept them ſafely at *Vienna*. It ſeemeth to mee, as ſhould hee ſaie to the Turk, Take theſe pieces of Ordnance for a preſent, ſlaie and deſtroie all that cannot eſcape. This Expedition hath an aſſpect of treacherie; for thoſe of our part are all in a ſlumber: But the Turk with all diligence watcheth, hee attempteth what hee can both with open power, and ſecret practiſes. Treacherie.

If the Turk ſhall cauſ Proclamation to bee made, that every man ſhall bee free from Taxations and Tributes for the ſpace of three years, then the common people with joie will yield themſelvs unto him. But when hee hath gotten them into his claws, as then hee will make uſe of his tyrannie, (as his cuſtom is) for hee taketh the third ſon from every man; hee is alwaie father of the third childe. Truly it is a great tyrannie, which chiefly concerneth the Princes of the Empire themſelvs. I ever held the Emperor ſuſpected (ſaid *Luther*) yet hee can deeply diſſemble. I have almoſt deſpaired of him, as hee that oppoſeth the Acknowledged Truth, which oftentimes hee heard at the Imperial Diet at *Auſpurg*. The Verſ in the ſecond Pſalm will not ceaſ, *Why do the Heathen ſo furiouſly rage together, and why do the people imagine a vain thing? The Kings of the earth ſtand up, and the Rulers take Counſel together, againſt the Lord, againſt his Anointed, &c.* *David* complained thereof, Chriſt felt the ſame, the Apoſtles lamented it, wee alſo feel it likewiſe. Therefore S^t *Paul* teacheth and ſaith, *Not many wiſe according to the fleſh, not many ſtrong, not many noble are called, &c.* Let us call upon God the Father of our Lord Jeſus Chriſt, let us praie, it is high time. *Luther's* deſpair of the Emperor.

Of the conſtancie of John *Prince Elector of* Saxon.

THe admirable great conſtancie of *John* Prince Elector of *Saxon* (ſaid *Luther*) is worthie of everlaſting memorie and praiſ; as hee who for his perſon held ſtiffly and ſtedfaſt over the pure Doctrine of the Goſpel at the Imperial Diet at *Auſpurg*, 1530. And when the Emperor's final will and meaning was ſhewed unto him, hee ſaid, Here are two waies, either to denie God, or the World. Now therefore let every one conſider which were beſt. Hereupon ſtandeth it in the time of confeſſion.

It was a miraculous thing and ſpecial gift of God, that one onely Prince ſo ſtiffly ſtood againſt all the reſt; yea, againſt the Emperor himſelf. Therefore (ſaid *Luther*) the Acts and proceedings in the *Auguſtanian* Confeſſion may not eaſily be deſcribed; for they are high things, large and ſpatious. This *John* Prince Elector of *Saxon*, had attending upon him continually in his chamber ſix Pages of Honor; theſe every daie read unto him ſix hours out of the Bible. Likewiſe in hearing Sermons hee alway had in his pocket Writing-tables, and with his own hand wrote the Sermons out of the Preacher's mouths. Pious practice.

This *John* Prince Elector of *Saxon* alone, among all the Electors aſſembled at *Coln*, oppoſed the Election of the Romane King, *Ferdinand*, *Anno* 1531; for they proceeded therein contrarie to the Antient Rule and Cuſtom of the Golden *Bulla*. Touching which Emperor *Charls* the Fifth took a corporal Oath; and as hee was elected Romane King at *Frankfurt*, hee then promiſed, and with his hand ſubſcribed, that during his life no choice ſhould bee made of a Romane King beſides himſelf. Therefore *John Frederick*, the ſon of *John* Prince Elector of *Saxon*, by his father was ſent to *Coln*, to make a ſpeech, and to ſet himſelf againſt that Election in the behalf of the Prince Elector his father, both in words and actions. And immediately when the young Prince had accompliſhed his father's command, hee road *poſt* Poſt away from thence again; but hee was ſcarcely gotten out of the Gates of *Coln*, when certain were diſpatcht to take and bring him back. Election of a Romane King at *Coln*.

of

Of Emperor Charl's *Cenſure concerning the* Auguſtanian *Confeſsion.*

AS Emperor *Charls* read our Confeſſion at *Auſpurg*, (ſaid *Luther*) hee openly ſpake theſe words, I would wiſh that this Doctrine were taught throughout the whole world. Likewiſe ſaid Prince *George:* I know very well that many abuſes are in the Church; if the ſame were by the Pope aboliſhed, then I would willingly entertein and receiv this Doctrine; but I will not receiv it of a Run-away Frier, meaning mee (ſaid *Luther*). If (ſaid Prince *George*) God cauſed his Word to bee preached through great Potentates and Princes, then wee would entertein it. Yea, (ſaid *Luther*) ſtandeth the caſe ſo? But God thought it more fitting to make uſe of poor Fiſhers, of *Peter*, of *Andrew*, &c. God had need of *Amos* the ſhepherd, hee will none of your approbations. At the Emperial diet at *Augſpurg*, Emperor *Charls* had eight and thirtie Chancellors attending on him.

Of John *Prince Elector of* Saxon.

AS *John* Prince Elector of *Saxon* was in his laſt Hunting hee could have no ſport or game at all, for the Dear would neither ſtand nor ſtaie, nor com in as they alway were wont to do; whereupon the Prince Elector ſaid, This preſageth ſomthing, that our Game (contrarie to their cuſtom) flie away, *Luther* ſaid, The Dear will acknowledg him no longer to bee their Maſter, it is a ſign of his death, which happened within the ſpace of five daies after.

Titulus Joannis Frederici *Electoris, Ducis* Saxoniæ, *ſub Cruce militantis, ab Eccleſia ſibi inditus*, 1548.

JOannes Fredericus *Dei Gratia, Electus Martyr* Jeſu Chriſti, *Dux Afflictorum, Princeps Confeſſorum Fidei, Comes Veritatis, Signifer Sanctæ Crucis, Exemplum Patientiæ & Conſtantiæ, Hæres vitæ æternæ, obdormiſcens in* Chriſto, *migravit ex hac miſerrima vita, in cœleſtem patriam Vinariæ, in menſe* Aprili, *Anno* 1553.

Chap. LIII.

OF DISCORD.

Luther's *Diſcourſ of Diſcord.*

Prince Elector, *John Fredrick* his ſpeech concerning diſcord.

ANno 1546, the 10 of *Februarie, John* Prince Elector of *Saxon* ſaid, A matter in controverſie were eaſily to bee accorded, if but onely the perſons or parties might bee made to agree. Whereupon *Luther* ſaid, Wee would willingly have Concord, but no man ſeeketh after *Medium Concordiæ*, which is *Mutum charitatis.* Likewiſe wee ſeek alſo riches, but no man ſeeketh after the right and true means how to bee rich; namely through God's bleſſing. Moreover wee all deſire to bee ſaved, but the world refuſeth the means whereby wee might bee ſaved; as. *Mediatorem Chriſtum*, the ſame wee will not have.

In former times (ſaid *Luther*) Potentates and Princes referred their matters in Controverſies to faithful valiant people, and would not ſo ſoon thruſt them into the Lawyer's hands. When people intend to bee reconciled and com to an agreement one with another, then (ſaid *Luther*) the one partie muſt yield and give waie to the other. If God and mankinde ſhould bee reconciled and agreed, then God muſt give over his Right and Juſtice, and muſt laie his Wrath aſide; And wee (Mankinde) muſt alſo laie down our own Righteouſneſs, for wee alſo would needs bee God in Paradiſe; wee

wee thought our ſelvs wiſe (as Gods) through the Serpent's ſeducement; Then Chriſt was fain to make an Agreement between us; Hee interpoſed himſelf in the cauſ, and would bee a Mediator between God and mankinde; therefore this Mediator for his pains got the portion of a Parter thereby; namely, the Croſs, (as wee uſe to ſaie) the Parter commonly getteth the beſt knocks by his parting. Even ſo Chriſt ſuffered and and prefented us with his Paſſion and death; hee died for our ſakes, and for the ſake of our Juſtification hee aroſe again. Thus the Generation of mankinde became again reconciled with God.

That for the ſake of Peace, the one muſt yield to the other.

WHen it falleth out (ſaid *Luther*) that two Goats meet the one the other upon a narrow plank or ſtile that is laid over a deep water; how do they behave themſelvs? (neither of them can turn back again, neither can they paſs the one by the other, becauſ the ſtile is too narrow; if they ſhould thruſt one another, then they might fall both into the water and bee drowned) Nature hath taught them, that the one laieth himſelf down and permitteth the other to go over him; ſo that thereby they remain both without hurt. Even ſo people ſhould rather endure to bee trod with feet, then to fall at debate and diſcord one with another.

Why Chriſt curſeth ſo ſorely in the 109th Pſal. [Deus laudem meam nè tacueris] *whenas hee forbiddeth to Curſ,* Mat. 8.

A Chriſtian (ſaid *Luther*) for his own perſon neither curſeth nor revengeth himſelf; but Faith curſeth and revengeth it ſelf. To underſtand the ſame rightly wee muſt diſtinguiſh God and Man, the Perſon and Cauſ. What concerneth God and the Cauſ, wee muſt therein have no patience, neither muſt wee bleſs; as for example, when the ungodlie do perſecute the Goſpel, the ſame toucheth God and his Cauſ, as then wee are not to bleſs, nor to wiſh thereunto good ſucceſs, but rather wee ought to curſ and maledict the Perſecuters and their proceedings. Theſe (ſaid *Luther*) are called Faith's curſing, which (rather then it would ſuffer God's Word to bee ſuppreſſed, and Hereſie mainteined) wiſheth that all creatures went to wrack; for through Hereſie wee loſe God himſelf, *Numbers* 16. But the perſons ought not to revenge themſelvs, but to ſuffer all things, and (according to Chriſt's Doctrine and the nature of Love) to do good to our enemies.

CHAP. LIV.

Of SICKNESSES and of the Cauſes thereof.

Which are the heavieſt tribulations and ſickneſſes.

THe Head-ach and ſorrow of heart, above all other ſmartings are the greateſt tribulations and ſickneſſes; as one ſaid, Ho, ceaſ, or I am gon. Corporal plagues and troubles.

Anno 1530, I was at *Coburg* (ſaid *Luther*) where I was plagued in ſuch ſort with a ſowzing and ringing in my ears, that it was like as if a winde went out of my head, to which the Divel was an Aſſiſtant.

From whence all ſickneſſes and plagues do proceed.

WHen young children do crie luſtily, then they grow well; for through crying the members and veins are ſtretched out, in regard they have none other exerciſe to bee moved. Ah! the Divel is ſtrong and powerful, of whom every ſickneſs and plague cometh. If the loving Angels defended us not, ſo were wee in the twinkling of an eie daſhed in pieces and utterly ſpoiled: the Divel would cut us down like trees, with Religion and policie, both Church and Temporal Government, if hee were admitted to lop off but certain little twigs. Procurer of ſickneſſes.

of

Of the cauſ why ſickneſs doth com.

A Queſtion was put forth to *Luther*, How theſe two ſentences in Scripture might bee reconciled and accorded; *Firſt*, concerning the ſick of the Palſie, where Chriſt ſaith, *Son, bee of good chear, thy ſins bee forgiven thee*, &c. Here Chriſt ſheweth, that ſin was the cauſ of the Palſie; yea, of every ſickneſs. *Second*, touching him that was born blinde, where *John* ſaith, *That neither hee nor his parents had ſinned. Luther* anſwered, and ſaid, In theſe words Chriſt witneſſeth that the blinde had not ſinned: Therefore ſin is not the cauſ of blindeneſs; for onely Active ſins (which one committeth himſelf) are cauſes of ſickneſſes and plagues, not Original ſin: therefore the ſins which the ſick of the Palſie committed himſelf were the cauſ of his Palſie. But Original ſin was not the cauſ of the blindeneſs of him that was born blinde, otherwiſe all people muſt bee born blinde, or bee ſick of the Palſie.

Matth. 9.

John 9.

God ſendeth no ſickneſſes into the world but by the Divel; for all melancholie or ſickneſſes do com of the Divel, not of God. The Divel is our Lord God's Executioner; for my part (ſaid *Luther*) I am a right *Lazarus*, in ſickneſſes well practiſed.

Verſes concerning the Age, Miſerie and Mortalitie of Mankinde, by Luther *related.*

1. Puer.

Auſpicor à lacrymis, in iiſdem finio vitam,
In lacrymis vita eſt tota peracta mihi.

2. Adoleſcens.

Dic, venerande Senex, humanum vivere quid ſit?

3. Senex.

Principium vitæ dolor eſt, dolor exitus ingens.

The Cramp is the lighteſt or ſmalleſt ſickneſs, and I believ the Falling ſickneſs is a piece of the Cramp; as namely, that which is in the head (when the Cramp teareth one in the feet and legs) then it vaniſheth, when one quickly moveth himſelf or runneth.

Encreaſing of Sickneſſes.

The Fever in *Germanie* is a phyſick; for people would feed and ſwill themſelvs to death, if the Fever were not, the ſame maketh them more moderate. *Luther* beeing advertiſed that Doctor *Sebald* and his wife were dead (as was ſuppoſed) of the plague, ſaid, They died rather by reaſon of trouble and ſorrow, then of the plague. And when after their death *Luther* took their children into his houſ, ſom hit him therewith in the teeth, ſaying, That thereby hee tempted God; yea, (ſaid hee) I have gotten fine maſters to teach mee what is called, tempting of God.

Infirmitas Lutheri Schmalcaldiæ. *Luther's ſickneſs at Schmalcald.*

EO in loco laboravit ex calculo lethaliter, ità ut in ipſa morte eſſet; nam omnes de illius vita deſperaverunt; that is, *In that place* Luther *was grievouſly tormented with the Stone, inſomuch that hee was near unto death; for all men deſpair'd of his recoverie.* No man could cure him, but God helpt him in wonderful wiſe; for hee had heard that hee ſhould bee carried away from *Schmalkalden*, to the end hee might not die and bee buried there in the eie of that monſter the Pope's Meſſenger. They carried him from thence to *Thambach*; when hee came into his lodging and drank a little red wine, then his bladder opened again ſo that hee was able to deliver his urine, which in many daies before hee could not. Then at *Thambach* hee wrote with chalk on the wall, *Thambach eſt mea Phanuel, ibi apparuit mihi Dominus.*

Divine help.

The Phyſitians in ſickneſſes (ſaid *Luther*) conſider but onely *Cauſas naturales*, out of what natural cauſes and from whence a ſickneſs cometh, the ſame they wil cure with their phyſick, and they do right thereon; but they ſee not that oftentimes the Divel caſteth a ſickneſs upon one's neck, when it hath no natural cauſes; therefore a higher phyſick muſt bee required to reſiſt the Divel's diſeaſes; namely, Faith and Praier, which

which phyſick may bee fetched out of God Word. As then the 31 *Pſalm* is good and neceſſarie thereunto, where *David* ſaith, *In manibus tuis ſortes meæ.* This place (ſaid *Luther*) I now learned in my ſickneſs, and will correct the ſame in the *Pſalter*; for in the firſt Tranſlation I drew it onely upon the hour of death: But it ſhould bee ſaid, *In manibus tuis tempora mea, omnis vita mea, omnes dies, horæ & momenta vitæ meæ*; that is, *My health, my hap, my life, miſ-hap, ſickneſs, death, &c. ſtand all in thy hands.* Experience alſo witneſſeth the ſame; for when wee think now wee will bee jocund and merrie, freſh and ſound, then God ſoon ſendeth that wee finde quite the contrarie. Expoſition of the 31 Pſalm.

Of frailtie and mortalitie, that a humane creature is like a glaſs.

Luther (ſhortly before his death) ſent a fair glaſs for a preſent to Doctor *Juſtus Jonas*, and therewith hee wrote theſe words following;

One glaſs preſenteth a glaſs to another glaſs, gueſs what it is?

Dat vitrum vitro Jonæ *vitrum ipſe* Lutherus,
Se ſimilem ut fragili noſcat uterque vitro.

CHAP. LV.

OF DEATH.

Luther's *diſcourſ of Death.*

IN the midſt of life, wee are in the midſt of death, for wee are ſubject to manifold and mortal ſickneſſes and miſchances; here one ſtabbeth himſelf, there another falleth and bleedeth himſelf to death; therefore every hour wee have need to call upon God to keep and preſerve us. The preſent time.

Why S^t Paul *did not fear death.*

WHen the Prophet *Agabus* declared to S^t *Paul* at *Ceſaria*, that hee ſhould bee bound of the Jews, and delivered over to the Gentiles to bee ſlain, yet nevertheleſs, hee diſregarded death and took no heed to himſelf, but willingly went towards *Jeruſalem*, and feared death nothing at all. The reaſon (ſaid *Luther*) the Holie Ghoſt revealed the ſame, through which *Paul* was ſtrengthned to die. Signs of death. *Acts 21.*

To die for Chriſt's ſake.

TO die for the ſake of Chriſt's Word, is eſteemed precious and glorious before God; for wee are mortal howſoëver, and muſt die for the ſake of our ſins. But when wee die for the ſake of Chriſt and his Word and freely confeſs the ſame, then wee die a true honorable death, wee are thereby made altogether holie Relicks, as then wee have ſold our hides dear enough. But in that wee (Chriſtians) praie for peace and long life, the ſame is not for our ſake (to whom death is meerly gain) but for the ſake of the Church and poſteritie.

Of Luther's *mourning, countenance and ſpeech, which hee ſhewed and declared at the death and burial of his loving Daughter* Magdalena, *of the age of fourteen years,* 1542.

Epitaph of Magdalena Lutheri. *Daughter of* Martin Luther, *made by the Father himſelf.*

Dormio cum ſanctis hic Magdalena Lutheri,
Filia & hoc ſtrato tecta quieſco meo.

Filia

Filia mortis eram peccati ſemine nata,
Sanguine ſed vivo Chriſte redemta tuo.

THe fear of death, is meerly death it ſelf, who ſo utterly aboliſheth death out of the heart, the ſame neither taſteth nor feeleth any death. A humane creature that lieth and ſleepeth, is very like to one that is dead, from whence the Antient ſaid, Sleep is deaths brother. In like manner, life and death is ſhewed and pictured in this, that daie and night, and all creatures do change and are altered.

Luther's dream of himſelf. My dream (ſaid *Luther*) which lately I had, will bee made true; for I dreamed, that I was dead and ſtood by my Grave all naked covered with ſmall Rags. Thus am I long ſince condemned to die, and notwithſtanding I live yet.

Of the ſentence, John *the* 8. Whoſo keepeth my ſaying, ſhall never ſee death.

Luther expounded the ſame thus, Wee muſt die and ſuffer death; but this is wonderful, that whoſo holdeth himſelf on God's Word, ſhall not feel death but ſhall depart as in a ſleep, and concerning him it ſhall no more bee ſaid, *Morior, ſed cogor dormire:* that is, I die, but I am forced to ſleep. But whoſo findeth not himſelf furniſhed with God's Word, the ſame muſt die in anguiſh; therefore when thou comeſt to that point to die, then make no Diſpute at all, but from they heart ſaie, *Credo in Jeſum Chriſtum Dei filium, plus nolo ſcire*; I believ in Jeſus Chriſt the Son of God: I will know no more.

Times of diſeaſes. The eight and thirtieth year (ſaid *Luther*) is an evil and a dangerous year, it bringeth many heavie and great ſickneſſes; Naturally, by reaſon (happily) of the Comets and conjunctions of *Saturn* and of *Mars*, but Spiritually, by reaſon of the innumerable ſins of the people. Now this life is nothing worth, let us not depend thereon, but truſt and believ in God who giveth everlaſting life, God give us a happie hour, as then wee have been well here.

Mortal dying. *Plinie* the Heathen writer ſaith, *Libro* 20. *Cap.* 1. The beſt Phyſick for an humane creature is, ſoon to die; *Julius* the Emperor contemned the ſigns of death, was careleſs of danger, hee ſaid, It is better once to die, then continually to bee full of care and to take heed of himſelf; this was enough for an Heathen (ſaid *Luther*), yet wee ought not to tempt God, but to uſe the means which hee giveth, and then to commit our ſelvs to his mercie.

That the death of a Chriſtian, is different from the death of an Heathen.

IT were a light and an eaſie matter for a Chriſtian to ſuffer and overcom death, if hee knew not that it were God's wrath; the ſame title maketh death bitter unto us. But an Heathen dieth ſecurely away, hee neither ſee'th nor feeleth that it is God's wrath, but meaneth, it is the end of nature and is natural. The Epicure ſaith, It is but to endure one evil hour.

Cicero's cogitation of death. *Cicero,* well and finely ſaid, Hereafter wee ſhall bee made either nothing or ſaved, as would hee ſaie, No evil hereafter can bee don unto us.

That the death of a Godly and an upright Chriſtian, is a ſign of God's wrath.

WHen I hear (ſaid *Luther*), that a good and Godly man is dead, then am I affrighted and fear that God hateth the world, who taketh away the upright and good, to the end hee may fall upon and puniſh the evil and wicked. Although I die, it maketh no great matter, for I am in the Pope's curſ and excommunication, I am his Divel, therefore hee hateth and perſecuteth mee. At *Coburg*, I went about and ſought mee out a place for my burial, I thought to have been laid in the Chancel under the Croſs, but now I am of another minde, I know I have not long to live, for my head is like a knife from which the Steel is wholie whetted away and is becom meerly Iron, the Iron will cut no more, even ſo likewiſe it is with my head; Now loving Lord God, I hope my hour is not far, God help, and give mee a happie hour, I deſire to live no longer.

To taste of death.

RIghtly to taste of death (said *Luther*), is directly to despair; a God-fearing Christian shall not taste of death, (as Christ saith) for hee never feeleth compleat despair, although sometimes a Christian is very near thereunto, but hee is drawn back again and preserved by the Holie Ghost. Christian feeling.

Of the contemning of death.

VVEe read (said *Luther*) of S^t *Vincence*, who beeing ready to die saw death standing at his feet, and said, Death! what wilt thou? Thinkest thou to gain any thing of a Christian, knowest thou not that I am a Christian? Even so (said *Luther*) ought wee to learn to contemn, to scorn and to deride death. Likewise it is written in the historie of S^t *Martin*, that beeing near his death, hee saw the Divel standing at his Beds feet, and bouldly said, *Quid tu hìc stas horrenda Bestia? nihil habes in me*; that is, *Why stand'st thou here thou horrible Beast? Thou hast nothing to do with mee.* These (said *Luther*) were right words of faith. Such and the like ought wee to cull out of the Legends of the Saints, and leav other fooleries which by the Papists are foisted thereinto. Faith's strength.

That wee ought to drive away the melancholie cogitations of Death.

LUther of *Wittemberg*, descerning a very melancholie man (whom formerly hee well knew) said unto him, Ah humane creature, what doest thou, hast thou nothing elſ in hand but to think of thy sins, on death and damnation; turn thine eies quickly away, and look hither to this man Christ, of whom it is written, *Hee was conceived by the Holie Ghost, born of the Virgin* Mary, *suffered, died, buried, descended into Hell, the third daie arose again from the dead, and ascended up into Heaven*, &c. Wherefore doest thou think, that all this was don, *nunquid?* That thou shouldest comfort thy self against death and sin; therefore surceas, bee not affraid, neither do thou faint; for truly thou hast no caus; for Christ suffered death for thee and prevailed for thy comfort and defence, and for that caus hee sitteth at the right hand of God his Heavenlie Father to deliver thee. Good securitie of Grace.

Fidelis animæ vox ad Christum.

EGo sum Tuum peccatum, Tu mea justitia; triumpho igitur securus, quia nec meum peccatum obruet tuam justitiam, nec tua justitia sinet me esse aut manere peccatorem. Benedictus Dominus Deus meus, miserator meus & Redemtor meus, in te solùm confido, nunquam erubescam.

That is,

The voice of a faithful soul to Christ.

I Am Thy sin, and Thou art my righteousnes; therefore I triumph securely, becaus neither my sin shall overwhelm thy Justice, nor thy Justice will suffer mee to bee or main a sinner. Blessed bee my Lord God, my Pitier and my Redeemer; in thee onely I trust, and shall never bee ashamed.

Precatio Lutheri.

SUm tuus in vita, tua sunt mea funera Christe,
Da precor imperii Sceptra tenere tui.
Cur etenim moriens tot vulnera æva tulisti?
Si non sum regni portio parva tui.
Cur rigido latuit tua vita inclusa sepulcro,
Si non est mea mors, morte fugata tua?
Ergò mihi certam præstes ô Christe salutem.

That is,

The Praier of Luther.

I Am thine ô Christ in my life; thy death is mine: Grant mee part in thy Kingdom; for why by thy death did'st thou endure such grievous wounds, if I am not a small

portion of thy Kingdom? Why was thy life encloſed in the Sepulcre, if my death bee not aboliſhed by thy death? Therefore ô Chriſt give mee ſure ſalvation.

Of the mortalitie of an humane creature.

Dying's certaintie.

Quot membra ſunt in nobis, tot ſunt & mortes; that is, *So many members as wee have, ſo many deaths wee have.* Death peepeth out at every member. *Et nos in media vita ſumus morti ſubjecti*; i. e. *And wee are ſubject to death in the mid'ſt of life*; for the Divel who is a cauſer and a lord of death, is our adverſarie, and hunteth after our life: hee hath ſworn our death, and wee have deſerved it; but the Divel will not gain much by ſtrangling of the Godlie; for thereon hee will crack a hollow nut. Let us die (ſaid *Luther*) that ſo the Divel may bee at quiet. I have deſerved death two-fold; *Firſt*, in that I have ſinned againſt God, for which I am heartily ſorrie. *Secondly*, I have deſerved death at the Divel's hands, whoſe Kingdom of lying and murthering (through God's Aſſiſtance, Grace and Mercie) I have deſtroied; therefore hee juſtly in requital thereof wiſheth my death.

Of Luther's *cenſure touching the ſentence* Mat. 24, [There ſhall riſe falſ Prophets, inſomuch (that if it poſsible) they ſhall deceiv the very Elect].

THis ſentence (ſaid *Luther*) was fulfilled and made true on the holie Fathers; as, on S^t *Jerom*, *Auſtin*, *Gregorie*, *Baſil*, *Cyprian*, *Bernard* and others, they were ſeduced into thoſe Errors, but they remained not therein. S^t *Bernard* wrote many evil and ungodlie things, ſpecially concerning the Virgin *Marie*: but when hee was near his death, hee ſaid, *Perditè vixi*, I have lived wickedly: But thou, loving Lord Jeſu Chriſt, haſt two-fold right to to the Kingdom of Heaven; *Firſt*, it is thine Inheritance, for thou art the onely begotten Son of the Father; but that affordeth mee no comfort of the Kingdom of Heaven. *Secondly*, thou haſt purchaſed and merited the ſame with thy Suffering and Death, thou haſt ſtilled the Father's Wrath, haſt unlocked Heaven, and preſented the Kingdom of Heaven unto mee, as thy purchaſed good. Of this have I joie and comfort. Therefore (ſaid *Luther*) hee died well and happily. Like wiſe when S^t *Auſtin* was to die, then hee praied the ſeven Penitential Pſalms. But when theſe Fathers were in health, then they thought not on this Doctrine, but when they were upon their death-beds, and at the hour of death, then they found in their hearts what they were to truſt unto, then they felt it high time to abandon from their hearts the depending on humane fopperies which formerly they taught and held, and to betake themſelvs onely to Chriſt, and to relie upon his rich and pretious merit, &c. Then they took hold on ſuch comforts, confeſſed this Doctrine, and ſo were made happie and ſaved.

Of a comfort in our laſt hour deſcribed by Luther.

ALmightie, Everlaſting God, Merciful Heavenlie Father; who art a Father of our Loving Lord Jeſus Chriſt; I know aſſuredly, that every thing which thou haſt ſaid thou wilt and canſt perform, for thou canſt not lie, thy Word is upright and true. In the beginning thou haſt promiſed unto me thy loving and onely begotten Son Jeſus Chriſt; the ſame is com, and hath delivered mee from the Divel, from Death, Hell, and ſin: Afterwards alſo for more aſſurance out of his Gracious Will, hee hath preſented unto mee the Sacraments of the Altar, and of Baptiſm, wherein are offered unto mee Remiſſion of Sins, Everlaſting Life, and all Celeſtial Treaſure: upon which thy offer I have uſed the ſame, and in Faith have depended on thy Word, and have received the ſame: wherefore now I make no doubt at all, but that I am well ſecured and ſettled in peace; therefore if this bee my hour and thy Divine Will, ſo am I willing to depart from hence with joie upon thy Word.

Schola Fidei, 1 Cor. 15, The School of Faith, is ſaid to go about with Death.

Abſumta eſt mors in victoria; Death is ſwallowed up in victorie.

Si mors, ergò peccatum; If death, then ſin.

Si mors, ergò omnes morbi; If death, then all diſeaſes.

Si mors, ergò omnis miſeria; If death, then all miſerie.

Si mors, ergò omnes Diaboli vires; If death, then all the power of the Divel.
Si mors, ergò omnes mundi furiæ; If death, then all the furie of the world.
Sed ista nondum, imò contraria adparent, igitur fide opus est; fidem enim sequitur aperta rerum facies suo tempore, ubi invisibila nunc, fient visibilia tunc.
That is,
But these things do not appear, but rather the contrarie: therefore there is need of Faith; for an open appearance of things followeth faith in due time, where those things which are now invisible will bee seen then. Moreover upon the foresaid sentence, *Luther* further said:
Absorpta est mors in victoria; Death is swallowed up in victorie.
Isaiæ 25, *Præcipitavit mortem in æternum;* hee hath thrown down death for ever.
When *Adam* lived, (said *Luther*) that is, when hee sinned, then Death devoured Life; but when Christ died, *id est, Justificatur*, then Life (which is Christ) swallowed up and devoured Death; therefore God bee praised, *Quod Christus moritur*, that Christ died and hath gotten the victorie.

That the Article of Justification by Faith was altogether darkned in Popedom.

THe Pope's Legate beeing at the Imperial diet at *Auspurg*, *Luther* said unto him, *Monstrate mihi unum locum de Justificatione Fidei*, that is, Shew mee one place of the Justification of Faith
In Decretis, Decretalibus, Clementinis, Sexto, Extravagante; In the Decrees, Decretals, Clementines, Sext, Extravagant.
In omnibus scribentibus omnium Summarum, In all the writers of all the Summs.
In omnibus scribentibus Sententiarum, In all the writers of the Sentences.
In omnibus Sermonibus Monachorum, In all the Sermons of the Monks.
In omnibus statutis omnium Synodorum, In all the statutes of all the Synods.
In omnibus ordinariis omnium Collegiorum, In all the Ordinaries of all the Colleges.
In omnibus regulis omnium Monachorum, In all the rules of all the Monks.
In omnibus postillis omnium glossatorum, In all the Postills of the Glossators.
In toto Hieronymo & Gregorio, In all Jerom and Gregorie.
In omnibus statutis Conciliorum, In all the statutes of the Councils.
In omnibus disputationibus omnium Theolog. In all the disputations of all the Divines.
In omnibus Lectionibus omnium V. In all the Lectures of all.
In omnibus Missis & Vigiliis omnium Templorum, In all the Masses and Vigils of all Temples.
In omnibus cerimoniis omnium Episcoporum, In all the Cerimonies of the Bishops.
In omnibus fundationibus omnium Monasteriorum, In all the foundations of all Monasteries.
In omnibus fraternitatibus omnium Sectarum, In all fraternities of all Sects.
In omnibus peregrinationibus omnium locorum, In all Pilgrimages of all places.
In omnibus cultibus omnium Sanctorum, In all the Worships of all Saints.
In omnibus Indulgentiis omnium Bullarum, In all Indulgences of all Bulls.
In tota Cancellaria Papæ. In all the Chancerie of the Pope.
In tota Curia Papæ, & in omnibus Curiis Episcoporum. At in his oportuisset abundare Fidei doctrinam, In all the Court of the Pope, and all the Courts of all the Bishops. And in these the Doctrine of Faith ought to abound.
Sed reperies
Orationes S. Brigittæ, *Rosaria, Psalteria, Orationes Conceptionis Coronæ B. Virginis, Orationes ad omnes Sanctos, Orationes pro bonis vitæ hujus, opum & fortunæ, Missas similes pro iisdem: hæc tantùm verbo recitata sunt sine Fide & valebant, si tantùm ore essent prolata.* i. e.
But you shall finde
The Praiers of S^t *Brigit*, Rosaries, Psalters, Praiers of the Conception of the Crown of the Blessed Virgin, Praiers to all Saints, Praiers for the goods of this life, riches, and fortune; the like Masses for the same: these onely were recited in Word, and it was sufficient, if they were onely uttered with the mouth.

Chap. LVI.

Of the Resurrection from the Dead.

Luther's *Diſcourſ of the Reſurrection from the Dead, and Everlaſting Life.*

Chriſt's, and our Reſurrection.

Rom. 4.

Anno 1544, on Sundaie *Cantate* after Eaſter, *Luther* made an excellent Sermon touching the Reſurrection from the dead, out of the Epiſtle appointed for the ſame daie, and handled this ſentence, *Thou fool, that which thou ſoweſt, is not quickned except it die.* When *Abraham* intended to Sacrifice his Son, hee believed, that God out of the Aſhes would make him a father of children. The faith of *Adam* and likewiſe of *Eve* (the one created out of a lump of earth, the other out of a rib) preſerved them, becauſ (without further diſputing) they truſted and believed in Almightie God. They did not like the Sectaries, the Anabaptiſts and others, who ſaie, How can a handful of water ſave a humane creature? But to him that believeth in Almightie God, every thing is poſſible. The conception and birth of every humane creature that proceedeth out of a drop of bloud, is no leſs a miracle and wonder-work of God, then that *Adam* was made out of a clod of earth, and *Eve* out of a fleſhie rib. The world (ſaid *Luther*) is ful of ſuch wonder-works of God, but we are ſtark blinde, we cannot ſee them. It is a greater miracle, that a childe is born, then that *Adam* was created out of a clod of earth. The whole world is not able to create one member, no not much as a little leaf, wee ſhould give to ſuch unbelieving Seducers and Sectaries not bread to eat, (but Grains and Hulks) who will meaſure God's Almightie power with their own humane and natural wit, wiſdom and underſtanding without Faith. The manner of the Reſurrection conſiſteth in theſe words, Ariſe, com, ſtand up, appear, rejoice yee which dwell in duſt and earth. I ſhall ariſe again (ſaid *Luther*) and ſhall ſpeak with you, this finger wherewith I point, muſt com to mee again, to conclude, every thing muſt com again, for it is written, *God will create new Heavens and a new Earth, wherein Righteouſneſs ſhall dwell*; it ſhall bee no vaſt nor idle Government, there ſhall bee all joie and happineſs, for heaven and earth ſhall not bee a Barren or unfruitful ſand. Heaven and earth ſhall bee renewed, and wee the faithful ſhall bee all together in one heap; if wee were here all one, then wee ſhould have peace among our ſelvs, but God ordereth it otherwiſe, to the end wee may yern and ſigh after the future Paternal home, and may bee made wearie of this toilſom life. Now if there bee joie in the choſen, ſo muſt the higheſt ſorrow and deſpair bee in the damned. Who ever heard, (ſaid *Luther*) that a ruſhing leaf ſtruck a hole in ones head? Yet nevertheleſs an ungodly and a faithleſs perſon is affrighted even at the ruſhing of a leaf, but with a true Chriſtian it is not ſo, for hee hath peace in Chriſt; on the contrarie, the ungodlie have no peace.

2 *Pet.* 3.

The joie of the Choſen, and ſorrow of the Damned.

Of Abrahams *faith touching the Reſurrection of the dead.*

Abraham ſurely believed the Reſurrection from the dead, as hee intended to ſlaughter his Son, through whom notwithſtanding, God promiſed him to encreaſ his ſeed and Generation as the Stars of heaven, which in the Epiſtle to the *Hebrews* is finely ſhewed. Our greateſt miſerie is, that wee call our Lord God a liar, where the Heathen ſaie, *Where is now their God.*

That the life to com, will bee far more Glorious then this life here, although Adam *had remained in Innocencie, and not fallen.*

THe life to com, (ſaid *Luther*) will bee far more glorious, then that when *Adam* was in Paradice before the fall. And indeed, if *Adam* had remained in his innocencie

cencie, yet hee had begotten children, but not everlaſtingly remained in that ſtate and life in Paradiſe, hee ſhould have been taken and drawn up into the glorious everlaſting life, not by death (for hee had been immortal) but by changing into the life to com. I oftentimes (ſaid *Luther*) meditate hereupon, but am not able to underſtand it; namely, wherewith or how wee ſhall ſpend our time in the world to com, for there will bee no alteration, no labor, no eating, drinking nor ſleeping. But I hold, wee ſhall have Objects enough to behold and to look upon. From hence *Philip* ſaid, *Lord ſhew us the Father, ſo are wee ſatisfied.* The ſame will bee our delightful and amiable Object with which wee ſhall have enough to do.

Of the life everlaſting.

Luther's cogitations, which in his ſickneſs fell into his minde.

ANno 1538, the 7. of *Auguſt*, *Luther* diſcourſed concerning the life to com, and ſaid, In my late ſickneſs I laie indeed very weak, and committed my ſelf to God. But nevertheleſs many things fell into my minde in the time of my feebleneſs, concerning the everlaſting life, what the ſame might bee, what joies wee there ſhall have? Well I am aſſured, that every thing ſhall bee revealed which through Chriſt is preſented unto us, and is already ours, ſeeing wee believ it. But here wee ſhall not know, how the creation of the new world will bee, for wee are not able to comprehend nor underſtand the creation of this temporal world nor of the creatures therein, humane ſenſ and reaſon with ſpeculating and reaſoning) cannot faſten the ſame, in regard with our cogitations wee are not able to attain to the knowledg of ſuch things which are viſible and corporal. To conclude, the joies that are everlaſting are beyond the comprehenſion of any humane creatures heart. As *Iſaiah* ſaith, *Exultabitis uſque in ſempiternum lætitia glorificata*: that is, *Yee ſhall bee everlaſtingly joiful in glorious joie.* But how cometh it, that wee cannot believ God's Word, whenas all things are accompliſhed and fullfilled of which the Scripture ſpeaketh, unto this Article touching the Reſurrection of the dead? This maketh Original ſin, the ſame is the cauſ of it. The ungodly and damned at the laſt daie ſhall bee under the ground, and in ſom meaſure they ſhall behold the great joies and glorie of the choſen and ſaved, but thereby they ſhall bee ſo much the more pained and tormented.

Iſaiah 41.

Where the ungodly ſhall bee then.

Glorie of the everlaſting life.

Hath our Lord God created ſo fairly this vaniſhing and temporal Kingdom; namely, heaven and earth and and all that is therein, how much more fair and glorious will hee then make and create yon unvaniſhing everlaſting Kingdom.

Of the everlaſting life.

AS I laie ſucking at my mothers breaſts (ſaid *Luther*) then I knew full little, how afterwards I ſhould eat, drink, or how I ſhould live. Even ſo do wee as little underſtand what the life to com will bee. God in the Prophet *Iſaiah* ſaith, *Qui geſtamini in utero meo, qui formamini in matre mea.* As would God ſaie, yee are not what yee ſhall bee, yee are yet in *utero*, all wealth, gold and treaſure, great Kingdoms, &c. Thoſe our Lord God calleth nothing elſ, then all in *utero*.

CHAP. LVII.

OF DAMNATION AND HELL.

What gnaſhing of teeth is.

Gnaſhing of teeth in hell.

HOld (ſaid *Luther*) *Gnaſhing of teeth* to bee the extremeſt pain which ſhall follow an evil conſcience; that is, Deſpair; namely, to know that one everlaſtingly muſt bee ſeparated from God.

That wee may ſurely cenſure out of God's Word, who is damned.

I Wiſhed (ſaid *Luther*) and would willingly from my heart that *Zuinglius* were ſaved, but I fear the contrarie, in regard Chriſt commandeth, that wee ſhould ſo judg and cenſure, (thoſe that denie God and know him not, or thoſe that denie him before the people, and make him a liar, whom God will not know again, alſo thoſe that do not believ) that ſuch already are damned. God's Cenſure and Judgment is ſure and certein, which wee ſafely may pronounce over all the ungodlie, and may damn them, unleſs God reſerveth unto himſelf a peculiar privilege and diſpenſation, which hath its ſcope. Even ſo *David* from his heart wiſhed that his ſon *Abſalom* might bee ſaved, when hee ſaid, *Abſalom my ſon, Abſalom my ſon*, &c. yet nevertheleſs hee certainly believed that hee was damned; therefore hee bewailed him, not onely in that hee died corporally, but was loſt alſo everlaſtingly; for hee knew that hee died in Rebellion, in Inceſt, and that hee had hunted his father out of the Kingdom.

Luther's troubles. In this life (ſaid *Luther*) are many kindes of unequal tribulations, according as the perſons are alſo manifold and different. If another ſhould have had thoſe tribulations which I have ſuffered, ſo would hee long ſince have died; neither could I have endured or held out the Angel's buffeting of S^t *Paul*, no leſs had S^t *Paul* been able to undergo and endure the Tribulations which Chriſt ſuffered. The greateſt and heavieſt grief is, when one dieth in the twinkling of an eie, and departeth from hence. But hereof wee ought not to diſpute, but to refer the ſame to God's Judgment; wee ought to deal with that which in the Word is revealed unto us.

Touching four ſorts of degrees of puniſhments after this life.

THe Antient made four ſorts of differences of Hell. 1. The fore-front, wherein (they ſaie) the Patriarchs were until Chriſt deſcended into Hell. 2. The feeling of pain, yet onely temporal, as Purgatorie. 3. Where the unbaptiſed children are, but feel no pain. 4. Where the Damned are, which feel everlaſting pain, the ſame is the right Hell; the other three (ſaid *Luther*) are onely humane imaginations. In Popedom they ſang an evil ſong, *Cum Rex gloria*, &c. *Te noſtra vocabant ſuſpiria, te larga requirebant lamenta.* Our ſighs called upon thee, our pittiful lamentations ſought thee, &c. This was not Chriſtian-like, for the Goſpel ſaith, *They are in* Abraham's *Boſom. Iſaiah* ſaith, *They go into their Chambers.* And Jeſus *Sirach* ſaith, *The Righteous is in the Lords hand, let him die how hee will, yea although hee bee overtaken by death.* Therefore there are no ſighings nor lamentations, the poor ignorant people drew the heartie ſighing and ſobbing of the Prophets (which in their life time they had in yerning after Chriſt the Meſſias whom they exſpected) upon the dead. What hell is, wee know not (ſaid *Luther*), onely wee know, that there is a ſure and certain place, as is written of the rich Glutton, when *Abraham* ſaid unto him, *There is a great ſpace between you and us.* Luke 16. For if wee knew it, or that the Scripture had ſhewed any thing of this place, then there would have been no end or meaſure in diſputing, therefore let us remain ſimple by the childrens Creed.

Of the ſentence, Iſaiah *the* 28. Believ yee not? ſo remain yee not.

THat is, will yee not believ? ſo ſhall yee not remain; our Lord God's things are incomprehenſible, yet nevertheleſs, in yon life (hee ſaith) hee will ſhew us all things, and will give us an accompt, why hee made it ſo. Wee Chriſtians (God bee praiſed) have a great advantage, in that our faith is grounded ſo powerfully in the holie Scripture, and alwaie accordeth therewith, this the Turks and Jews have not.

CHAP. LVIII.

Of the laſt daie of JUDGMENT.

Luther's *diſcourſ of the laſt daie of Judgment.*

AH, Loving God (ſaid *Luther*)! come once; I waite continually for that daie, when early in the morning (in the Spring, the daie and night are alike long) I ſee a very cleer morning Red. For theſe are my cogitations (whereof I purpoſe alſo to preach), That ſwiftly out of the morning Red, will com a black thick clowd, out of which will iſſue three flaſhes of lightning, afterwards there will com a clap, and in a moment will ſtrike all on a heap, heaven and earth. The name of the Lord bee praiſed, who hath taught us to ſigh and yern after that daie, and in truth wee ought to deſire the ſpeedie approach thereof, in Popedom they are all afraid thereof, as they ſing, *Dies illa, dies iræ*, &c. That daie is a daie of wrath, &c. I hope, truly, that daie is not far off. Chriſt ſaith, At that time, hee ſhall ſcarcely finde faith on earth, wee have it alreadie (ſaid *Luther*) but in a corner, let us make our accompt, and wee ſhall truly finde, that wee haye the Goſpel now only in a corner, whole *Aſia* and *Africa* have it not, the Goſpel is not preached in *Europa*, in *Grecia, Italie, Hungaria, Spain, France, England* nor in *Poland*, &c. And ſure I am, that this little corner where it is (the houſ of *Saxon*) will not hinder the coming of the laſt daie of Judgment. It is com alreadie ſo far as to the white horſ in the *Apcalyps*, the world cannot ſtand long, the Lord deliver us from evil, Amen.

Luther's cogitations, how the laſt daie will break in.

When the Turk (ſaid *Luther*) beginneth a little to decline, then certainly the laſt daie will com, for then it muſt bee *de neceſſitate Scripturæ*: of the neceſſitie of the Scripture. The loving Lord will com, as the Scripture ſaith, *Cum adhuc ſemel veniam, tunc commovebo cœlum & terram, & tum veniet deſiderabilis omnibus gentibus*: that is, *When I com, I will move heaven and earth, and then ſhall com the Deſired of all nations.* At the laſt there will bee great alteration and commotion; for then all the Elements ſhall bee melted to Aſhes, the whole world ſhall bee made a vaſt lump again, as in the beginning. Then there ſhall bee a new heaven and earth, and wee ſhall bee changed, but the Divel ſhall remain as hee is, for hee hath nothing of the Elements, as S^t *Paul* ſheweth, who had great Revelations. But I hope, ſeeing the Goſpel in ſuch ſort is contemned, that the laſt daie is not far, two hundred years hence God's Word will decreaſ again and fall, and there will bee a great darkneſs, for want of upright, faithful ſervants of the Word, as then the whole world will bee wilde and Epicuriſh, as then the voice will com and ſound, *Behold the Bridgroom cometh.*

Handling of the laſt daie.

Of another of Luther's *conſiderations touching the laſt daie, about what time it will com.*

ABout the time of Eaſter in *April* (when they leaſt of all feared the rain) *Pharaoh* was deſtroied in the Red-Sea, and the nation of Iſraël led again out of Egypt. Even about the ſame time (ſaid *Luther*) the World was created, at the ſame time theyear is changed, and Chriſt aroſe again and the world renewed; even ſo (happily) will the laſt daie com about the ſame time. I have cogitations, after and about Eaſter, when the year is at the fineſt and faireſt, and early at the riſing of the Sun, (as at *Sodom* and *Gomorrah*) the Element will bee gloomie with earth-quakes and thundrings about an hour or little longer, then the ſecure people ſhall ſaie, Look thou fool, haſt thou never heard it thunder?

About Eaſter happily the laſt daie will com.

That

That the laſt daie will part and ſeparate the Righteous from the ungodly.

THe upright Art of *Alchimie* (ſaid *Luther*) liketh mee very well, and indeed, it is the Philoſophie of the antient, I like it not onely for the profits ſake which it bringeth in melting of the Metalls, in excocting, preparing and extracting, alſo in diſtilling herbs, Roots, and in ſubliming. But alſo, I like it for the ſake of the Allegorie and ſecret ſignification, which is ſurpaſſing fair; namely, touching the Reſurrection of the dead at the laſt daie. For like as in a Furnace the fire extracteth and ſeparateth that which is the beſt out of the matter, yea it carrieth upwards the ſpirit, the life, the ſap, and ſtrength, ſo that it poſſeſſeth the uppermoſt part of the Still, it cleaveth thereon, and then trickleth downwards; inſomuch, that the fat ſwimmeth above, and the beſt thereof hovereth alway uppermoſt; but the unclean matter, or the dreggs is left at the bottom like a dead carcaſe and worthleſs thing. Even ſo likewiſe, God will deal at the laſt daie of Judgment, therewith hee will ſeparate all things through fire, will ſunder and part the Righteous from the ungodly, the Chriſtians and Righteous ſhall aſcend upwards into heaven, and therein ſhall live everlaſtingly; but the ungodly and damned (as the droſs and filth) ſhall remain in heil, and therein bee damned.

Chap. LIX.

OF ALLEGORIES.

Luther's *diſcourſ of Allegories and Spiritual ſignifications of Scripture, and how wee ought to deal therewith.*

ALlegories and Spiritual ſignifications, (ſaid *Luther*) when they are directed upon Faith, and ſeldom uſed, then they are good and laudable; but when they are drawn upon the life and converſation, then they are dangerous and I am an enemie unto them, for when men make too many of them, then they pervert and ſpoil the Doctrine of faith. To conclude, Allegories or ſpiritual ſignifications are fine ornaments of whores-hides, they are not of proof, wee ought not lightly to make uſe of them, except the principal cauſ bee firſt ſufficiently proved with ſtrong grounds and arguments, as wee ſee S^t *Paul* did in the 4. Chap. to the *Galathians*; the bodie is the Logick, but Allegorie is the Rhetorick; now Rhetorick (which at length finely and amplie adorneth and enlargeth a thing with words) is of no value without Logick, which round and briefly comprehendeth a matter. When with Rhetorick, men will make many words without ground to no purpoſe, then it is but onely a trimmed thing and a carved Idol.

Deſcription of Allegories.

Of the Legends of S^t Margaret.

THe Legends of S^t *Margaret* (ſaid *Luther*) have an Eccleſiaſtical Allegorie, and a ſpiritual ſignification of the Church; for the Church is the pretious pearl and coſtly jewel. *Olybrius* the tyrant is the world, that laieth it ſelf againſt the Church, and reſiſteth her, inſomuch as hee caſteth *Margaret* into priſon, where ſhee is throughly plagued and tormented of the dragon the Divel with manifold tribulations, out of which ſhee is not able to free her ſelf until ſhee getteth hold on the Croſs; that is, on Chriſt, hee driveth away and ſtabbeth the Dragon to death. In like manner S^t *Chriſtopher* and S^t *George* have their ſpiritual ſignifications.

Picture of the Church.

What Allegories are.

AN Allegorie is, when a thing is ſignified and underſtood otherwiſe then the words do expreſs. *Allegoria in ſententiis*, and whole ſpeeches is, *Metaphora*, in words and vowels that are colored. Among all Languages none is ſo rich of Allegories as Hebrew:

Allegorie, *metaphora.*

Hebrew: The *Germane* tongue is full of Metaphors, as when wee ſaie, *Great crying: Few will: Hee hangeth the cloke according to the winde:* Katharine *of* Born *is the morning ſtar at* Wittemberg, &c. Theſe (ſaid *Luther*) are Metaphors, that is, Colored words. Allegories are, as when Chriſt commandeth that one ſhould waſh another's Feet, of Baptizing, of the Sabbath, &c.

Wee muſt not hold and underſtand Allegories as they ſound; as when *Daniel* ſaith (concerning the beaſt that had ten horns) wee muſt underſtand the ſame to bee ſpoken of the Romane Empire. Even ſo Circumciſion in the New Teſtament is an Allegorie, but in the Old Teſtament it was no Allegorie: wee ought to obſerv them in the ſcanteſt meaſure. The New Teſtament frameth Allegories out of the Old; as it maketh two Nations out of *Abraham's* ſons, and in the Old Teſtament it was don and went even ſo. It is neither ſeemly nor fitting for us to make Allegories, as the Sectaries imagine; for (God bee praiſed) now all Arts are brought forth in moſt clear and complete ſort; but alas, the ſame are ſorely contemned, as the world ſorely contemned Chriſt their own Savior, whom they held for the moſt deſpiſed, yea, they hanged him on the Gallows. *Daniel* 17. *Nota bene.*

Of the Knight Saint George.

THe Legend of S^t *George* hath a fair ſpiritual ſignification concerning temporal Government and policie. The Virgin ſignifieth the Policie; ſhee is vexed and perſecuted by the Dragon the Divel, who goeth about to devour her. Now hee plagueth her with hunger and dearth, then with peſtilence, now with wars, then hee ſpoileth and devaſteth her, ſo long, until a good Prince or Potentate cometh, who helpeth and delivereth her, and reſtoreth her again to her right.

Of the inſolent boldneſs of the Sophiſts, in feigning and dallying with Allegories.

THe Preſumption and boldneſs of the Sophiſts and School-Divines is a very ungodlie thing, which ſom of the Fathers alſo approved of and extolled; namely, of ſpiritual ſignifications in the Holie Scripture, whereby ſhee is pitifully tattered and torn in pieces, as theſe their Verſes ſhew,

Litera geſta docet, quid credas Allegoria,
Moralis quid agas, quò tentas Anagogia.

With ſuch ſignification (ſaid *Luther*) did they plaie and dallie which ſerv to no purpoſe (as every one may ſee) neither to teach of Faith nor Godlineſs; they are meerly ridiculous and childiſh fopperies; yea, it is an Apiſh work in ſuch ſort to juggle with Holie Scripture: It is no otherwiſe then if I ſhould diſcourſ of Phyſick in this manner: 1. The Fever is a ſickneſs, *Rebarbara* is the phyſick. 2. The Fever ſignifieth the ſins, *Rebarbara* is Jeſus Chriſt. 3. The Fever is a fault and failing, *Rebarbara* is the ſtrength againſt it. 4. The Fever ſignifieth Condemnation, *Rebarbara* the Reſurrection. Who ſeeth not here (ſaid *Luther*) that ſuch ſignifications are meerly juggling tricks? Even ſo and after the ſame manner are they deceived that ſaie, Children ought to bee Baptiſed again, becauſ they had not Faith. To juggle and plaie with Holie Scripture.

To plaie with Allegories in Chriſtian Doctrine is dangerous, the words now and then are acceptable, and enter fine and ſmoothly, but they are to no purpoſe; they ſerv well for ſuch preachers as have not ſtudied much, who know not rightly how to expound the hiſtories and texts, whoſe leather is too ſhort, and will not ſtretch, as then they laie hold on Allegories, wherein nothing certainly is taught, on which a man may ground; therefore wee ſhould accuſtom our ſelvs to remain by the clear and wholſom text. *Philip Melanchthon* asked *Luther* what the Allegorie and hidden ſignification was, That the Eagle, during the time hee broodeth and ſitteth upon the eggs, hunteth not abroad, hee keepeth but one young, the other hee thruſteth out of the neſt, and caſteth them away. Likewiſe, why the Ravens nouriſh not their young ones, but forſake them when they are yet bare, and without feathers? *Luther* anſwered, and ſaid, The Eagle ſignifieth a Monarch, who alone will have the Government, and ſuffer none beſides himſelf to bee his equal: But the Ravens are the harſh and hard-headed ſwine and bellie-gods the Papiſts.

of

Of Sophiſticall Allegories.

The Allegorie of a Sophiſt is alwaie ſcrewed, it croucheth and boweth it ſelf like a Snake, which is never ſtraight, whether ſhee go, creep, or lie ſtill, onely when ſhee is dead, then ſhee is ſtraight and upright.

Of Allegories, and when Luther *disburthened himſelf of the ſame.*

WHen I was a Frier (ſaid *Luther*) I was a maſter in ſpiritual ſignifications, then I was altogether in my Allegories; but afterwards, when (through the Epiſtle to the *Romanes* I came a little to the acknowledgment of Chriſt) I ſaw that Allegories were vain, not what were ſignified by Chriſt, but who and what hee is. Before that time I Allegorized and ſpiritually ſignified every particular thing; yea alſo, the *Cloaca*. But afterwards I conſidered the hiſtories, how difficult and heavie a matter it was that *Gideon* fought with the enemie in that manner as the Scripture ſheweth; thoſe were no Allegories, nor ſpiritual ſignifications: but the Holie Ghoſt ſaith, Faith onely, with three hundred men, beat ſo great a multitude of the enemies. S^t *Ferom* and *Origen* (God forgive it them) holp thereunto that Allegories were held in ſuch eſteem. In whole *Origen* is not ſo much as one word of Chriſt.

Gideon's Battail, Jud. 7.

Of Luther's *beſt Art.*

I Can neither labor nor diſcourſ any more, (ſaid *Luther*) when I was young then I was learned, and ſpecially before I came into Divinitie, then I dealt altogether with *Allegoriis, Tropologiis, Anagogiis*, there was nothing with mee but altogether Art. If one had now the ſame, hee would carrie it about him for an holie Relick; but I knew it was not worth a Surreverence: Now I have ſhaken it off, and my beſt Art is, *Tradere Scripturam ſimplici ſenſu*; that is, *To deliver the Scripture in the ſimple ſenſ*; the ſame doth the deed; therein is life, ſtrength, doctrine and Art; in the other is nothing but fooliſhneſs, let it luſtre and ſhine how it will. When men will aim at that ſcope (ſaid *Luther*) and will make *Tropos*, Tropes, then wee that are Chriſtians have loſt. It is not ſo to Trope, they ought to prove *Tropos*.

The beſt Divinitie.

Muntzer in that manner Troped with the third Chapter of *John*, *Niſi quis renatus fuerit ex aqua*; that is, *Unleſs one bee born again of Water*, &c. and ſaid, *Aqua ſignificat tribulationem*; ut in illo loco, *Intraverunt in animam meam aquæ multæ*: Sententia ergò eſt, *Per tribulationes oportet nos ingredi in regnum cœlorum*; that is, *Water ſignifie's tribulation*; as in that place, *Many waters entred into my ſoul*: The meaning therefore is, *That by tribulation wee muſt enter into the Kingdom of Heaven*. Thus did *Muntzer*, but S^t *Auſtin* gave a rule, *Quod Figura & Allegoria nihil probet, ſed Hiſtoria, Verba & Grammatica*; i. e. *That Figures and Allegories prove nothing at all, but Hiſtorie, words, and Grammar*.

Chap. LX.

Of the Legends of the Saints.

Of Saint Elizabeth.

SAint *Eliſabeth* (ſaid *Luther*) was born *Anno Domini*, 1207, when Emperor *Otho* and *Philip* were at debate and tore themſelvs about the Romane Empire. Shee lived not above four and twentie years. After ſhee had been dead five years, then ſhee was Canonized by Pope *Gregorie* the ninth, and proclaimed a Saint: Shee was invocated by many which knew her, and lived in her daies.

Ah! (ſaid *Luther*) how faſt were the Biſhops aſleep, how negligent were they in permitting

permitting ſuch Errors to com into the Church. It was a time of God's Anger; for ſeeing they forſook the Bible, therefore afterwards ſuch things were taught: But now (by God's Grace) wee have the Word, and where God's Word is pure and unfalſified, there muſt alſo bee the Holie Ghoſt.

Few of the Legends are pure; the Legends of the Martyrs are leaſt ſuſpected, as they who approved their Faith, and ſealed the ſame with their blood. The Legends of the Friers (ſpecially of the Hermits, which dwell all alone from people, called *Anachorites*) are abominable; for they have many ſtrange, horrible, and lying miracles and fooleries, touching wonderful moderation, chaſtitie and nurture. I hold much of thoſe Saints which are not known in particular wiſe, which do live after a publick ſort like other people, without hypocriſie; they boaſt not, neither do they permit themſelvs to bee noted.

Of Saint Anna.

CONcerning Saint *Anna* (they ſaie) ſhee had three husbands, as theſe little Verſes do ſound:

Anna ſolet dici tres concepiſſe Marias,
Quas genuit viro Joachim, Cleophe, Soloméque.

They ſaie *Anna* bare to her three Husbands three *Maries*; *Marie* the Mother of the Lord Chriſt by *Joachim*, *Marie Solome* by *Solome*, and *Marie Cleophe* by *Cleophas*; whenas notwithſtanding *Solome* is the name of a woman. Even ſo they ſaie, *John* the Evangeliſt was the Bridegroom of *Magdalena*, as they ſing of him in the Sequents, *Thou haſt forſaken the loving breſts, or thy ſweet heart, and wenteſt after the Meſsias.*

Wee read alſo in a Miſſal (ſaid *Luther*) of innumerable many Maſſes, which worſhippings were prepared and inſtituted by the Pope, onely for the ſake of monie. The whole week after *Michaëlmas*, every daie they obſerv Vigils and Soul-maſſes for the Dead; then they ſprinkled and perfumed the houſes or places wherein the bones of the Dead laie, the ſame (they believed) either ſhould eaſ their pain, or deliver them thereout; all this they ſtedfaſtly held and believed without, yea, contrarie to God's Word.

Of the Virgin Tecla.

IN the Legends of the Virgin *Tecla*, who by S^t *Paul* was baptiſed, is written, That ſhee wakened in S^t *Paul* a carnal luſt. *Luther* laughing at ſuch lies, ſaid, Ah loving *Paul*! thou hadſt another manner of thorn in thy fleſh then carnal luſt and deſire. The Friers who live ſecurely at eaſ and have good daies, do dream (according to their leacherous cogitations) that S^t *Paul* alſo was plagued with the like tribulations as thoſe bellie-gods are. Popiſh deviſings.

The Legends of S^t Chriſtopher.

THe Legends of S^t *Chriſtofer* (ſaid *Luther*) is no Hiſtorie; but the Grecians (as wiſe, learned and rich-ſenſible people) feigned the ſame; to ſhew how a true Chriſtian ſhould bee, and how it went with him; namely, a very great, tall and ſtrong man, who carried a little childe (*Jeſus*) upon his ſhoulders, which was heavie, inſomuch as hee was conſtreined to bend and bow under him (as the name *Chriſtopher, that beareth Chriſt*, ſheweth) through the raging and boiſterous ſea, the world; where the waves the tyrants (the Tyrants, the Hereticks and all the Divels) beat upon and perſecute him, would willingly bereav him of bodie and life, of honor and wealth: but hee holdeth himſelf on a great tree as upon a ſtaff; that is, on God's Word. On the other ſide of the ſea ſtandeth an old man with a Lanthorn, in which a candle burneth, the ſame are the Prophets. Afterwards hee lifteth himſelf up, and ſo arriveth ſafely on the ſhore, where hee is ſecure; that is, into everlaſting life. But at his ſide hee hath a Taſh, wherein is fiſh and bread; to ſhew, that God here on earth will alſo nouriſh and take care for the bodies of his Chriſtians in ſuch perſecutions, croſſes and miſhaps which they muſt endure, and will not ſuffer them to die of hunger, as the world willingly would have. It is (ſaid *Luther*) a fair and a Chriſtian-like imagination; as alſo that of S^t *George*, for *George* in the Greek tongue is called *a Builder*, that buildeth Countries and People with Juſtice and Righteouſneſs, that hindreth and reſiſteth the enemies that intend to aſſault and hurt them.

of

Of the Legends of the Saints.

IT was one of the Divels proper plagues (ſaid *Luther*) that wee have not ſo much as as one Legend of the Saints pure and true, they are ſtuffed ſo full with lies, that without heavie labor they cannot bee truly corrected. The Legend of S^t *Katharine* is oppoſite to all *Romane* Hiſtories. For *Maxentius* was drowned in the *Tiber* at *Rome*, and never came to *Alexandria*, but *Maximus* had been there, as wee read in *Euſebius*, ſince the time of *Julius Cæſar* (and long before) there had been no King in *Egypt*. Doubtleſs a deſpairing wicked wretch it was, that jeered Chriſtendom with ſuch lies, ſurely hee ſitteth deep in hell Such fopperies did wee believ in Popedom, but wee underſtood them not, therefore let us give God thanks, that wee are freed and delivered from the ſame, and let us praie, that one daie or other wee bee not forced to believ ſuch yea, more ungodly things.

Deviſers of Legends.

CHAP. LXI.

Of Spiritual and Church-Livings.

Luther's *diſcourſ of Spiritual or Church-Livings*.

Beſtowing of Spiritual Livings.

MY advice and conſideration is (ſaid *Luther*) that the foundations and Biſhopricks of the proteſtant Biſhops may bee permitted to remain to the profit and uſe of poor Students and Schools; and when a Biſhop, a Dean or Provoſt upon a foundation will or cannot preach himſelf, that as then hee ſhall at his own charge maintain other Students and Scholars which are fitted thereunto, and permit them to ſtudie and to preach. But when Potentates and Princes rend and tear Spiritual livings to themſelvs and will famiſh poor Students and Scholars, then the Pariſhes of neceſſitie muſt bee devaſted, as is don already, for wee can get neither miniſters nor Deacons. The Pope (although hee bee our mortal enemie) muſt maintain us, yet againſt his will, and for which hee hath no thanks.

Want of upright preachers.

Of the robbing of Church-Livings.

Abuſe, yea, robbing of Church Livings.

Luther lamenting the robbing of Church-Livings by great Princes and Potentates, ſaid, Theſe times are evil, in that now the Church is ſo ſpoiled and robbed, they give nothing, but take and ſteal; in former times, Kings and Princes gave liberally and richly to her, but now they rob and devaſt her. The Church is more torn and tattered, then a Begar's Cloak, nothing is added to the ſtipends and wages of the poor ſervants of the Church. Thoſe that beſtow them to the right and true uſe, are perſecuted, it goeth with them as with S^t *Laurence*, who againſt the Emperor's command, parted the Church Livings among the poor.

S. *Laurence*.

Spiritual Popiſh Livings.

The Spiritual livings in Popedom, are unworthie that Chriſtianlike uſe ſhould bee made thereof, for they are the wages of whores (as the Prophet ſaith) and ſhall return again to whore's wages. The Pope is fooled (ſaid *Luther*) in that hee ſuffereth the Emperor and other Princes to take poſſeſſion of Spiritual Livings, hee hopeth thereby to preſerv his autoritie and power by them. For that cauſ, hee wrote alſo to *Henrie* King of *England*, that hee would bee content that the King took poſſeſſion of Spiritual Livings, ſo far forth that hee (the Pope) might but onely bee acknowledged by the King to bee the chiefeſt Biſhop. For (ſaid *Luther*) the Pope thinketh thus, I muſt now in theſe times of trouble and danger Court the Beaſt; I muſt yield in ſom things, &c. Therefore (ſaid *Luther*) I rejoice, that I have lived the time to ſee the Pope humbled, hee is now conſtrained to ſuffer his Patrons, his Protectors and Defendors

The Pope's kernel.

to

to take poſſeſſion of Spiritual or Church Livings, onely thereby to preſerv his power and autoritie, but ſo long as God's Word ſtandeth, ſo long will the Pope ſtand like a tottering Wall, until hee bee quite overthrown. But how will it bee with the Monaſteries and Churches which are fallen down, decaied and deſtroied? They ſhall never bee erected, and the Prophecie is now fulfilled, *Apocalyps*, the 17. That Kings ſhall hate the whore, and ſhall make her deſolate and naked, &c. Popedom hath been and will bee a prey. Twelv years ſince, the Pope ſuffered one Prince to take poſſeſſion of divers Biſhopricks, who were conſtrained to redeem themſelvs. But afterwards at the Imperial Diet at *Auſpurg*, that Prince was compelled to reſtore them; but now the Pope giveth him leav again; the ſame Prince and his retinue may well forſake the Goſpel, ſeeing the Pope yieldeth and appointeth ſo much unto him. It is now a very ſtrange time, of which wee little thought twentie years paſt, for the Pope (that grizely Idol, of whom all People ſtood in fear) muſt now ſuffer, that Princes contemn and ſcorn him, which the Emperor dared not to have don thirtie years paſt, no not with one word to have touched him. To conclude, the Papiſts do intend very wicked practiſes, God reſiſt them, let us but onely diligently praie, and remain by Chriſt and by his Word, which is pure.

Whereto Spiritual Livings might well bee uſed.

A Poor Student (ſaid *Luther*) may well have and uſe Spiritual Livings to maintein his ſtudying, onely that hee ſnare and binde not himſelf with ungodly and unchriſtianlike vows, nor conſenteth to have Communion with the errors of the Papiſts. Ah, that wee might enjoie but onely the ſeventh part of the Gown (the Livings of the Church) to maintain poor Students. I am ſorie, that our Princes have ſuch deſire to Biſhopricks, for I fear, they will bee their bane, and that therewith they will loſe what is their own. Uſe of Spiritual Livings.

When at the Imperial Diet it was handled, that the Monaſteries ſhould bee ſurrendred up to the Emperor, that hee might Billet his Captains therein; then (ſaid *Luther*) I my ſelf adviſed, and ſtill will adviſe, that all the monaſteries rather ſhould bee pulled down and deſtroied, for who will ſuffer an Imperial Captain in his Countrie? This is meerly the Stratagem of the Biſhop of *Mentz*, thoſe fellows fain would have kept the upper hand over the Monaſteries, as the Pope in *Italie* hath devoured all the Monaſteries and Abbies. Deceit toward the Proteſtants touching Spiritual Livings.

Of the expounding of that ſentence: Divitias peperit mater Eccleſia honorificata, & poſtea filia perdidit matrem: that is, *The honored mother-Church hath brought forth riches, and afterwards the daughter hath deſtroied the mother.*

THis ſentence (ſaid *Luther*) is true; for although the Church hath made riches and wealth, yet ſuch make uſe thereof as are unworthie: touching this wee have a fair example in the tribulations and temptations of the Lord Chriſt, *Matth.* the 4th *firſt* the Church is plagued with hunger, with povertie, &c. As under the *Romane* Emperor; *ſecondly*, ſhee is vexed with hereſies, for the Divel did not lead our Lord Chriſt into the Temple, but upon a Pinacle of the Temple, that is, over the holie Scripture; *thirdly*, ſhee is tormented by riches and power, the ſame is effected among the Popes, where they onely feed, ſwill, and work all manner of villanie, and therewithall they forget the Bible and holie Scripture. Tribulations of the Church.

That Spiritual Livings ought to bee imploied towards the maintaining of the Pulpit.

Chriſtianus, King of *Denmark* wrote lately unto mee, (ſaid *Luther*) that hee had diſplaced all the Popiſh Biſhops in his Kingdom, and in their ſtead, had ordained Superintendents, Doctors, and Chriſtian-like Miniſters and Teachers, and had appointed competent Stipends for them, wherein his Majeſtie deſired my further advice and counſel. But the King had put one Article into the draught; namely that all the Incom, Rents and Tributs of the Biſhopricks ſhould bee brought under the Crown. King of *Denmark*.

I wrote again to his Majeſtie that, *ſua quærere, male olet*: that is, It ſavor's ill, for a man to ſeek his own intereſt, and that I feared the Crown might bee removed too far from the poor miniſters, ſo that they might bee conſtrained to ſuffer hunger. *Ille Rex non habet illum propenſum animum ad alendos miniſtros verbi, ut noſter Elector; nam noſter Princeps* Joannes Fridericus, *ſolus eſt defenſor & nutritor paſtorum*: that is, That King is not ſo forward to maintein the miniſters of the Goſpel, as our Elector: for our Prince *John Frederick* is the onely defendor and mainteiner of Preachers.

Chap. LXII.

OF VVARS.

That through treacherie, much is atchieved in Wars.

Brunſwick. AMong all the ſtrong Cities which I have ſeen (ſaid *Luther*) I muſt give *Brunſwick* the praiſ, which in a ſort is invincible, yet nevertheleſs no Citie is ſo ſtrong, but, if an Aſs loaden with monie can but make waie thereinto, it may bee won, meaning through treacherie. I bear faie, that the *French* King ſpendeth as much upon Intelligence, as upon the whole Armie beſides, and hath atchieved and gained much by treacherie; for few years paſt, having Wars againſt Pope *Julius* and the *Venetians*, hee put to flight and routed twentie thouſand of the Pope's Armie, with four thouſand men, the ſame was don by treacherie. But victories, fortune and good deſigns in War, are given by God, as wee well finde in *Hannibal* that moſt famous Captain, hee tugged the *Romans* throughly, hee hunted them out of *Affrica, Sicilia, Spain, France*, and almoſt out of all *Italie*. I am perſwaded (ſaid *Luther*) hee was a ſurpaſſing valiant man, if hee had had a particular deſcriber of Hiſtories, then doubtleſs, wee ſhould have underſtood many great and glorious actions of him.

Hanibal, an excellent ſouldier.

Of faithleſs dealing among great Princes, and of the Wars againſt Millain, *and of the manly actions of the* German *ſouldiers.*

EMperor *Maximilian*, and King *Lodowik* of *France* made a League, wherein they willingly would have had the Pope; now as hee conſented thereunto, and for confirmation of the ſame, each one apart took the Sacrament, then the Pope ſoon after brake the League and joined with the *Venetians*. When the Emperor was advertiſed thereof, hee ſaid, Wee three, who are held to bee the heads of Chriſtendom, are the moſt deſpairing and perjured villains that are under the Sun, wee are becom faithleſs, not onely one towards another, but alſo towards God. On Eaſter daie following, the Pope was beaten, overcom and humbled by the *French*, but afterwards, hee ſent ſecretly the Cardinal, *Matthias Long* (now Biſhop of *Saltzburg*) to the Emperor, who made them at an union again againſt the *French*, inſomuch that the *French* King loſt *Millain* through the *Switzers*. About this Bride *Millain*, (which yieldeth yearly ten hundred thouſand of Florins) ſuch ſhedding of bloud hath riſen (and continueth to this daie) as is beyond mans cogitation, for ſhee is very rich, and a Keie to *Italie*, the *French* King deſired this Citie again of the Emperor *Charls*, promiſed to paie him a yearly tribute; but the Emperor intended to give the ſame to the middle Son, not to the Dolphin or eldeſt, nor the youngeſt, yet ſo that it ſhould not bee an Inheritance, from hence the War proceeded. And ſo long as the *French* King had *Germans* with him, ſo long hee held the victorie and the field; for high *Germanie* yieldeth the beſt and moſt truſtie Souldiers who are content with their wages and do defend the people, they are not like the *Spaniards* that take away monie, wealth, wife and children with great infidelitie and inchaſtitie, they will bee hoſt in the houſ and have the Keies

Millian the Bride for whom they woed.

at

at their girdles, will cleanſ Cheſts and Trunks, will uſe women and maidens according to their wilful pleaſure, &c. Therefore no bodie deſireth their protection. From hence *Anthonie de Leva* (a born Spaniard, and the the chiefeſt Captain about the Emperor) at his laſt end admoniſhed the Emperor to make much of the *Germane* ſouldiers, and in any caſe not to loſe their good affections, for they held together as one man.

That War is God's greateſt punishment.

THe Papiſts have Wars in their mindes againſt *Germanie*; I believ not (ſaid *Luther*) that our poſteritie ſhall enjoie peace, God turn his Anger graciouſly from us; for War is one of the greateſt puniſhments; as that which devaſteth and taketh away Religion, Temporal and Domeſtick Government, it laieth all in the duſt: Dearth and Peſtilence are Fox-tails, yea nothing in compare of War. Peſtilence is the moſt gracious and eaſieſt puniſhment; therefore *David* among the three puniſhments made choice of peſtilence.

That year as the Princes of the Empire were aſſembled at *Frankfurt*, *Luther* ſaid, There is no hope of peace, ſeeing the Papiſts thus rage and ſwell; they ſurpaſs us far in riches, in number, and in power: But it is not good to war againſt God, for hee hath this privilege and advantage, that with a few hee can defeat a great multitude, and make them faint and full of fear. How manie examples in Holie Scripture do witneſs the ſame. Ah, that wee were not ſo evil! wee have, God bee praiſed, a juſt Cauſ; but alas, wee are unthankful and wicked, inſomuch that God will viſit and puniſh the good with the bad.

Our Lord God's advantage in War.

Of News from Franckfurt.

ANno 1539, the 10 of *April*, *Luther* received Letters from *Franckfurt*, ſignifying, that the ſtate of Peace ſtood very doubtful; for the Adverſaries made very craftie, deceitful, unequal and impertinent Propoſitions, as if they jeered thoſe of our part. The Emperor's Legate alſo undertook to treat further in the buſineſs then hee had Commiſſion to do: But our people were of good mindes, they exſpected whether it would tend to peace or war. Then *Luther* ſaid, Theſe Letters muſt bee read *Dialecticè, non Grammaticè*, wee muſt underſtand them much otherwiſe then the words do ſound; for they Eclipſ the conſequence, wee have no hope of Peace with theſe Adverſaries.

Of Julius Ceſar's *Battails.*

Julius Ceſar (ſaid *Luther*) fought two and fiftie Battails in perſon; in the ſame were deſtroied above eleven hundred thouſand men. That Armie (ſaid *Luther*) which is furniſhed with a juſt Cauſ, and then giveth a valiant on-ſet when they join Battle, the ſame partie ſurely hath the advantage, as the Heathen ſaid,

Frangit & attollit vires in milite cauſa,
Quæ niſi juſta ſubeſt, excutit arma pudor.

When the Cauſ is not good, then a man is aſhamed to defend himſelf. I make no doubt there will bee luſtie threſhing between them; they are diveliſh brains, and have been ſpinning thereon a long time. The praiers of good and godlie Chriſtians will much avail, as *David* ſaith, *But I praied*, &c. Let us but onely praie (ſaid *Luther*), for this Allarm will not bee ſtilled and ſmothered with weapons, nor with humane ſtrength and wiſdom, but onely with praier. This Allarm already is known at *Rome*; the Pope will write thereof to the Emperor, will ſalute him and make himſelf jocund thereover: The King of *England* will alſo have notice thereof; In the French Court likewiſe they will diſcourſ of it, how and in what manner the houſ of *Saxon* falleth of it ſelf, and ſpoil one another among themſelvs, &c. The Divel will not bee idle, hee hath carried the news long ſince to *Rome*, the Papiſts in their fiſts will jeer thereat, they will ſaie, Behold theſe are our Goſpellers, theſe are the good fruits of their Doctrine, &c. There will bee (ſaid *Luther*) a tumult and *Quaſſatio* of the Church, but God will well preſerv her.

Chap. LXIII.

Of surpassing war-like Captains and Champions.

Luther's *discourse of war like Captains and Champions.*

Valiant Act, of Lord *de Doria.*

Andrew de Doria, one of the chiefest Captains and Commanders under Emperor *Charls* (being by the Turks round about inclosed) was forced with a small number of souldiers to break through the whole Turkish Camp and Armie, and flew into *Italie*, where hee strengthened himself, returned, and once again brake through them, and encamped himself in the place where hee laie before. Truly (said *Luther*) it was a valiant act and work of a great Champion, in that sort twice to break through so mightie an Enemie and Armie.

Of Tamerlane.

Tamerlane, and his Acts.

Tamerlane King of the *Tartarians* beat the Turk with two hundred thousand men, took the Turkish Emperor Captive, set him like a bird in an iron cage, and carried him about therein for a scornful spectacle. When hee laid siege to a Citie or Fort, hee first erected a white Flag, thereby offering to them Peace; the second time a Red, to signifie Blood; thirdly hee shewed them a black Ensign, denoting Devastation and Destruction. Hee was a great Tyrant; hee boasted that hee was God's burning Wrath, and the Devaster of the World.

Of Alexander *the Great.*

Alexander Magnus.

THe like brave Champion was King *Alexander*, who lived a short time, and in the space of twelv years brought under his power almost the whole world. *Julius Cesar* intended to imitate him, but hee was onely his Ape; for hee confused and destroied the Government, and the publick good; one sword oftentimes keepeth another in the sheath.

Strange people.

When *Darius* King of *Persia* propounded peace to *Alexander*, hee refused to accept thereof; then *Parmenius* (his chief Counsellor) said, If I were *Alexander*, so would I accept of it: Whereupon *Alexander* said, If I were *Parmenius*, so would I do it; as would hee saie, Thou art not the man that I am.

That great Champions, are God's gifts.

God giveth and preserveth great people in both Governments.

GReat people and Champions (said *Luther*) are special gifts of God, whom hee giveth and preserveth, they carrie their business and atchiev great Acts, not with vain imaginations, cold and sleepie cogitations, but are specially moved thereunto and driven on by God, and so do accomplish their cours and acts. Even so likewise did the Prophets, S^t *Paul* and other excelling people accomplish their actions by God's special Grace. The Book of *Judges* also sheweth, how God wrought great matters through one single person, and took it away again. The blindness of the Papists is the greater, in that they think, this Doctrine cometh and is revealed by an humane creature, as though the Prophet *Elias* (a poor begger, and one onely man) did not also great things against so many of *Baals* Priests; likewise *John* the Baptist, a single man (in a short time) overcame the *Pharisees* with a glorious victorie. It is not said, one onely man; but God's man, for a great Potentate and Champion, is not one man.

That every great Champion, is not qualified to bee a Monarch, or to rule alone.

Souldiers good Governors.

Luther (continuing his discours touching the great virtues and acts of Champions) said, Every great Champion is not fitted to bee a Monarch and to govern alone.

For

For hee that is a Souldier, looketh but onely after victories, how hee may prevail and keep the field, they look not after Government, how people and Countrie may bee well Governed. Yet notwithstanding, *Scipio, Hannibal, Alexander, Julius* and *Augustus, Cæsars,* looked also upon the Government, to the end good rule and discipline might bee observed.

Of the office of a great Champion and Souldier.

A Valiant and brave Souldier, seeketh rather to preserv one Citizen and man, then to destroie a thousand enemies, (as *Scipio* the *Roman* General said) Therefore an upright Souldier beginneth a war not lightly without urgent caus. Upright and true Souldiers and Captains, make not many words, they are discreet, they discours not much, for they have seen people, when they speak, then the deed is therewith.

Of the Insurrection at Coln.

Coln (said *Luther*) is a great Citie in *Germanie*, bigger then *Nuremberg*, or *Auspurg*. The inhabitants of *Coln* lately made an Insurrection, they assaulted the Cathedral Church, hunted out the Priests whores, and drove away above two hundred Friers and Nuns, and (as *Spalatine* writeth) they buried the holie Relicks. I like not such doings (said *Luther*) in taking such forcible actions in hand, they give therewith a great blow to the Gospel, they give offence to many people, they fish before the Net, &c. The Prophet *Isaiah*, and S^t *Paul* do saie, I will grinde him (the Antichrist) to powder with the Rod of my mouth, and will slaie him with the Spirit of my lips, &c. with such weapons wee must beat the Pope. Popedom can by force, neither bee destroied nor preserved, for it is built upon lies, therefore such a Kingdom must bee turned upside down and destroied with the word of truth. I am an enemie to those (said *Luther*) that fall in by force, it is said, Preach thou, I will give strength, &c.

CHAP. LXIV.

Of constrained DEFENCE.

Whether wee may resist the Emperor or no.

THis question, (whether with God and a safe conscience wee may defend our selvs against the Emperor, if hee should take in hand to overcom us?) is to bee brought before Lawyers, and not before Divines. If the Emperor beginneth a War against us, so intendeth hee, either to destroie the office of preaching and our Religion, or elf, hee intendeth it against the Policie and *Oeconomie*, against the temporal and houf-government to confuse and disturb the same. As then hee is no more to bee held for an elected and lawful Romish Emperor, but directly for a tyrant. Therefore it is altogether needless to demand, whether wee may strive for the upright, pure Doctrine and Religion. Wee ought and must strive for wife, for children, servants and subjects, yea wee are bound to defend them from wrongful power. If I live (said *Luther*) I will write an admonition to all the States of the Christian world concerning forced defence, that every one is obliged to maintein and defend him and his against wrongful power. *First*, the Emperor is the head in the temporal Kingdom and of the bodie, of which bodie every subject and private person is a piece and a member to whom the right of a forced defence is permitted, as to a temporal and civil person, for if hee defend not himself, then hee is a slaier of his own bodie. *Secondly*, the Emperor is no Monarch nor sole Lord in *Germanie*, but the Princes Electors together with the Emperor, are temporal members, each of which is charged and commanded to take care of the Empire, to further the good thereof, and

Tyranical governing.

1.

2.

to hinder hurt and prejudice and to reſiſt the ſame, yet not as the principal head the Emperor. For although the Princes Electors are with the Emperor in equal power, yet they are not in equal dignitie and worth. But the Princes Electors and other Princes of the Empire ought to reſiſt the Emperor, if in caſe hee ſhould take any thing in hand that might tend to the hurt of the Empire, or againſt God and legal right. Moreover if the Emperor ſhould proceed to depoſe any one of the Princes Electors, then hee depoſed them all, which neither ought nor muſt bee permitted. Wherefore, before wee anſwer, concludingly to this queſtion, whether the Emperor may depoſe the Princes Electors, or whether they may depoſe the Emperor: wee muſt firſt rightly thus diſtinguiſh, a Chriſtian carrieth two kinds of perſons, namely a believing or a ſpiritual perſon, the other a civil or temporal perſon. The believing or ſpiritual perſon ought to endure and ſuffer all things, hee neither eateth nor drinketh, hee begetteth no children nor hath ſhare and part in and about ſuch temporal doings and actions: But the temporal and civil perſon is ſubject to temporal Rights and Laws and is tied to obedience, hee muſt maintein and defend himſelf and his, according as the Laws and Rights do command. Now if in my preſence and ſight, a wicked wretch ſhould preſume to force my wife or my maid, as then truly, I would laie aſide the ſpiritual perſon, and would make uſe of the temporal, I would ſlaie him in the act, or call for help. For in abſence of the Magiſtrate (and when they may not bee had) then the Law of the nation is in force, which alloweth to call upon the neighbor for help, for Chriſt and the Goſpel do not aboliſh temporal Rights and Ordnances, but they confirm the ſame. To conclude, foraſmuch as the Emperor is no Monarch nor governeth alone, but that the Princes Electors with him are in equal power and ruling, therefore hee hath neither power nor autoritie alone to make Laws and Ordinances, much leſs hath hee power, right or autoritie to draw the ſword thereby to overſwaie the ſubjects and members of the Empire without the acknowledgment of the Law, or without the knowledg and conſent of the whole Empire. Therefore Emperor *Otto* dealt very wiſely in ordaining ſeven Princes Electors, who with and beſides the Emperor ſhould rule and govern the Empire, which otherwiſe thus long could not have ſtood and endured. This politick Government (as *Ariſtotle* writeth) hath many different degrees and points, as *firſt, Monarchia,* when one alone is Lord and ruleth, as in *France*; *ſecondly, Ariſtocratia,* when the chiefeſt and beſt have the Government, who above others are endued with underſtanding, with honors and virtues, as in *Germanie* the Romiſh Empire, and at *Venice*, &c. *thirdly, Democratia,* when many of the common people do govern, as in *Swiſsia* and in *Dittmarſs*. *Fourthly, Oligocratia,* when few in a place have the Government, as at *Erfurt*, &c. *Laſtly,* wee ought to know, that when the Emperor intendeth to make War againſt us, then hee doth it not of and for himſelf (in regard of his office) but hee doth it for the Pope's ſake, to whom hee is ſworn a Liegman, and undertaketh to maintein and defend the Pope's tyrannie and abominable Idolatrie, for the Pope regardeth the Goſpel nothing at all. Therefore when the Pope raiſeth War againſt the Goſpel, then hee intendeth to defend and preſerv his Autoritie, Power and Tyrannie through the Emperor. Therefore wee ought therein not to bee ſilent nor to ſit ſtill. But (ſaid *Luther*) here one may object and ſaie, Although *David* of God was choſen King and by *Samuel* was anointed, yet hee would not reſiſt King *Saul*, nor laie his hand upon him, therefore neither ought wee to reſiſt the Emperor, &c. *Anſw. David* at that time had but onely a promiſs of his Kingdom, hee had it not in poſſeſſion, that is, hee was as yet not ſettled therein, hee was not in the Government. But (ſaid *Luther*) here in this caſe, wee ſtrive not againſt *Saul*, but againſt *Abſolom*, againſt whom *David* made war, and the Rebel by *Joab* was ſlain. I would willingly (ſaid *Luther*) diſpute touching this caſe, whether wee may reſiſt the Emperor or no? And although the Lawyers (with their temporal and natural Rights) do approve thereof, yet by us Divines it is a queſtion of danger, in regard of theſe ſentences, *Matth. 5. Whoſo ſmiteth thee on the right cheek, turn to him the other alſo. And ſervants bee ſubject to your maſters with all fear, not onely to the good and gentle, but alſo the froward*, &c. Wee muſt beware (ſaid *Luther*) that wee take nothing in hand againſt God's Word, and afterwards in our conſciences bee plagued and tormented in

Jus Gentium.

Objection and anſwer.

1 Pet. 2.

in such a dangerous case. But wee are sure of this, that these times are not like the times of the Martyrs, when *Diocleſian* raigned and tyrannized against the Christians; now there is another manner of Kingdom and Government. The Emperors autoritie and power, without the seven Princes Electors is of no value. The Lawyers have made the Emperor an evil Game, hee hath parted with the sword, and given us possession of that sword, *Gladium traditum poſſeſſorium*, the Emperor over us hath but onely *Gladium petitorium*, hee must seek and desire it of us when hee intendeth to punish, for by right he can do nothing of himself alone. If his Government were a *Diocleſian*, then we would willingly yield unto him and suffer. I hope (said *Luther*) that the Emperor for the Pope's sake will not make war upon us, but if in case hee should plaie the part of an *Arrian*, and openly fight against God's Word, not like a Christian, but as a heathen, then wee ought to give place, to depart from him and to suffer. To conclude, I (said *Luther*) do ungirt the sword from the Pope's side, not from the Emperors, for the Pope ought to bee neither Governor nor Tyrant.

Of Luther's *concluding speech concerning Forced Defence.*

First, Princes are no Slaves. 1.

Second, the Emperor ruleth upon certain pacts and conditions. 2.

Third, hee is sworn to the Empire, to the Princes Electors and other Princes. 3.

Fourth, hee hath by Oath bound himself unto them, to preserv the Empire by its Dignitie, Honor, Roialtie and Jurisdiction, and to defend every person by that which justly and rightly belongeth unto him; therefore it is not to bee tolerated that hee should bring them into servitude and slaverie. 4.

Fifthly, wee may well use the benefit of the Laws. 5.

Sixthly, hee ought to yield to Christian's Laws and Rights. 6.

Seventhly, our Princes by Oath are bound to the Empire, truly to maintein the privileges and jurisdictions of the same in politick and temporal Cases, and not to permit that any thing touching the same bee taken and drawn away, nor to yield thereunto. 7.

Eighthly, these cases are among equals, where one is neither more nor higher then another: therefore if the Emperor with tyrannie dealeth contrarie to equitie and justice, then hee maketh himself equal with others; for thereby hee laieth aside the person of a Governour, and justly loseth his right over the subjects, *Per naturam relativorum*; i. e. *By the nature of relatives*; for Prince and Subjects are equally bound the one to the other, and the Prince is obliged to perform what hee hath sworn and promised, according to the common Proverb, *Faithful Maſter, faithful Servant*. 8.

Ninthly, the Laws and Rights are above and more then a Prince and Tyrant; for the Laws and Ordinances are not wavering, but alwaies sure and constant: On the contrarie, an humane creature is of a wavering minde and unconstant: hee for the most part mindeth and followeth his lusts and and pleasures, if by the Laws hee bee not restreined; therefore wee are more bound to follow the Laws and Rights, then to follow a Tyrant. 9. The Power of Laws.

Of Forced Defence.

IF (said *Luther*) a Robber on the high waie should fall upon mee, then truly I would bee Judg and Prince my self, I would with joie use my sword, in regard no bodie were with and about mee that were able to defend mee; I would thereupon take the holie Sacrament, that I had accomplished a good work. But if one fell upon mee as a Preacher for the Gospel's sake, then with folded hands I would lift up mine eies to Heaven, and saie, My Lord Christ! here I am, I have confessed and preached thee, &c. Is now my time exspired? So commit I my spirit into thy hands, and in that sort I would die. Forced defence against a Robber on the high-waie-side.

Chap. LXV.

OF THE NOBILITIE.

That Noble men are contemners of good Arts.

NOblemen conceiv themſelvs to bee wiſe, from whence they contemn God's Miniſters: Well! on, (ſaid *Luther*) God will contem them again. A Nobleman thinketh hee underſtandeth the Goſpel better then Saint *Paul*.

That true Noblemen do carrie themſelvs Nobly.

THe Lord *Marſhall* (ſaid *Luther*) is a great *Thraſo*, a roarer and boaſter, who balleth and crieth with high pranſing words, whenas great, upright and true Noblemen and brave Captains do carrie themſelvs far otherwiſe; they are ſilent, they neither brag nor boaſt, but make a matter good with the deed: As Lord *Bernard* of *Mila*, who is an excellent man, hee hath a Lion in his heart, yet nevertheleſs hee is baſhful and modeſt with words. Our Nobilitie are aſhamed to ſtudie, therefore they are not able to Govern; their greateſt diligence and ſtudie is to ride great Palfraies, to feaſt, to plaie to hunt, and with unneceſſarie taxations to vex and trouble their ſubjects. They would willingly Rule, but they underſtand not how to Govern.

In ſom meaſure (ſaid *Luther*) I have ſeen the Court at *Rome*, and I finde it is the Kingdom of Satan, who ruleth powerfully; the Biſhop of *Mentz* is the chiefeſt piece and member of this Bodie, who now is paſt Repentance, hee is accuſtomed to robbing and murthering, hee dareth to take in hand any miſchief whatſoever without all fear or ſhame.

Chap. LXVI.

OF LAVVYERS.

Luther's *Diſcourſ of Lawyers.*

BEfore mee, (ſaid *Luther*) that is, before I wrote againſt the Abominations of the Pope, no Lawyer knew what was right and juſt before God; what they have, the ſame they have of mee. Before the world I will permit them to have right, but before God they ſhall bee under mee. Am I able to cenſure *Moſes*, and to caſt him under mee; of what value then are the Lawyers? I will do the Lawyers no harm (ſaid *Luther*), I will take but onely the little Catechiſm, and will therewith ſo buſtle among them, and make them ſo affraid, that they ſhall not know where to remain with their Laws: I will not ſo much as once touch the Goſpel, but will keep that for a ſtab. If the Lawyers will not praie for the Remiſſion of ſins, nor creep to the Goſpel, then I will make them err and confuſed, inſomuch as they ſhall not know which waie to winde themſelvs: I underſtand not the Law, but I am a Maſter in thoſe Laws that concern the Conſcience. The Lawyers ſaie, It is a dangerous thing to define, to deſcribe and to ſhew a thing properly, uprightly, round and briefly: But the Divines ſaie, It perteineth to them to teach alwaies

Lawyers have learned of *Luther*.

waies that which is ſure and certain without doubting; otherwiſe, what courſ ſhould a poor trembling Conſcience take that ſeeketh peace and comfort, if wee produced and ſhewed not unto him a ſure and certain Doctrine out of God's Word, but left a trembling quaking Conſcience in that ſort hanging between heaven and earth.

Of Luther's *earneſt Diſpute with the Lawyers.*

TWo Doctors in the Law came to *Luther* at *Wittemberg*, whom hee received and ſaluted in this manner, O yee Canoniſts! I could well endure you, if yee medled but onely with Imperial, and not with Popiſh Laws. But yee Doctors of both Laws do maintein the Pope and his Canons. I would give one of my hands on condition that all Papiſts and Canoniſts were compelled to keep and obſerv the Pope's Laws and Decrees, I would wiſh them no worſ Divel.

The Biſhop of *Mentz* cannot boaſt, that with a good Conſcience hee hath three Biſhopricks; but yee maintein it to bee lawful and right. I prove that yee Doctors which meddle with Popiſh Laws are nothing, for the Papiſtical Laws are *nothing*, therefore a Doctor in the Popiſh Laws is, *nothing*; hee is a *Chimæra*, a monſter, that is, a fable, nothing. A Doctor in the Imperial Laws is half lame, the Doult hath touched and ſtruck him on the one ſide: But the Pope's Laws and Decrees do altogether ſtink and ſmell of ambition, of pride, of own profit, covetouſneſs, ſuperſtition, Idolatrie, tyrannie and of ſuch like blaſphemies; in a word, it is the Jakes wherein the Pope (the Antichriſt) hath fouled and filthily delivered all his excrements: For the Pope is but a Doctor of Cerimonies, which hee onely teacheth, and which God hath not commanded, yea hath forbidden humane toies.

That an honeſt Lawyer is a ſtrange beaſt.

LAwyers oftentimes (ſaid *Luther*) are enemies to Chriſt; as they uſe to ſaie, A right Lawyer, an evil Chriſtian; for hee applauded the righteouſneſs of Works, as were wee juſtified thereby and ſaved before God: But if it chance that hee bee enlightned and Regenerate, that is, if hee bee a true Chriſtian, then hee is like a monſter among the Lawyers, hee muſt bee a beggar, and by other Lawyers bee held rebellions. Yee Lawyers (ſaid *Luther*) take heed yee tread us Divines not with feet, if yee do then bee aſſured that wee will ſting your heels. If I entended to ſtudie but two years in the Laws, I would bee better learned therein then Doctor *Jeronymus Schurf*; For I would diſcourſ touching Cauſes, as in truth they are and ought to bee underſtood of themſelvs either uprightly, or injuſtly; but hee conteſteth onely about words, hee goeth not upon the ground to ſpeak of the plain truth, but hee reſteth upon a *Quos*, which hee may ſcrew every waie, they talk much and make many words, but without underſtanding. Doctor *Schurf* may juſtly bee called Doctor *Quos*. The Doctrine of the Lawyers is nothing but meerly a *Niſi*, that is, *unleſs this or that*: *Niſi* muſt bee in every Caſe; But Divinitie goëth not about with *Niſi*, but it is certain, and hath a conſtant and ſure ground which neither faileth nor deceiveth. Lawyers have need of the help and aſſiſtance of Divines, but wee nothing at all have need of their voice and part-taking.

Lawyers, evil Chriſtians.

That the moſt part of the Lawyers are the Pope's ſervants and creatures.

ALl thoſe (ſaid *Luther*) that ſerv the Pope are damned; for next the Divel, no worſ humane creature is, then the Pope with his lying and deceivable humane Traditions, as thoſe which directly are againſt Chriſt. The greateſt part of the Lawyers (few excepted, which of others are contemned, ſpecially of the Canoniſts) are the Pope's ſervants, and although they will not have the name, yet they approve it with the deed; they would willingly rule the Church, and with feet would trample upon her true and faithful ſervants; therefore they are damned.

What Lawyers are.

A Lawyer is wiſe according to humane wiſdom, but a Divine is wiſe according to God's Wiſdom: Many (ſaid *Luther*) are more learned then I am, but that they

Lawyers. Divines.

they ſhould bee more learned then I am in God's Word which I preach and teach, that is unpoſſible.

Lawyers Art. When a Lawyer knoweth no more then *Terminos juris*, that is, *the term of the Law*, ſo is hee a meer Ideot. A wiſe Lawyer ſaith, If one before a Judg bee accuſed, and that although the Judg knew that the Accuſed were innocent, (and notwithſtanding openly ſhould bee convicted by witneſſes) yet the Judg muſt pronounce the cenſure according to the teſtimonie of the witneſſes; for the Scripture ſaith, In the mouth of two or three, every witneſs ſhall ſtand; therefore (ſaie the Lawyers) the Judg muſt condemn the Innocent, becauſ there are two or three witneſſes.

The groſs Aſſes (ſaid *Luther*) know not what ſentence of Scripture is. What muſt the Judg do in this caſe? Hee knoweth the innocencie of the Accuſed, muſt hee condemn the innocent partie upon the evidence of ſuch witneſſes againſt his own conſcience? In this caſe (ſaid *Luther*) the worldlie-wiſe Lawyers do give comfort to the Judg in this manner, and do ſaie, Foraſmuch as thou (Judg) knoweſt that wrong is don to the Accuſed, the ſame thou knoweſt as a private perſon for thy ſelf, not as a Judg, who muſt pronounce *Secundùm allegata & probata*, according to the evidence and proof. Moreover, it concerneth thee (as a Judg) nothing at all, in regard thou art not called to bee a witneſs &c. And they chear up and comfort alſo the Innocent accuſed in this ſort, Foraſmuch as thou knoweſt thou receiveſt wrong, ſo yield thy ſelf with patience to the ſeat of Juſtice, and ſuffer wrong, &c. But (ſaid *Luther*) were I the Judg in ſuch a Caſe, ſo would I open my mouth, yea, would crie out, and ſaie, I bear witneſs that this perſon is innocent, and if although ten thouſand witneſſes ſhould ariſe againſt him, yet I know his innocencie for certain, therefore I neither can nor will condemn him. Then cometh the Lawyer again with his profound wiſdom, and ſaith, Thou (Judg) doeſt herein againſt the Emperor's Laws, &c. I anſwer that Lawyer (ſaid *Luther*) and ſaie, A ſurreverence on ſuch a Law which doth a man open wrong. But (ſaith the Lawyer) there are ſo many witneſſes againſt him. *Anſw.* How many falſ witneſſes have alwaies been from the beginning of the world? Chriſt by falſ witneſs was ſlain; *Stephen* was ſtoned, &c. Witneſſes may bee falſ and ſuborned, and with monie may bee corrupted: many examples are exſtant, that falſ witneſſes have riſen, &c. To conclude (ſaid *Luther*) the Lawyers have no conſciences: A Lawyer will take ten Dollars and ſerv in an evil cauſ under color of right, therewith they trim the ſame: the Lawyers make their Clients noſes of wax, though the cauſ bee loſt, yet they have deſerved the monie.

This I ſpeak (ſaid *Luther*) to you young fellows that intend to bee Lawyers, not to diſcourage and affright you, but to admoniſh you that yee would deal juſtly, and bee honeſt and upright Lawyers: Follow not your Preceptors in abuſes and evil points; Flutter not in wrongful cauſes, as if a man could not bee a Lawyer except hee practiſed ſuch evil cuſtoms, God hath not given Laws for that end to make out of right wrong, and out of wrong right, as the unchriſtianlike Lawyers do, which ſtudie in Law onely for the ſake of gain and profit: Let not this diſmaie you, but ſtudie diligently.

Faithful admonitions and warnings, ſpecially to the Lawyers, and how they may ſtudie well and happily.

Now very few dared to open their mouths, they are now dumb Dogs. THe Lawyers are ſorely vexed at mee (ſaid *Luther*) becauſ I preach ſo harſhly againſt them, but what ſhall I do? I as a preacher, muſt reprove what is wrong and evil, under the loſs of my Soul and ſalvation, (as God earneſtly Commandeth in the Prophet *Ezekiel*) I muſt give an accompt for thee, and if by reaſon of thy vices and ſins I reprove thee, wilt thou then bee angrie with mee? If I reproved thee, (as *Martin Luther*) then thou needeſt not to regard mee, but foraſmuch as I do it, as a ſervant of Chriſt, and ſpeak unto thee by God's command, ſo oughteſt thou juſtly to harken unto mee, for if thou repenteſt not, nor amendeſt thy ſelf, thou ſhalt everlaſtingly bee damned; but I (when I have declared thy ſins and reproved thee) ſhall bee excuſed. If I were not conſtrained to give an accompt for thy Soul, believ mee, I would well leav thee unreproved: Moreover in any caſe (I truly admoniſh you, that

yee

yee take heed of the Pope (the Antichriſt) for many are ſtill found in every place, that hold his filth and ſtinck for holie Relick, therefore yee Lawyers ought to bleſs your ſelvs from him, and bee obedient to Chriſt, him onely wee ought to hear.

What in the Laws is to bee applauded.

I Like this well (ſaid *Luther*) that the Law is more gracious and favorable to the Defendant accuſed, then to the Planiff, or the accuſer; for it muſt bee conceaved that the Defendant hath no Advocate nor Aſſiſtant, even ſo likewiſe, better it is that a tyrant bee put in fear and affrighted, then that the ſubjects bee tormented and plagued. Our Lord God alſo is conſtrained to ſhew more Grace and mercie to the Defendant, then towards the Planiff. I am truly advertiſed (ſaid *Luther*) that the Lawyers do read the Pope's Decrees in our Schools, and do intend to maintein the ſame, whenas notwithſtanding wee have burned that Aſs the Pope with his Stinkards. Therefore my friendly requeſt unto you is, that yee hold with us, as in our Church is held in this Principallitie and elſ where, as in the *Auguſtane* confeſſion is ſubſcribed, cenſure nor againſt the ſame, nor ſet your ſelvs contrarie thereunto; for wee neither can nor will endure it. But if yee needs will proceed therein, then go elſwhere; wee will none of the Pope's excrements, eat them your ſelvs. The Pope is our worſt enemie, wee have driven him out and taken Chriſt Jeſus into poſſeſſion; yee ſhall not teach, read nor ſet any thing againſt us, but carrie your ſelvs according to us in this Principalitie.

That ἐπιείκεια, *or* Equitie, *muſt bee in every Cauſ.*

ANno 1546, *Febr.* 15, *Luther* (continuing his Diſcourſ concerning Lawyers) ſaid *Ariſtotle* wrote no better book then *Quintum Ethicorum*, i.e. *The fift book of Ethicks*, and hee deſcribeth a fine Definition, *Quod Juſtitia ſit virtus conſiſtens in mediocritate, prout ſapiens eam determinat*; that is, *That Juſtice is a virtue conſiſting in mediocritie, as a wiſeman determine's it.* There hee caſteth in (a Greek word) and ſaith, *Legiſlator rudi materiâ rem determinat; & ſi omnes prævidiſſet, tum eas ſignâſſet; ergò prout ſapiens determinat, &c.* i.e. *A Lawyer determine's a thing by the rude mutter; if hee had foreſeen all, hee had determined all, therefore as the wiſeman determine's it.* This (ſaid *Luther*) is very finely ſpoken. But the Lawyers now will have ſhort and roundly, *Quod Juſtitia ſit virtus conſiſtens tantùm in mediocritate*, they will not permit, *prout ſapiens determinat*; But what is *Bonus Magiſtratus, vel Bonus Princep? Reſpondeo, Eſt viva Lex:* i.e. *But what is a good Magiſtrate, or a good Prince? I anſwer, Hee is a living Law.* If hee will bee *Mortua Lex*, a dead Law, and do onely according to that which on the Parchment is written, then oftentimes enſueth an evil Government; therefore wee muſt have ἐπιείκεια, *Equitie.*

Baldus wrote, *Illum beſtiam eſſe, qui pateretur ſe fieri arbitrum; quia onus illud in ſe transferre patitur, quod alioqui multis prudentibus relinqueretur deliberandum.* Whereupon *Luther* ſaid, *Melius eſt unam beſtiam, quàm ut multi homines ſint beſtiæ:* that is, *Baldus* wrote, *that hee was a beaſt who would ſuffer himſelf to bee an arbitrator, becauſ hee ſuffered that burthen to bee transferred on himſelf, which otherwiſe would bee left to bee conſulted of by many wiſemen.* Whereupon *Luther* ſaid, *It is better that one man bee a beaſt, then that many bee beaſts.* What are evil Lawyers elſ but *Beſtiæ*, Beaſts. *Mantuanus vocat Juriſconſultos Legum Tyrannos, cùm dicit, Legúmque Tyranni rabulæ forenſes:* i.e. *Mantuanus call's Lawyers the Tyrants of the Law, when hee ſaith, the Tyrants of the Law, the Court-brablers.*

Of a ſtrange Caſe.

ANno 1546, a Caſe in Law was related to *Luther*; namely, That a Miller had an Aſs which ran out of his yard and came to a River's ſide, where hee went into a Fiſher's Boat that ſtood in the River, and would drink thereout. But inaſmuch as the Boat was not tied faſt by the Fiſher, it ſwam away with the Aſs; inſomuch that the Miller loſt his Aſs, and the Fiſher his Boat. The Miller thereupon complained of the Fiſher, in that hee neglected to tie his Boat faſt: Again, the Fiſher accuſed the Miller for not keeping his Aſs at home, and therefore deſired ſatisfaction for his Boat: *Nunc*

ſequitur

ſequitur quid ſit juris? i. e. *Now it is a quere what the Law is?* Took the Aſs the Boat, or the Boat the Aſs away? Whereupon *Luther* ſaid, Theſe are called *Caſus in Jure: ambo peccaverunt:* i. e. *Caſes in Law: they both were in an error;* the Fiſher, in that hee tied his Boat not faſt; the Miller, in not keeping his Aſs at home. *Culpa eſt in utraque parte. eſt caſus fortuitus, uterque peccavit negligentiâ: tales caſus & exempla illudunt ſummum jus Juriſtarum: non enim practicandum eſt ſummum Jus, ſed Æquitas. Omnia ſunt gubernanda ſecundùm æquitatem. Ita Theologi quoque prædicare debent, nè homines omnino ligent aut ſolvant:* that is, *There is a fault on both ſides: it is a chance-medlie: there was negligence on both ſides: ſuch caſes and examples wave the rigor of the Lawyers: for the extreme rigor is not to bee exerciſed, but onely Equitie. All things are to bee governed by Equitie. And ſo Divines ought to preach, that they neither binde nor looſ men.*

Æquitas habenda non ſummum Jus: *Equitie muſt bee uſed, not the rigor of the Law.*

Lutherus aliquando dicebat, Qui litigant ad æquitatem debent confugere, non ad ſummum Jus, quia debet eſſe remiſſio peccatorum: that is, *Luther ſaid, They that go to Law muſt flie to Equitie, not to* Summum Jus, *not to the rigor, becauſ there ought to bee forgiveneſs of offences.* Rather then wee ſhould fall at debate, wee ſhould ſuffer half our right to bee taken from us. *Æquitas enim præcedit,* for Equitie preceed's. *Summum Jus, eſt ſumma injuria:* Item, *Summa medicina, ſumma infirmitas:* & *Summus Theologus, eſt ſummus peccator:* i. e. *The extremitie of the Law, is extreme injurie:* Likewiſe, *the ſharpeſt phyſick, is the greateſt diſeaſ:* and *the higheſt Biſhop is the greateſt ſinner.*

Chap. LXVII.

Of Schools and Universities.

From whence Preachers and Miniſters muſt bee had.

Profit of Schools.

Schools (ſaid *Luther*) muſt yield Preachers and Miniſters; But what cometh to Cathedrals and Vicaridges, the ſame is lazie ſtuff in Popedom, and doth no good. Preachers and Miniſters muſt edifie and preſerv the Church. Schools and Miniſters are better then the Councils; therefore in my little book *De Conciliis,* I have preferred them before and above the Councils, which will ſorely vex the Papiſts.

The youth have now good and convenient times to ſtudie; for every Art is taught fine orderly and uprightly, inſomuch as they ſoon and eaſily may comprehend the ſame, except ſom one blockhead or other. Neither are the Boies now held ſo ſtrict and harſhly as in former times, ſo that they were called, Martyrs of the Schools; ſpecially, they were plagued with the *Lupus,* with *Caſualibus,* and with *Temporalis,* which notwithſtanding were altogether unprofitable, very irkſom and unpleaſing, wherewith they conſumed the good time, and ſpoild many a fine and expert brain.

Of the Univerſitie at Erfurt.

The Univerſitie at *Erfurt* (ſaid *Luther*) hath been in ſuch eſteem, that in compare thereof all other were other were termed but onely *Smal-ſhot Schools.* But now this majeſtie and fame is gon, and the Univerſitie is dead. Truly it was a great glorie and majeſtie when they promoted *Magiſtros,* and carried Torches before them; I hold no temporal joie was comparable thereunto. They held alſo a very great and pompous Cerimonie when they made *Doctores,* then they rode about the Citie in brave apparel and trim veſtments, all which is now gon, but I would wiſh the ſame were ſtill obſerved.

Wo

Wo bee to *Germanie* (said *Luther*) that thus forsaketh the Schools, neglect contemn and suffer them to decaie and fall. Wo to the Bishop of *Mentz*, who suffereth the Universities at *Erfurt* and *Mentz* to bee devasted and scattered, whenas with one word hee is able to preserv them; Wo unto him in that hee suffereth so many head Churches and Foundations to fall and to bee spoiled. Hee will in time have leisure to build up the sheepfolds, when the Wolvs have devoured the sheep. Wo over those that suffer Schools to decaie.

Of the Universitie at Paris.

PA*ris* in *France* (said *Luther*) is the most famous and surpassing School, wherein are above twentie thousand Students. The Divines have the most pleasant place in the Citie, a particular street, at both ends strongly locked gates, called the *Sorbona*; named, (as I take it) of the *Sorbus* Apples that grow on the dead sea, which on the outside are very fair to behold, but when they are opened, within they are full of ashes. Even so is the Universitie at *Paris*, where a multitude of Scholars are, but shee is the mother of many Errors. When they dispute, then they crie confusedly among themselvs like drunken countrie clowns at a May-game, Latine, Italian, and French one through another. Afterwards they stamp and knock with feet, to the end silence may bee kept. No man may bee made Doctor in Divinitie except hee hath studied ten years in their unprofitable Sophistrie. The Respondent must sit a whole daie, from six in the morning until six at night, and attend the Disputation, must answer every one. When they publickly promoted Doctors of Divinitie at *Burgis* in *France*, they give to each of them a Fish-angle, therewith to catch people. I believ (said *Luther*) that Universities and Schools were first founded by the *Saracens*; as, at *Alkair* was a famous School; afterwards our Emperors, Potentates and Prince, followed them therein; the Monasteries are the old Antient Schools.

Touching the Deposition.

ANno 1542. Divers learned Divines beeing present at a Deposition, wher *Luther* absolved three boies, and made this speech unto them: This Ceremonie is observed and in this manner used, to the end yee bee humbled, not to bee proud and presumptuous, nor to accustom your selvs to that which is evil, for such blasphemies are monstrous Beasts that have horns which do not becom, nor are seemly for Students; therefore humble your selvs, learn to suffer and to have patience, for you must bee deponed all the daies of your lives. You shall one daie or other bee plagued and deponed in great offices, by Citizens, by countrie Clowns, by the Nobilitie, yea your own wives and familie one daie will depone and plague you, therefore when hereafter such things happen unto you, then bee not dismaied, faint-hearted and unpatient, suffer not the same to overcom you, but bee of good comfort, and endure such crosses with patience and without murmuring, as then remember, that yee were consecrated and invested to suffering at *Wittemberg*, so that when the time cometh, yee may bee able to saie, Well on, I began to bee plagued and deponed first at *Wittemberg*, the same must continue so long as I live. Thus our Deposition is meerly a figure and a Picture of all manner of mishapps, of corrections and plagues in this humane life. After this, they poured wine upon the boies heads, and in that manner absolved them from *Bean* and *Bachant*. When that was finished, then *Luther* said further unto them: I admonish you moreover to God's fear, to the true knowledg of God, to good manners and civilitie, to patience and suffering, and to diligent studie, yee ought to know, that your studying, and the state of students is subject to many misfortunes, disquietnesses and adversities, and to all manner of stops, lets and hindrances. It beginneth (as now yee see) with deponing and with mocking, and so remaineth also even unto the grave. Therefore prepare and arm your selvs with patience, for this deponing is nothing elss then a work of the Law, which teacheth us to know our selvs, who and what wee are and bee humbled both before God and mankinde, as beseemeth every one in their calling, that they bee not high-minded nor haughtie, as young Students, *Baccalaurei*, *Magistri* and Doctors use to bee in and of their gifts and qualities, which notwithstanding of God are given and presented unto them meerly out of Grace. Therefore World. Deposition.

God ſendeth unto them many Depoſitions, to the end they bee well and throughly deponed and humbled.

Of the Univerſitie at Wittemberg.

AH, (ſaid *Luther*) how bitter an enemie is the Divel to our Church and School here at *Wittemberg*, which above the reſt in particular hee oppoſeth, Tyrannie and Hereſie do encreaſ and get the upper hand by force, in that every member of the bodie in the Church are againſt one another, yea alſo wee (which are a piece of the heart)do vex and plague one another among our ſelvs. I am verily perſwaded, that many wicked wretches and ſpies are here, which do glie upon us, and are glad, when diſcord and offences among us do ariſe, therefore wee ought diligently to watch and praie, it is high time, praie, praie. This School (ſaid *Luther*) is a foundation and ground of pure Religion, therefore ſhee ought juſtly to bee preſerved and maintained with *Lectionibus*, Lectures, and with ſtipends againſt the rageing and ſwelling of Satan. *Anno* 1539, an *Italian* of *Senis* dined with *Luther*, diſcourſed much with him and remained there certain weeks, (hee came to *Wittembbrg* of purpoſe, to inform himſelf, whether ſuch filthie and wicked things were don and committed by us, as was divulged and reported about) *Luther* ſaid unto him, Wee entertain you willingly, for wee deal openly and ſhun not the light.

Of Luther's *earneſt diſcourſ touching the autoritie of the Univerſitie at* Wittemberg.

WHoſo after my death (ſaid *Luther*) ſhall contemn the autoritie of this School here at *Wittemberg*, (if otherwiſe it remaineth as it is now, both Church and Schole) the ſame is an Heretick and a perverted humane creature, for in this Schole, God firſt revealed and purified his Word. This School and Citie (both in Doctrine and manner of life) may juſtly bee compared with all others, howſoëver wee are not altogether compleat, but ſtill are faultie in our kinde of living. The higheſt and cheifeſt Divines in the whole Empire do hold and join with us, as *Amſdorf*, *Bremius* and *Rhegius*, they all deſire our friendſhip, and ſalute us with their louing and learned Letters. Few years paſt (ſaid *Luher*) nothing was of any value, but the Pope: *Eccleſiæ gemebant, clamabant, ſuſpirabant*: i. e. The Churches mourned, cried, and ſighed; theſe knocked and wakened up our Lord God in heaven, as in the *Pſalm* God ſaith, *Propter miſeriam inopum, & gemitum pauperum nunc exurgam*: i. e. *For the trouble of the needie and the groans of the poor, I will now ariſe.* *Gemitus pauperum* (ſaid *Luther*) is a great matter before our Lord God; for when *Gemitus* goeth forth, then let the Diveland the world take heed. Our Nobilitie do now exhauſt people and Countries with uſurie, inſomuch that many poor people are conſtrained to ſtarv for want of food, and are not able to com *ad conjugium*, to wedlock, as already the crie goeth, I would willingly take a wife, if I but knew how to maintein her, ſo that a forced *Cælibatus*, ſingle life, will hereout enſue. This is not good (ſaid *Luther*), theſe wicked courſes will ſqueez out the cries and ſighs of the poor which will rowze up and awaken God and the heavenly Hoſt, wherefore I ſaie, *Germanie* take heed. I make oftentimes (ſaid *Luther*) my accompt, and alwaies I finde, that I com nearer and nearer to fortie years, then I think with my ſelf, Now cometh an alteration, for S^t *Paul* preached not above fortie years; likewiſe alſo, S^t *Auſtin*; and alwaies, when fortie years were expired (wherein God's Word was purely preached) then it ceaſed and great calamitie enſued thereupon.

Pſalm 12.

Luther's *diſcourſ of good Arts, which are taught in Scholes and Univerſities.*

Of Dialectica, *i. e.* Logick.

IF (ſaid *Luther*) I ſhould write touching *Dialecticam*, and ſhould give every word in high Dutch, then I ſhould aboliſh and reject theſe words, *Propoſitio*, *Syllogiſmus*, *Enthymema*, for no *German* underſtandeth them, in regard they ſound ſtrangely and *Greekiſh*, *propoſitio*, *id eſt*, *ſtatus*, the cauſ whereof one intendeth to ſpeak and handle, *Syllogiſmus*, an apprehenſion, as wee uſe to ſaie, You are able to apprehend this of your ſelf, it is not a ſcrewed ſpeech, *Enthymema*, is a brief conſidering.

What

What Dialectica *is.*

Dialectica is an high Art, it speaketh simply, upright and plainly, as when I saie, Give mee to drink. But *Rhetorica* adorneth it, and saith, Give mee of the acceptable juice in the Celler which finely frotheth and maketh people merrie. *Dialectica* is, when one declareth a thing distinctly and significantly with short words. But *Rhetorica* consisteth in counselling and advising, perswading and disswading, shee hath her *locos* and head fountain from whence a thing is taken, as this is good, honest, profitable, easie, necessarie, &c. These two Arts, S^t *Paul* fastned briefly and taught, where hee saith, *Tit.* 1. *That hee may bee able by sound Doctrine, both to exhort and to convince the gainsaiers.* Therefore (said *Luther*) when I should teach a Farmer concerning the Tilling of his Land, then I define and describe brief and plainly his kinde of life, his houskeeping, fruits, profits, and what belongeth to the beeing of his life, *Dialectic*è ; but if I intended to admonish him according to *Rhetorica*, then I must counsel and advise him, and must begin to extol and praise his kinde of life in this manner ; namely, that it is the most quiet, the richest, securest and most delightful kinde of life, &c. Again, if I intend to chide or to finde fault, then I must shew and highly blame misfortune, evil, impediments, failings, gross ignorance and such like defects which are in the state of farmers. *Philip Melancthon* hath illustrated and declared good Arts, hee teacheth them in such sort, that the Arts teach not him, but hee the Arts, I (said *Luther*) bring my Arts into books, I take them not out of books. *Dialectica* is a profitable and necessarie Art, which justly ought to bee studied and learned, it sheweth how wee ought to speak orderly and uprightly in causes, what wee should acknowledg, judg and censure to bee right or wrong ; as if I intended to maintein this proposition, Faith onely justifieth and saveth, herein I must proceed *Dialectic*è, according as that Art teacheth and sheweth ; namely, That no man is justified before God through the Law or good works, for no man keepeth nor accomplisheth the Law; therefore faith justifieth which dependeth on God's promise, and taketh hold thereof, and which God giveth and offereth for nothing, but meerly out of Grace without all merits and deserts for Christ's sake His loving Son, this faith (which the holie Ghost alone worketh through the Word and Sacraments) justifieth and saveth, and maketh a joiful conscience. This justification is most sure and certain.

Dialectica and *Rhetorica*.

Dialectica is not onely necessarie in Schools, but also in Consistories, in Courts of Justice, and in Churches, and there shee is most necessarie. For often-times a plain and simple argument maketh a kinde of spriting, or casteth a mist before the eies ; but when it is rightly looked into, punctually and in particular, then errors and deceits are easily seen and prevented. As that argument which *Demosthenes*, the most eloquent *Grecian* alleadged against *Philip* of *Macedonia* father to *Alexander* the great, and although the same had a great luster and painted color, yet it was hurtful to those of *Athens*, and to all *Grecia*, namely this, Whoso hath an evil caus, the same hath no good fortune. *Philip* King of *Macedonia* hath an evil cause, therefore hee shall have no good fortune. This argument made them of *Athens* secure and presumptuous, for they knew not, that the ungodly wretches commonly are most fortunate and happie in this world, according to the common proverb, *The greater knave, the better luck*, Therefore wee cannot want *Dialecticam*, for it produceth great profit to the youth, when they are well practised therein.

Argument of *Demosthenes*, against *Macedonia*.

Chap. LXVIII.

OF MUSICK.

Luther's *diſcourſ of Muſick.*

The ſtrength of Muſick.

MUſick (ſaid *Luther*) is one of the faireſt and moſt glorious gifts of God, to which Satan is a bitter enemie, therewith many tribulations and evil cogitations are hunted away. It is one of the beſt Arts, the Notes give life to the text, it expelleth melancholie, as wee ſee on King *Saul.* Kings and Princes ought to preſerv and maintein Muſick, for great Potentates and Rulers ought to protect good and liberal Arts and Laws, and although private people have luſt thereunto and love the ſame, yet their abilitie cannot preſerv and maintein it. Wee read in the Bible, that the good and godly Kings mainteined and paid ſingers. Muſick (ſaid *Luther*) is the beſt Solace for a ſad and ſorrowful minde, through which the heart is refreſhed and ſetled again in peace, as is ſaid by *Virgil, Tu calamos inflare leues, ego dicere verſus:* Sing thou the Notes, I will ſing the Text. Muſick is an half Diſcipline and Schol-miſtriſs, that maketh people more gentle and meek-minded, more modeſt and underſtanding. The baſe and evil fidlers and minſtrels ſerv thereto, that wee ſee and hear, how fine an Art Muſick is, for white can never bee better known, then when black is held againſt it. *Anno* 1538, the 17. of *December, Luther* invited the ſingers and muſitians to a ſupper, where they ſung faire and ſweet *mutetæ*, then hee ſaid with admiration, Seeing our Lord God in this life (which is but a meer *Cloaca*) ſhaketh out and preſenteth unto us ſuch precious gifts, what then will bee don in the life everlaſting, when every thing ſhall bee made in the moſt compleat and delightfulleſt manner, here is onely *materia prima*, the beginning. I alwaies loved Muſick (ſaid *Luther*) whoſo hath skill in this Art, the ſame is of good kinde, fitted for all things, wee muſt of neceſſitie maintein Muſick in Schools, a School-maſter ought to have skill in Muſick, otherwiſe I would not regard him, neither ſhould wee ordain young fellows to the office of preaching, except before they have been well exerciſed and practiſed in the School of Muſick. Muſick is a fair gift of God, and near allied to Divinitie, I would not for a great matter (ſaid *Luther*) bee deſtitute of the ſmall skill in Muſick which I have. The youth ought to bee brought up and accuſtomed to this Art, for it maketh fine and expert people.

Dutie of Rulers.

Of Singing.

SInging (ſaid *Luther*) is the beſt Art and practiſe, it hath nothing to do with the affairs of this world, it is not for the Law, neither are ſingers full of cares, but merrie, they drive away ſorrow and cares with ſinging, I am glad (ſaid *Luther*) that God hath bereaved the Countrie Clowns of ſuch a great gift and comfort, in that they neither hear nor regard Muſick.

Of David's *Muſick.*

Luther bade his Harper (at that time) plaie ſuch a Leſſon as *David* plaid, I am perſwaded (ſaid hee) if *David* now aroſe from the dead, ſo would hee much admire, how this Art of Muſick is com to ſo great and an excelling height. Shee neuer came higher then now ſhee is. How is it (ſaid *Luther*) that in *Carnalibus*, in carnal things, wee have ſo many fine *Poëmata & Carmina*, Poëms and Verſes, but in *Spiritualibus*, in Spiritual things, wee have ſuch cold and rotten things, (*& recitabat aliquas Germanicas cantilenas*) and hee rehearſed ſom German ſongs. I hold this to bee the cauſ, as S^t *Paul* ſaith, *Video aliam Legem repugnantem in membris meis*, i. e. *I ſee another Law reſiſting*

reſiſting in my members. It will not flow nor fadge in ſuch ſort, *In Eccleſiaſticis commendabat præcipuè illud : vita in Ligno moritur : & dicebat, tempore* Gregorii *illud & ſimilia eſſe compoſita, ante ejus tempora non fuiſſe. i. e.* In Eccleſiaſtical matters hee chiefly commended that, Life died on the tree : and ſaid, that in the time of *Gregorie* that and the like were compoſed, and were not before his time. They were fine miniſters and School-maſters that made ſuch *Carmina & poëmata* Verſes and Poëms, and afterwards alſo preſerved them. *Marie* the loving Mother of God, hath more and fairer ſongs preſented unto her in Popedom, then her childe Jeſus, they uſe in the *Advent* to ſing a fair *ſequence*, *Mittitur ad Virginem*, &c. S^t *Maria* was more celebrated in *Grammatica, Muſica, & Rhetorica*, then her childe Jeſus.

That wee ought not to contemn Muſick.

WHoſo contemneth Muſick, (as all Seducers do) with them (ſaid *Luther*) I am not content, next unto *Theologia*, I give the place and higheſt honor to *Muſica*. For thereby all anger is forgotten, the Divel is driven away, Inchaſtitie, Pride and other blaſphemies by muſick are expelled. Wee ſee alſo, how *David* and all the Saints brought their Divine cogitations, contemplations, their Rimes and Songs into verſ, *Quia pacis tempore regnat Muſica, i. e.* In the time of peace Muſick reign's.

CHAP. LXIX.

OF LANGUAGES.

Luther's *diſcourſ of Languages.*

THe wiſdom of the *Grecians*, in compariſon of the wiſdom of the Jews, is altogether Beaſtial, for without God, no wiſdom nor true underſtanding can bee, the wiſdom of the *Grecians* conſiſteth in an external virtuous and civil converſation, but the end of the wiſdom of the Jews (ſuch as are upright good and Godly) is to fear God and to truſt in him. The wiſdom of the world is the wiſdom of the *Grecians*, from whence *Daniel* nameth all the Kingdoms of the world (according to their kindes) Beaſts and ignorant Cattle, the *Grecians* have good and pleaſing words, but not ſentences, their language is amiable and of a courteous kinde, but not rich of ſentences. The Hebrew tongue above other languages is very plain, but therewith it is majeſtical and glorious, it conteineth much in ſimple and few words, and therein ſurpaſſeth all other languages. The Hebrew tongue is the beſt and richeſt in words, it is a pure language, which neither beggeth nor borroweth of others, ſhee hath her own proper color, Greek, Latin and the *German* tongue do beg of others, they have many *Compoſita*, that is, words ſet together or compounded words, as for example, where the *Germans* have one ſingle or ſimple word, ſo have they at the leaſt twentie compounded words iſſuing thereout, as *Laffen* (in Engliſh, to run) they have, *belauffen, inlauffen, ablauffen, wegklaffen, vmblauffen, emlauffen*, &c. But the Hebrew hath no compounded but a proper word for the ſame ; the Hebrew tongue (after the Babilonian captivitie) fell away in ſuch ſort, that never ſince it could again bee brought to perfection, but for the moſt part they ſpeak the *Caldean* language, yet corrupted, mingled and unpure, as the *Walloons* ſpeak Latin. Languages of themſelvs (ſaid *Luther*) make not a Divine, they are onely helps unto him, for when one intendeth to ſpeak of a thing, ſo ought hee before to know and underſtand the buſineſs, for my part I uſe the common *German* tongue, to the end both high and low Countrie people may underſtand mee, I ſpeak according to the *Saxonian* Chancerie, which is imitated in the Courts of all *German* Princes, inſomuch that it is the general *German* lan-

guage. *Maximilian* the Emperor, and *Frederick* Prince Elector of *Saxon*, drew the *German* tongue into the *Roman* Empire. I learned more Hebrew (ſaid *Luther*) when in reading I compared one place and ſentence with another, then when I directed the ſame upon and towards the Grammar. If I were young, ſo would I contrive a waie and means for the perfect learning of the Hebrew tongue, which is both glorious and profitable, and without which the Holie Scriptures cannot rightly bee underſtood, for although the new Teſtament bee written in Greek, yet it is full of the Hebrew kinde of ſpeaking, from whence it is truly ſaid, *The Hebrews drink out of the Fountain, but the Grecians out of the Springs that flow from the Fountain, the Latins out of the Pits.* I am no Hebrew according to the Grammar rules, for I permit not my ſelf to bee tied, but go freely thorough, when although one have the gift of languages and underſtandeth them, yet hee cannot ſo ſoon bring one into another well to tranſlate them. To tranſlate, is a ſpecial gift and Grace of God. The ſeventie *Grecian* Interpreters that tranſlated the Hebrew Bible into Greek, were unexperienced and unpractiſed in the Hebrew language, their tranſlations are very doultiſh and impertinent, for they contemned the Letters, the words and manner of ſpeaking, inſomuch that the tranſlation and Interpretation of *Hieronimus* is to bee preferred before them, yet neverthelеſs whoſo nick-nameth *Hieronimus* and calleth him an Hebrew, the ſame doth him much wrong. I am perſwaded (ſaid *Luther*) that if *Moſes* and the Prophets ſhould now ariſe again, ſo would they not underſtand their own words and language, as now the ſame are ſcrewed. Even ſo, the Latin tongue was ſpoiled by the *Goth's*, inſomuch that *Cicero*, and others who lived in their times, would not underſtand their own mother tongue, if now they were again alive. *Lyra* (ſaid *Luther*) above all others was the beſt *Hebrician* or Hebrew, and a diligent tranſlator of the old and new Teſtaments. Hee that will ſtudie in the Hebrew tongue, let him take the pureſt and beſt *Grammaticos*, as *David Kimchi* and *Moſes Kunckey* which are the beſt and pureſt, afterwards let him read *Moſes*, in regard hee ſpeaketh altogether properly concerning things, then let him read alſo the Pſalter and the Proverbs of *Solomon*, and at laſt, let him read the Prophets, who uſe many colored ſpeeches and words.

That the tongue is the Inſtrument of ſpeaking.

The tongue, is a great gift of God.

THe tongues of mankinde, are wonderful works and creations of God, which are able to ſhew the words ſignificantly, diſtinct and apprehenſivly, every Countrie hath his particular kinde of language and ſpeaking; the *Grecians* pronounce the letter (*R*) onely in the Throat, with an (*H*) inſomuch as it was a very difficult and hard matter, for *Demoſthenes* (the moſt eloquent ſpeaker in the Greek tongue) to pronounce this (*R*) without rattling in the Throat, yet at laſt practiſe overcame nature, ſo that hee was able plainly to pronounce it. For the ſuperfluitie of the moiſtneſs of the Brain hindereth the tongue, as wee ſee on the drunken-bolts. Thus God gave to his creature (mankinde) a working Toole.

Hebrew tongue.

No language (ſaid *Luther*) hath ſo many colored and figured words, as the Hebrew. In S^t *Peters* Epiſtle is almoſt no proper word. *Moſes* and *David* wrote plain and ſimply, *Solomon* doth quite contrarie. The *Grecians* have many *propria*, that is, own ſignificant words.

Rules for tranſlating the Bible into High Dutch.

As I took in hand to tranſlate the Bible into High Dutch, I gave and perſcribed thoſe rules which help mee (ſaid *Luther*); *firſt*, the Holie Scripture ſpeaketh of Divine works and things; *ſecondly*, when a ſentence and meaning agreeth with the new Teſtament, then to accept thereof; *thirdly*, that the Grammar bee well regarded.

CHAP.

CHAP. LXX.

Of ASTRONOMIE and ASTROLOGIE.

Luther's *discourse of Astronomie and Astrologie.*

Stronomia and to know the Heavens courses, is the most Antient Art, specially it was very common among the Hebrews, for they diligently regarded and noted the court of Heaven, as God said to *Abraham, Behold the Heavens, canst thou number the Stars,* &c. Heavens motions are threefold, the *first* is, *primi mobilis & raptus,* that the whole firmament moveth so swiftly, insomuch as even now in this moment it runneth certain thousands of Leagues, which (doubtless) is wrought by som Angel. It is wonderful that so great a Vault or Building should run and go about in so short a time. If the Sun and Stars were of Iron, Steel, Silver, or Gold composed, so must they needs soon and suddenly melt in so swift a court, for one Star is greater then the whole earth, yet there are so many innumerable Stars. The *second* motion is, of the Planets, which have their perticular and proper motions. The *third* is, a quaking or a trembling motion (as they call it) *Trepidantem,* which is lately thought of, the same is meerly uncertain. I applaud (said *Luther*) *Astronomiam & Mathematicam,* which consist in *demonstrations,* or in sure proofs, as touching Astrologie, I hold nothing at all thereof.

Heavens motion.

Motion of the Stars.

How far wee ought to allow of Astrologie.

Astronomia versatur circa materiam & genus, non circa formam [illegible] ealeth with the matter and with what is general, not with the man[illegible] particular, how it will weather, &c. God himself shall and will [illegible] Master and Creator, Hee will bee onely Lord and Governor, although Hee [illegible] ordained the Stars to bee signs. And so long as Astronomie remaineth in her Circle whereunto God hath ordained her, so is shee a fair gift of God, but when shee will step out of her bounds, that is, when shee will Prophecie and speak of future things, how it will go with one, or what fortune and misfortune one shall have, (as the Astrologers use to saie) as then shee is not to bee justified. But *Chyromantiam* or Palmestrie, that is, to look in ones hands and to tell what shall happen, wee ought utterly to reject.

True it is, the Sooth-saiers and Star-peepers are able to make known to an ungodly person, what death the same shall die, for the Divel knoweth the cogitations and enterprises of the ungodly and hath them in his power, ruleth and driveth them as hee pleaseth, hee beeing a Prince of the world. Therefore the signs are twofold, of the time, and of the event, what weather shall happen, and how it shall fall out with one. I am now advertised (said *Luther*) that a new Astrologer is risen, who presumeth to prove that the earth moveth and goeth about, not the Firmament the Sun, Moon nor the Stars, like as when one sitteth in a Coach or in a Ship and is moved, thinketh hee sitteth still and resteth, but the earth and the trees go, run and move themselvs. Therefore thus it goeth, when wee wean our selvs to our own fooliſh fancies and conceits. This foole will turn the whole Art of Astronomie upside-down, but the Scripture sheweth and teacheth him another Lesson, where *Josua* commanded the Sun to stand still, and not the earth. In the Stars (said *Luther*) is neither strength nor operation, they are but onely signs. Therefore they have just caus to complain of Astrologers and Star-peepers (the Sooth-saiers) who attribute unto them a particular strength and operation, and binde on them that which God hath not given and attributed unto them. The Astrologers commonly ascribe the worst to the Stars, which they ought

Declaration of Star-peepers.

to

to attribute to the Planets that ſignifie onely evil events, except that Star which appeared to the wiſe men in the Eaſt, the ſame ſhewed, that the Revelation of the Goſpel was at the door. In the year 1542, the 8. of *December*, one named *Minckwitz*, had a publick Declamation in the School, wherein hee extolled the Art of Aſtronomie, but therewithal hee oppoſed the ſentence in the Prophet *Jeremiah* the 10. *Bee not diſmaied at the ſigns of Heaven*, &c. As if that ſentence were not againſt the Aſtrologie, but that it ſpake onely touching the Images or pictures of the Heathen. *Luther* having gotten notice thereof ſaid, Sentences may well bee oppoſed and contradicted, but they are not ſo ſoon convinced and overthrown. This ſentence in *Jeremiah* ſpeaketh touching all the ſigns on heaven, on earth, and in the ſea, and ſo doth *Moſes* likewiſe; for the Heathen were not ſo ſillie, as to bee affraid of the Sun and Moon, but they ſtood in fear of the miraculous ſigns and horrible viſions, which they worſhiped and honored out of fear. Moreover Aſtrologie is no Art, for it hath no principles nor demonſtrations whereupon wee might ground and take ſure footing, the Aſtrologers direct themſelvs according as happs and chances fall out. They ſpeak much of that which once or twice happeneth, and thereout conclude, that it muſt of neceſſitie alwaies happen ſo, but touching thoſe things that fail, thereof they are ſilent and mute.

Philip Melanthon a Patron of Aſtrologie.

Philip Melanchthon holdeth ſtrictly over Aſtrologie, but (ſaid *Luther*) hee never was able to perſwade mee thereunto. For hee confeſſeth himſelf and ſaith, The event indeed is extant and at hand, but no man hath obtained the ſame, for it hath neither experience nor ſure grounds, except they intend to call *Eventum*, experience. But experience is this, when wee conclude out of particular and ſingle points, and proceed to the general, *Ex ſingularibus ad univerſalia*, as when I ſaie, This fire burneth, that fire burneth, and ſo on, therefore every fire burneth; but Aſtrologie hath not this ground and experience, but it cenſureth onely according to caſual events, and as now and then it happeneth. I am com ſo far into Aſtrologie (ſaid *Luther*), that I believ it is nothing. For *Philip Melanchthon* againſt his will confeſſeth unto mee, that the Art is extant or at hand, but there are none that underſtandeth it rightly. But they will bee ſure in their Almanacks to teach and ſhew, that wee ſhall have no Snow in Sommer time, nor Thunder in Winter, and this the Countrie Clowns know as well as the Aſtrologers. *Philip Melanchthon* ſaith, That ſuch people as are born in *aſcendente Libræ*, (in the riſing of the Scales towards the South) are unfortunate people; whereupon *Luther* ſaid, The Aſtrologers are ſillie unhappie creatures, who dream that their croſſes and miſhaps proceed not from God, but from the Stars, therefore they are diſfurniſhed of patience in their troubles and adverſities. Aſtrologie is uncertain, and like as the *predicamenta* are faigned words in *Dialectica*, even ſo, Aſtronomie hath faigned Aſtrologie, and like as the antient and true Divines knew nothing of the fantaſies and Divinitie of the School-teachers, even ſo the antient Aſtronomers knew nothing of Aſtrologie. The Nativities of *Luther*, of *Cicero*, and of others (Printed at *Nuremberg*) beeing brought before *Luther*, hee ſaid, I hold nothing thereof, neither do I attribute any thing unto them, but I would willingly, that the Aſtrologers anſwered mee this argument, *Eſau* and *Jacob* were born both together of one father and one mother at one time and under equal Planets, yet nevertheleſs, they were wholie of contrarie natures, kindes and mindes. Therefore what is don by God and is His Work, the ſame ought not to bee aſcribed to the Stars. The upright and true Chriſtian Religion, oppoſeth and convinceth all ſuch riddles and fables. The world without Religion, is Lucianical and full of Epicuriſm, as *Eraſmus Rotterodamus* hath been: hee diſputed, whether a Philoſopher and learned man profitablie might bee adviſed, to undergo the yoak of matrimonie and to take a wife? Well is hee (ſaid *Luther*) that in faith hearkneth to God's Word. Aſtrologie hath need of good expoſitions and conſiderations, as now our Prebends at *Meyſen* do, they will maintein and defend all their things with conſtruing, expounding and with ſignifications. When the Nativitie (as they call it) was ſhewed unto him hee ſaid, It is a fine fantaſie, and acceptable to natural ſenſ and reaſon. The waie and manner to make Nativities and to caſt theſe accompts, is like the proceedings in popedom, where the outward Cerimonies and pompous

pompous Ordinances are pleasing to humane wit and wisdom, as the hallowed water, Torches, Organs, Cimballs, singing, ringing, &c. But there is no right nor certain knowledg in these their knacks. Likewise such do very sorely err, that endeavor out of these fantasies to frame a certain Art and an acknowledgment, when as there is none; for Astrologie (as they call it) proceedeth not out of the nature of Astronomie which is an Art, but it is meerly a humane tradition. Neither *Philip Melancthon* nor no man living (said *Luther*) shall make mee believ, that Astrologie is a sure acknowledgment and an Art, the whole business concerning Astrologie, is opposite to Philosophie: I oftentimes have discoursed with *Philip Melancthon*, and in order have related unto him the cours and manner of my whole life, and how I have lived. I am the son of a Farmer, my father, my grandfather and great-grandfather were Farmers, but my father left his farm, and went towards *Mansfield*, and there hee became a Miner in the Silver Mines, one mile from which place (at *Eisleven*) I was born and bred. But insomuch as I became a *Baccalaureus* a Batcheler in Arts, a *Magister* a Master, a Frier, &c. the same was not written in the Planets. Did not I (said *Luther*) purchase a great shame, in that I laid aside the brown beard and became a nastie Frier, which much vexed my father, and it was very grievous unto him, yet nevertheless, I fell to buffets with the Pope, and hee again with mee, I took a wife (a fled Nun) and on her I begate certain children; now I demand, who saw these things in the Stars? who told mee before, that thus and thus it should happen with mee. An Astrologer or a Star-peeper, is to bee likened to one that selleth dice, and saith, Behold here I have dice that alwaies run upon twelve, the rest of the fiftie casts, they run upon 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. Even thus is it with the Astrologers, when once or twice their conceits and fantasies do hit and happen, then they cannot sufficiently extol and praise the Art, but touching the other so oftentimes failing, of the same they are altogether still and silent. I accept of Astronomie (said *Luther*) it pleaseth mee well for the sake of her manifold profits, *David* in the 19. *Psalm* remembreth the wonderful works and creatures of God, on the firmament of heaven, hee taketh thereon his delight, *Job* also remembreth *Orion* which they call the *Jacob*'s staff, the seven Stars, &c. To conclude, the example of *Esau* and *Jacob* maketh Astrologie meerly a juggling and confounded work, therewith the Astrologers alwaies have enough to do to plaster themselvs.

Concluding arguments against Astrologie.

1. *First*, that Doctrine which dealeth and handleth a matter is uncertain; for *materia est informis*, it is without shape and form, without any qualitie and fitness; the Doctrine of the Astrologers and Star-peepers dealeth and handleth touching matters, therefore Astrologie is uncertain.

2. *Secondly*, general prophecies and declarations, (when they will declare a thing generally before what in future shall happen) neither do accord nor draw themselvs upon singular and particular things or persons, *non competunt specialibus & individuis*, they agree not to specials, and individuals; but the Astrologers and Star-peepers do teach general prædictions and presages which cannot bee directed to and upon particular things and persons, therefore the Astrologers and Star-peepers do wrong, in drawing and directing their prædictions to and upon particular and certain persons and things.

3. *Thirdly*, when at one time many are slain together in a Battail, are shot, struck dead, &c. No man can truly affirm, that they were all born under one Planet, yet they die altogether in one hour, yea oftentimes in one moment, specially before the mouths of great Canon and Ordnances.

Against Astrologie.

FOr the *first*, Astrologie is valued at such a rate, as that of the Sophists, *de decem prædicamentis realiter distinctis*, of the ten words which they call *prædicamenta*, substantially to distinguish, when as notwithstanding all is falf and faigned, howsoëver, such topperies in wonderful wise accord and consone with arguments, *solutionibus*, and with other cases, insomuch that for the space of many hundred years among so many Sects, (as the *Thomists*, *Albertists*, *Scotists*, &c.) they held nothing so true as the same.

Secondly,

Secondly, they teach not, what chiefly wee ought to know, but they speak touching the time of ones life, how long hee shall live, yet nothing certain neither of time nor place, onely they point at the persons, and oftentimes also they fail thereon. *Thirdly* God hath set and appointed a certain and sure end, otherwise *Babylon* might have said, I will remain and steadfastly continue; *Rome* would saie, To mee is the Government and Rule given without ceasing and intermission, to *Alexander* and others were given Empires and Kingdoms, Astrologie taught nor shewed nothing of these things, namely that such great Kingdoms were to bee raised, nor how long they last and continue. *Fourthly*, Astrologie is found out and faigned by the Divel, to the end people might bee scared and affrighted from entring into the state of matrimonie and from every Divine and humane office and calling; for the Star-peepers presage nothing that is good out of the Planets, they affright and terrifie people's consciences in regard of misfortune to com, which notwithstanding is altogether uncertain, and standeth in God's hand, and through such mischievous and unprofitable cogitations they vex and torment the whole life. *Fifthly*, great wrong and force through the same is don to God's creatures, for God hath created and placed them on the firmament, to the end they may give light to the earths Kingdom, that is, to make people glad and joiful in the Lord, and to bee good signs of years and seasons, as is written, *And God saw that it was good*, &c. Also, and which the Lord thy God did ordain and appoint to all nations under the whole heaven. But these Star-peepers do falsly faign that those creatures of God created, do darken and trouble the earth and are hurtful, for all creatures of God are good, and by God created onely for good uses, but mankinde maketh them evil by abusing them. The Eclipses indeed (said *Luther*) are monsters and like to strange and untimely Births. To conclude, to believ the Stars, to trust thereon, or to bee affrighted thereat, is Idollatrie, against the first Commandement of God.

Gen. 1.

Chap. LXXI.

OF SIGNS AND VVEATHERS.

Luther's *discourse concerning signs and weathers.*

Celestial signs.

Anno 1517, when the Gospel arose, there was seen at *Weymar* a fair and bright Crucifix in the Moon by the Prince Elector of *Saxon*, &c. *Anno* 1516, *John* Prince of *Saxon* saw at *Weymar*, a great red Star, which was changed first into a cleer and bright Star, afterwards into a Crucifix, thirdly into a yellow Star, at last it became again a common and an accustomed Star.

Luther's signification of this Star.

This fell out the year before the Gospel went on, *Luther* signified the same upon the Gospel, the same at the first went up red, afterwards it burned and produced the cross, for it was eclipsed and darkened through Rebellion and Sects, but (said *Luther*) I hold nothing certain of such signs, for commonly they are divellish and deceitful signs. *Anno* 1536, the 16. of *September*, on Saturdaie evening between 6 and 7 of the Clock, it lightned very much, and thereupon came a fierce Thunder clap, when as eight daies before it had been very cold; the *Mathematici* called it *Chasma*, and said, that it signified great drought in the aër, *Luther* heard and saw the same at home and said, It is wonderful, and not far from the seven Stars towards the North, it were enough, if it had been donin *Africa*, *Asia*, and in the hot Countries under the Tropick of Cancer. It is meerly divellish, I hold the Divels intended to prepare a Disputation, and that it was hindred by an Angel through *Chasma*, who toar a hole through the proposition. *Anno* 1539, the 18. of *April* towards evening about four of the Clock, was an eclipse of the Sun, which *Luther* beheld to the end, sighed and praied, that God would give a better event then is feared, and that through these and other signs all people may bee stirred up to praie.

Chap.

CHAP. LXXII.

OF STUDYING.

Luther's *discourse concerning Studying.*

Luther adviſed all that intended to Studie in what Art ſoëver, that they ſhould betake themſelvs to the reading of ſom ſure and certain ſorts of Books oftentimes over and again, for to read many ſorts of Books, produceth more and rather confuſion, then to learn thereout any thing certainly and perfectly, like as thoſe that dwell every where, and remain certainly in no place, ſuch do dwell no where, nor are no where at home. And like as in companie wee uſe not daily the Communitie of all good friends, but of ſom few ſelected; Even ſo likewiſe, ought wee to accuſtom our ſelvs to the beſt Books and to make the ſame familiar unto us, that is, to have them (as wee uſe to ſaie) at our fingers ends. *Anno* 1538, a fine expert Student fell into a frenſie, labored and made himſelf faint, with continual watching and talking, the cauſ of his diſeaſ was, that hee laid himſelf too much and ſorely upon the Books, and was in love with a maid, *Luther* dealt very mildly and in moſt friendly manner with him, expected an amendment, and ſaid, Love is the cauſ of his ſickneſs, ſtudying brought him but little into this effect and operation, in the beginning of the Goſpel (ſaid *Luther*) it went ſo likewiſe with my ſelf.

Advantage to ſtudie.

Countrie Rangers.

Of Comedies.

THe Acting of Comedies (ſaid *Luther*) ought not to bee debarred for the ſakes of the boies in Schools: *Firſt*, that they exerciſe themſelvs in the Latine tongue. *Second*, In Comedies, ſuch perſons are artificially feigned and preſented, whereby people are inſtructed and admoniſhed every waie concerning their Offices and Vocations. Likewiſe, what belongeth to a Maſter, to a ſervant, a young fellow, what well becometh him, and what hee ought to do; yea, therein is demonſtrated all dignities, degrees, offices and duties; how every one ought to carrie himſelf in outward converſation, as in a looking-glaſs. Moreover, therein are alſo ſhewed and deſcribed the craftie exploits and deceits of evil whoring hides. In like manner, what the office of parents and young ſtripplings is, how they ought to bring and train up their children and young people to the ſtate of Matrimonie when time and opportunitie ſerveth: How children ought to bee obedient to their parents, and how they ought to proceed in wooing, &c. Theſe and the like are preſented in Comedies, which are very fitting and profitable to bee known; for no man can bee fitted to rule and govern without ſuch knowledg, neither may Government bee preſerved but onely through the ſtate of Matrimonie. And indeed (ſaid *Luther*) Chriſtians ought not altogether to flie and abſtein from Comedies, becauſ now and then groſs tricks and dallying paſſages are acted therein; for then it will follow, that by reaſon thereof wee ſhould alſo abſtein from reading in the Bible. Therefore it is of no value that ſom allege ſuch and the like things, and for thoſe cauſes would forbid Chriſtians to read or act Comedies.

Playing of Comedies profitable.

The Romane Comedies like mee very well, whoſe chief intent (*finalis cauſa*) was, that thereby (as with a living picture and example) they endeavored to entice people to the ſtate of Matrimonie, and to withdraw them from whoring; for Policie and temporal Government cannot ſubſiſt without Matrimonie. The *Celibate*, the unmarried ſtate and whoring, are the plagues, the peſtilences and poiſons of the worldlie Government.

Matrimonie neceſſarie to policie.

of

Of artificial pieces and handicrafts.

To write with Ciphers and other ſtrange Letters.

AT *Wittemberg* certain hand-writings of the *Auguſtian* Fuggers (written with ſtrange kinde of letters and ciphers which no man there could read) beeing ſhewed to *Luther*, hee ſaid, Theſe are invented by high, ſharp-witted brains, they are ſigns of very evil times.

Wee read of *Julius Ceſar* that hee wrote ſuch kinde of letters. Likewiſe, Emperor *Charls* the Fifth uſed in important affairs to write two ſorts of letters and writings, by reaſon of the infidelitie of his Clerks, with contrarie ſenſes and meanings, the one ſort to bee ſealed unknown unto them.

CHAP. LXXIII.

OF LEARNED MEN.

Luther's *Diſcourſ of Learned men.*

BEfore few years bee exſpired, (ſaid *Luther*) ſuch want will bee of learned people, that they would willingly dig them nine ells deep out of the ground if they could but get them; but all is in vain, wee provoke God too ſorely to anger.

That the world cannot bee governed without learned people.

WIſdom, Underſtanding, Learning and the Pen, theſe do govern the world. If God were angrie, and took out of the world all the Learned, then all people would becom meerly like wilde and ſavage beaſts; for without wiſdom, underſtanding and Laws, neither the Turks nor Tartarians were able to live and ſubſiſt.

That there are few writers of Hiſtories.

WHo could bee ſo mad (ſaid *Luther*) in theſe evil times as to write Hiſtories, and the truth? The brains of the Grecians were ſubtil and craftie: the Italians are ambitious and proud; the Germanes rude and deboiſt. *Livius* deſcribed the Hiſtories and Acts of the Romans, not of the Carthaginian. *Blandus* and *Platina* onely flattereth the Popes. Before the Italians came to the Government they were more civil and modeſt; but after they came to bee Monarchs, they then altered their condition and nature; and they beeing now again humbled, they gaze again after the Empire: For the Pope not in vain permitteth *Charls* and *Ferdinand* to take poſſeſſion of Spiritual Livings.

Of Cicero *and* Ariſtotle.

CIcero (ſaid *Luther*) far excelleth *Ariſtotle* in Philoſophie and Teaching. *Officia Ciceronis* are far better then *Ethica Ariſtotelis*. And howſoever that *Cicero* lived in great care, and had upon him great burthens, labor and pains in the Government, yet hee was far above *Ariſtotle*; who had monie, wealth, goods and eaſie daies enough.

Cicero handled the beſt and fineſt Queſtions in Philoſophie; as, *Whether there bee a God? What God is? Whether hee dealeth with humane affairs? And that there muſt bee an everlasting minde*, &c. Indeed *Ariſtotle* was a good and craftie Logician, who handled touching the method and upright orderlie waie in Teaching; but hee taught not the buſineſs, the caſe, nor the kernel ſo exquiſitely as *Cicero* did. Whoſo intendeth to learn upright Philoſophie, let him read *Cicero*.

Cicero was a very wiſe man, hee wrote more then all the Philoſophers, and read all the Grecian books through. I marvel that hee was able to read and write ſo much in

ſo

ſo many great dealings and buſineſſes. No man rightly underſtandeth *Cicero*'s Epiſtles, except hee hath been exerciſed in chief Government twentie years. *Cicero*, a wiſe and diligent man, ſuffered and performed much; I hope (ſaid *Luther*) God will bee merciful unto him and to ſuch as hee was, howſoëver it is not our dutie to ſpeak certainly touching that point, but to remain by the Word revealed unto us; namely, *Whoſo believeth and is Baptized, the ſame ſhall bee ſaved*, Yet nevertheleſs, God is able to diſpence and to hold a difference among the nations and Heathen, but our dutie is not to know nor to ſearch after time and meaſure. For there will bee a new Heaven and a new earth, much larger and more broad then now they bee: God can give to every one according to his pleaſure.

Of the ſtrength of God's pure Word.

EXperience ſheweth (ſaid *Luther*) how powerful God's Truth is, the more wee read the ſame, the more it worketh, yet *Cicero* with all his wiſdom and eloquence was not able to comprehend this, who notwithſtanding was a very high ſurpaſſing man in humane wiſdom, but that will not aſcend upwards, it muſt remain below. Truths operation.

Of Strabo.

THe Hiſtories and writings of *Strabo* are very good, for hee lived in the time of *Cæſar Auguſtus*, and had ſeen all the actions and exploits in the Camps and Wars. But hee wrote touching *Moſes* that hee was a Conjurer who invented much Idolatrie: Indeed (ſaid *Luther*) the Land of Canaan lieth between Egypt and Syria, the inhabitants were ſuperſtitious people and full of Idolatrie, therefore Canaan (doubtleſs) was alſo fowled and ſtained with Witchcraft.

Of writers of Hiſtories and Poëts.

HOw pitifully ſo many great, excellent Acts and deeds are ſunck which are not deſcribed, onely the Grecians and Romans have writers of Hiſtories. Of *Livius* is ſcarcely left a ſmall parcel, the other are darkned, loſt and deſtroied. *Sabellicus* intended to imitate and follow *Livius*, but fulfilled nothing. *Ovid* was an excellent Poët, hee excelled all the reſt with fair ſentences which maſterlike and ſweetly hee faſtened in verſ, as.

Nox, amor, vinúmque nihil moderabile ſuadent.

Virgil ſurpaſſeth all other in glorie and agilitie, *Heroicâ gravitate* in Heroick gravitie, hee is Prince-like and ſeriouſly important.

Of Lucanus.

Luther reading *Lucane*, ſaid, I know not, whether hee bee a Poët or a writer of Hiſtories? For they are thus diſtinguiſhed, a writer of Hiſtories ſaith what is true, an Orator and hee that is eloquent ſaith, what is like to truth; but a Poët writeth neither what is true, nor what is like to the truth. Therefore *Ariſtotle* ſaith, The Poëts do lie much, for when they have a ſmall reaſon and ground, then they make a thing very great and ſtretch it high and far, thereunto muſt needs belong much lying, like a painter who pictureth a perſon much fairer then ſhee is. *Julius Cæſar* ſaid, When I read the writings of *Brute*, then I take my ſelf to bee eloquent; but when I read the Orations of *Cicero*, then I am uneloquent, I loll like a childe. Excellencie of Learning.

Of Eſopus.

AS *Luther* read his Preface upon *Eſope*, hee extolled that Book exceedingly, and ſaid, It is full of good Doctrine, manners, nurture and experience. Whoſo can ſpeak well, the ſame is a man, for to ſpeak well is wiſdom, and wiſdom is, to ſpeak well: Speaking is derived of counſeling, a *Conſilio*, otherwiſe it is called prating and not ſpeaking: So *Eſope* ſpake, hee prated not, hee produced the truth of a thing under another ſhape and form, (as fables) yet hee was perſecuted by reaſon of the ſame.

What Books ought to bee rejected.

IT were very neceſſarie (ſaid *Luther*) that the books of *Juvenal*, of *Martial*, of *Catullus* and *Priapeia Virgilii* werecaſhiered, baniſhed and rejected out of the Land and Schools, for they write ſuch groſs and ſhameleſs things, that without great offence to the youth they may not bee read.

Of certain particular ſpeakers.

Licentiate Amſdorff (ſaid *Luther*) teacheth upright and purely, hee delivereth his minde ſincerely, at the Princely aſſembly at *Smalkalden* hee made a Sermon, and ſaid, This Goſpel belongeth to the ſick, weak and poor ſinners, but here are none, for great rich and powerful Princes andPotentates are not ſenſible of their ſickneſſes and weakneſſes, &c. Even ſo hee proceedeth uprightly in his diſputations, hee is a Divine by nature. Doctor *Crutziger*, and Doctor *Juſtus Jonas* are made and conceived Divines. *Anno* 1536, *Luther* wrote upon his table theſe words following. *Res & verba Philippus; verba ſine re* Eraſmus; *res ſine verbis* Lutherus; *nec res, nec verba* Caroloſtadius; that is, what *Philip Melanćthon* writeth, the ſame hath hands and feet, the matter is good, and alſo the words are good; *Eraſmus Roterodamus* maketh many words, but to no purpoſe; *Luther* hath good matter, but the words are not good; *Carlſtad* hath neither good words nor good matter. *Philip Melanćthon* unawares coming to *Luther* at that time, reading the ſame, hee ſmiled upon Doctor *Baſil* and ſaid, Touching *Eraſmus* and *Carlſtad* it was well judged and cenſured, but too much is attributed unto mee, alſo good words ought to bee aſcribed to *Luther*, for hee ſpeaketh exceeding well, and hath ſubſtantial matter.

What and how wee ought to preach before the young and Milk-Chriſtians:

Luther (reprooving Doctor *Maior*, in that hee was faint-hearted and diſcouraged by reaſon of his ſimple kinde of preaching in compariſon of other Divines, as in himſelf hee conceived) admoniſhed him and ſaid, Loving Brother, when you preach, as then behold not the Doctors and high learned, but behold your ſelf and the common people, have regard that you teach and inſtruct them uprightly. For in the Pulpit wee ought to draw out the Teats and feed the common people with Milk, for every daie a new Church encreaſeth and groweth up, who ſtand in need of plain and ſimple ſincere informations uprightly in the children's Doctrine; therefore wee ought to drive on the Catechiſm and diſtribute the Milk; but our high, ſubtle and neat cogitations (and the ſtrong Wine) wee will keep and reſerv for the wiſlings.

That ſimple and plain preachers are the beſt.

THat famous Painter, *Albrecht Durer* uſed to ſaie, Hee took no delight in ſuch Pictures which were painted with many colors, but in thoſe that were made moſt plain: even ſo (ſaid *Luther*) I likewiſe take delight in thoſe Sermons, that enter fine and ſimply, ſo that they may well bee underſtood and comprehended of the common man.

Of Brentius.

Doctor *John Brentius.*

NO Divine in this our time (ſaid *Luther*) declareth and handleth the Holie Scripture in ſuch ſort, as *Brentius*, inſomuch that oftentimes I very much admire his Spirit, and deſpair on my abilitie, I verily believ none among us were able to perform what hee did, in the Expoſition of *John*'s Goſpel, howſoëver now and then hee ſomwhat hangeth upon his cogitations, yet hee remaineth in the true and upright ſenſ and meaning, and ſtrideth not over the plain ſimplicitie of God's Word, therefore hee is well to bee born withall touching the other, and the ſame in no wiſe to bee upbraided.

Of Bucer.

TO tranſlate my Books into Latin (ſaid *Luther*) no man is better, more diligent and well qualified, then *Doctor Bucer*, hee giveth my meaning and underſtanding ſo properly, (if therewith hee mingled not his buzzing concerning the Sacrament) that I my ſelf were not able to ſhew my heart and minde nearer nor better.

of

Of Ammerbach.

OUr diſputing with Doctor *Ammerbach* (ſaid *Luther*) is like to that of our Saviour Chriſt's with *Nicodemus*, for *Ammerbach* ſaith, My meaning, yea my opinion is, that mankinde ſhall bee acceptable, juſtified and ſaved before God, for the ſake of good works.

Of the differences of Gifts.

DIſcourſ was held how great differences were amongſt the learned, whereupon *Luther* ſaid, God very finely hath divided His Gifts, in that the learned ſerv the unlearned, again the unlearned muſt humble themſelvs before the learned in what is needful for them. If all people were equal, then wee could not ſubſiſt, no bodie would ſerv another, neither would there bee any peace. The Peacock complaineth becauſ hee wanteth the Nightingal's voice, therefore God with the inequalitie hath made the greateſt equalitie; for wee ſee, when one is excellent and hath more and greater gifts then another, ſo is hee proud and haughtie, will rule and domineer over others, and contemn them. God therefore very finely and well by the members of the bodie hath ſhewed humane ſocietie among one another, one member muſt reach out the hand to the other and help, none can bee without the other, in the face are the moſt honorable members, yet the Noſe (the houſ of office) notwithſtanding is placed above the mouth and under the eies. If but onely two people in the world had Noſes, they would bee held for Monſters, but foraſmuch as wee are all Snottie and Sneevling, therefore the Noſe humbleth us.

Arts, Qualities, &c. are the gifts of God.

Let us alſo conſider the gifts of the bellie and hinder parts, how neceſſarie they bee, without which wee are not able to live. A man or woman may live without eies, ears, hands, feet, &c. But (*ſalvâ reverentiâ*) withoutthe tail no humane creature can live, ſo great and neceſſarie is the uſe and profit of this one member, as that it belongeth to the ſubſtance and preſervation of humane corporal neceſſitie. Therefore S^t *Paul* ſaith well, *Thoſe members of the bodie which ſeem to bee more feeble, are neceſſarie, and thoſe which wee think to bee leſs honorable, upon theſe wee beſtow more abundant honor.*

Members of the bodies of humane creatures.

1. *Cor.* 12.

Of Ariſtotle *and* Cicero.

Ariſtotle (ſaid *Luther*) is altogether an Epicure, hee holdeth that God careth nothing for humane creatures, neither regardeth what and how wee do and live, hee permitteth us to proceed according to our pleaſures, hee medleth nothing at all therewith, hee alleadgeth, God ruleth the world, like as a ſleepie maid rocketh a childe. But *Cicero* attained to a further ſcope, I believ (ſaid *Luther*) that hee collected and brought together what hee found to bee good by all the Grecian writers and teachers in their Books. For this is a very good argument (which oftentimes moved mee much and went near my heart) that hee approveth, there is a God, in that the living creatures (beaſts and mankinde) beget on one another that which is like and agreeable each one to himſelf. A Cow alwaies produceth a Cow, a Horſ, a Horſ, &c. Therefore it followeth undeniably, that ſomthing is, which ruleth every thing. Wee juſtly may acknowledg God to bee the unchangeable and certain motion, courſ, and going about of the Stars on heaven, wee finde the Sun every year to riſe and ſet in his place, alſo by the certantie of time, that wee have Winter and Sommer ſo ſure and certain, but ſeeing the ſame is don daily and continually, and is common, therefore wee neither admire nor regard it. But if a childe from its Infancie were brought up in a dark place, and at twentie years age were let out, ſo would it wonder at the Sun, what it were, and how ſure and certain a courſ it held, but to us it is nothing; for what is common and daily don, the ſame is not regarded.

Cicero's proof, that there is a God.

Chap. LXXIIII.

OF THE JEVVS.

Luther's *diſcourſ of the Jews.*

ALl the Jews do boaſt that they are *Abraham's* children, and indeed (ſaid *Luther*) it was a high and great honor and praiſ unto them, as the rich Glutton buried in hell ſaid, *Father Abraham*, &c. and hee ſaith again to him, *My ſon*, &c. But our Lord God well and fitly can diſtinguiſh and ſeparate theſe children, for to ſuch as the Glutton was, hee giveth them their wages here in this life, but the rewards and wages for the other, hee reſerveth until the life to com.

Of the trading and ſuperſtition of the Jews.

Jews the miſerabeſt people on earth.

THe Jews are the pooreſt people among all nations on earth, they are plagued every where, ſcattered to and fro in all Countries, they have no certain place, they ſit like as on a wheel-barrow, have no Countrie, people nor Government, yet they attend with great deſire, they cheer up themſelvs and ſaie, It will bee ſoon better with us. In ſuch ſort are they hardned, that in the higheſt ſhame they dare preſume therewithall to brag and boaſt. But (ſaid *Luther*) I adviſe them to know aſſuredly, that there is none other Lord nor God, but onely Hee that already ſitteth at the right hand of God the Father. The Jews are not permitted to trade nor to keep cattel, they are onely uſurers, maintein themſelvs with horſ-courſing and Broakerie, they eat nothing what the Chriſtians kill and touch, they drink no Wine, they have many innumerable ſuperſtitions, they waſh the fleſh moſt diligently, whenas they cannot bee cleanſed through the fleſh, for fleſh is nothing elſ but a piece of livered bloud, how diligently ſoëver they waſh it, neither did God ſpeak touching the ſame, but onely concerning bloudſhed. And even under that color of worſhipping, they neither eat milk nor fleſh, for God ſaid, *Thou ſhalt not boile the young Kid in his mothers milk.* Such innumerable ſuperſtitions proceed out of God's anger. For they that are without faith, have Laws without end, as wee now ſee by the Papiſts and Turks, but they are even juſt and rightly ſerved, for ſeeing they refuſed to have Chriſt and his Goſpel, therefore in ſtead of freedom they muſt have ſervitude.

Of the ſtiffnecked boaſting of the Jews.

IT muſt needs bee a great wrath of God (ſaid *Luther*) that the Jews in ſuch ſort go ſcattered to and again in Countries, and are driven from one place to another, they lead a poor and miſerable kinde of life, and they exſpect, attend and gape after Meſſias, they boaſt of their glorious prerogative wherewith God graced them above other nations. Againſt this S^t *Paul* ſtriveth ſo fiercely with great labor and pains, where hee ſaith, *Behold thou art called a Jew, and reſteſt in the Law, and makeſt thy boaſt of God, and knoweſt his will*, &c. and *Romans* the 9^th hee ſaith, *To whom pertaineth the adoption, and the glorie, and the Covenants, and the giving of the Law, and the ſervice of God, and the promiſes, whoſe are the Fathers, and of whom (as concerning the fleſh) Chriſt came.*

Rom. 2.

S. *Paul's* irkſom office.

This was truly a great boaſting, honor and glorie, it was a ſower task for S^t *Paul* to let fall and to reject the ſame. For wee ſee (ſaid *Luther*) and now wee finde it by experience our ſelvs, how heavie and hard a matter it is to aſſault Popedom, and to thunder againſt the ſame (which is founded and faigned but onely by humane creatures, yea by the envious Divel in hell) out of God's Word, which notwithſtanding is ſure, and ſaith, *Hee is called to the Gentiles.* If I (ſaid *Luther*) were a right Jew, the Pope ſhould never perſwade mee to his worſhipping, rather would I ſuffer my ſelf ten

times

times to bee wheeled and racked. Popedom with their abominations and falſ worſhippings have given to the Jews many innumerable offences; I am perſwaded, if the Jews heard our preaching, how and in what manner wee handle the ſentences in the old Teſtament, that many of them might bee won, but through diſputing they are made but more ſtiffnecked and angrie, for they are too haughtie and preſumptuous. If but one or two of the Rabbies and chief of them fell off, then wee ſhould ſee a falling of one after another, for they are almoſt wearie of exſpecting.

That the Jews are poor people.

AT *Franckfurt* on the *Main* are very many Jews, they have a whole ſtreet in poſſeſſion, where every houſ is filled with them, they are compelled to wear little yellow rings on the outſides of their Coats and Garments, thereby to bee known, they have neither houſes of their own nor grounds, onely they have moveable and ſitting goods, they dare not to lend any thing upon houſes or grounds, but onely at great hazard. Trading of Jews at *Franckfurt.*

Touching ſentences of Scripture againſt the Jews.

I Have the chiefeſt ſentences of Scripture, which are the grounds of the Jews againſt us, as where God ſaid to *Abraham*, *I will make my Covenant between mee and thee, and with thy ſeed after thee, in their generations, for an everlaſting Covenant*, &c. Here the Jews ſtart up, boaſt and brag, like as the Papiſts do upon that ſentence, *Thou art Peter*, &c. I would willingly (ſaid *Luther*) bereav the Jews of this bragging, in rejecting the Law of *Moſes*, inſomuch that they ſhould not bee able to gain-ſaie it. Wee have already wrung from them *Moſes*'s Law, out of the Prophet *Jeremiah*, where hee ſaith, *Behold the time cometh ſaith the Lord, when I will make a new Covenant with the houſ of Iſraël, and with the houſ of Juda, not as the Covenant was which I made with their Fathers*, &c. *But this ſhall bee the Covenant which I will make with the houſ of Iſraël, after this time, ſaith the Lord, I will give my Laws into their hearts, and will write it in their mindes*, &c. Sentences for the Jews. *Gen.* 17.

Here the Jews muſt needs yield themſelvs captives, and ſaie, The Law of *Moſes* continued but for a while, therefore it muſt bee aboliſhed. But in the Covenant of the Circumciſion (which was given before *Moſes* time, and was made between God and *Abraham*, and his ſeed *Iſaac* in his Generation) that muſt and ſhall bee an everlaſting Covenant, the ſame they will not ſuffer to bee taken from them. New Covenant, taketh away the old.

And although *Moſes* himſelf rejecteththeir Circumciſing of the fleſh, and preſſeth upon the Circumciſing of the heart, yet nevertheleſs, they brag and boaſt of that everlaſting Covenant out of God's Word; and when although they yield, that the Circumciſion juſtifieth not, yet nevertheleſs (ſaie they) it is an everlaſting Covenant, as S^t *Paul* nameth it; therefore (ſaid *Luther*) wee muſt leav unto them their Circumciſion, and let us truly rejoice and bee thankful to God, that hee hath delivered us from their Circumciſing. Circumciſing of the Jews.

I for my part (ſaid *Luther*) as alſo all God-fearing Chriſtians have this ſure and ſtrong comfort, namely that the Circumciſion was but onely a Commandement which was to continue but for a while, until Meſſias came, but now ſeeing hee is com, ſo hath that Commandement alſo an end, and ceaſeth. *Moſes* was wiſe, hee kept himſelf within his bounds, for in all his four Books (after the firſt of *Geneſis*) hee wrote nothing of Circumciſion, hee onely and alone preſſeth upon the Circumciſing of the heart in his fifth Book, In the firſt Book hee relateth onely the Hiſtories, hee preſſeth not thereupon, as upon a Commandement, whenas hee preſſeth hard upon the Sacrifices, upon the Sabbath, and upon the Shew-bread, hee leaveth this Covenant of Circumciſion quite out, maketh no mention thereof, as would hee ſaie, It is not much to bee regarded. If it had been of ſo great importance and weight as the Jews make it, hee would doubtleſs have preſſed more fiercely thereupon. To conclude, Chriſt another Prophet will com, in his mouth will I laie my word, him ſhall yee hear. End of Circumciſion.

Afterwards in the Book of *Joſua* mention is made again touching the circumciſing of the heart. The Papiſts as blinded people (who know nothing at all of the Scriptures, which are very ſtrange unto them) are not able to confute ſo much as one *Deu.* 18.

argument of the Jews, it is in them an abominable and fearful blindneſs.

That the haughtie boaſting of the Jews concerning God's Word, is caſt down.

Againſt the Jews and Papiſts.

THe verſ in the 115. *Pſalm* is uttered exceeding maſter-like by the Holie Ghoſt, where hee ſaith, *Hee ſhall bleſs them that fear the Lord, both ſmall and great.* For the holie Spirit is a fierce thunder-clap againſt the proud boaſting Jews and Papiſts, who brag that they alone are God's people, will allow of none, but of thoſe that are of their Church. As would the holie Ghoſt ſaie, The ſmall and contemned heap are alſo God's people, for God made many of the Gentils to bee ſaved without the Law and Circumciſion and alſo without Popedom; but theſe preſumptuous people ceaſ not to torment and plague the Chriſtians, would force them to bee Circumciſed, as the Jews in *Moravia*, the *Sabathees*.

Jews pride.

I am angrie (ſaid *Luther*) with *Ferdinand*, who will not ſuffer the Goſpel to com into the Church, whereby hee utterly devaſteth it. The pride of the Jews is great, who boaſt that they are juſtified onely and alone, becauſ they bee Circumciſed; they ſee not that *Abraham* was declared juſtified in the fore-skin onely through Faith, *Abraham* believed God, and that was imputed unto him for Righteouſneſs. More-

Gen. 15.

over the Jews behold not the Circumciſion according to God's Covenant, but they have ridiculous and childiſh cogitations and argumenſs, for they alleadge, a man is Circumciſed on that part or member of the bodie, becauſ on the whole bodie, there is no other member in overplus to bee ſpared; thus the ſillie Aſſes meaſure the reaſon of the Divine wiſdom, according to their carnal cogitations. But (ſaid *Luther*) why do they not rather cut off the flaps of the ears, which on the bodie are nothing neceſſarie, or a finger? Fie on ſuch madneſs. God with that ſign intended to confirm his Covenant with this nation but onely for a certain time on the ſame part of the bodie; namely until Meſſiah ſhould com. This word *Præputium*, I have Dutched, fore-skin, I could finde no better or more fit word; the Barbers (Chirurgians) call it, a little hood or a cap, the antient tranſlated it, overgrown. True it is (ſaid *Luther*) the Circumciſion of the Jews before Chriſt's coming had a great majeſtie, but in that without the ſame they will have none other to bee God's people, the ſame wee utterly denie, for the Jews themſelvs in the Circumciſion were of God rejected and no more his people. If fifteen hundred years agon the Jews had not been of God rejected and *Ieruſalem* not deſtroied, then no man had been able to bereav the Jews of ſuch their ridiculous boaſting, they have meerly a painted or a ſeeming color to uphold the ſame,

Ebonits.

therefore the *Ebonites* (who were the poor Jews, after *Ieruſalem* was devaſted, and they ſcattered and hooted into all Countries) held uſed and obſerved both Teſtaments, the Old and New, the Circumciſion, the Baptiſm, and what elſ therein is written.

By what autoritie Chriſt drove the buyers and ſellers out of the Temple.

CHriſt drove the buyers and ſellers out of the Temple, not by any temporal autoritie, but by the juriſdiction and power of the Church, which autoritie every high Prieſt in the Temple had, as to whom it was appropriated. The ſhine and color is great, that the whole world muſt worſhip this Temple. But God out of wonderful and ſpecial Counſel cauſed this Temple to bee deſtroied, to the end the Jews might bee put to confuſion, and no more ſhould bee able to brag and boaſt.

Concerning the deſtruction of Jeruſalem, *and of the ſecureneſs and preſumption of the Jews.*

Deſtroying of *Ieruſalem.*

THis fair and glorious Citie, by *Titus Veſpaſian* was beſieged with a powerful armie, and taken by an aſſault, laid in the duſt and deſtroied. This vexed the Jews very ſorely; for thereby they would needs make God a liar. The Jews underſtood all the promiſes of God in a carnal manner, as this ſentence in the Prophet *Jeremiah*, *The holie Relick of the Lord ſhall never bee rooted out.* Upon this and many more ſentences the Jews bragged, and depending thereon they ſtoutly ſlaughtered the Prophets, at laſt they ſaw, yea found by experience, that their ſecureneſs and preſumption was turned to confuſion.

That

That Germanie *and* Italie *in former times were full of Jews.*

Cicero the eloquent Gentile, complained of the superstition and multitude of the Jews in *Italie*, wee see likewise their foot-steps through whole *Germanie*, there is not a Citie nor Village, but it hath names and streets of the Jews. The Jews (said *Luther*) inhabited at *Regenspurg* a long time before the birth of Christ. It was a mightie nation.

That the Jews are blasphemers.

THe Jews (said *Luther*) at this time do read our Books, and thereout do strive against us, it is a nation that diligently do endeavor to scorn and blaspheme, even like as the Lawyers, the Papists and other adversaries do, in taking out of our writings the knowledg of the caus, and of the same weapons and arms they make use against us. But (God bee praised) our caus hath a sure, a good and stedfast ground, namely God and His Word. *Luther's* book abused.

That the Jews cannot endure to hear the name of (Jesus crucified).

TWo Rabbies of the Jews (said *Luther*) named *Schamaria* and *Jacob*, came to mee at *Wittemberg*, desiring of mee Letters of safe conduct, which I granted and gave unto them. With the same they were well pleased, onely they earnestly besought mee, that I would leav out the word *Tola*, that is, Jesus crucified, for they cannot forbeare, but needs must blaspheme the name, Jesus; they hate exceedingly that Song which wee use to sing in the Church, *Christ is risen from the dead.* They said, It is most wonderful that so many thousands of innocent people have been slaughtred, touching whom, now there is no mention made, onely Jesus the crucified, must alwaies bee remembred, his death cannot bee forgotten. *Tola.*

Of powerful arguments against the Jews.

THe Jews (said *Luther*) must bee encountred with strong Arguments, as where *Jeremiah* speaketh touching Christ, *Behold the daies com, saith the Lord, that I will raise unto* David *a Righteous branch, and a King shall raign and prosper, and shall execute judgment and justice in the earth, in his daies Juda shall bee saved, and Israël shall dwell safely, and this is his name whereby hee shall bee called,* THE LORD OUR RIGHTEOUSNESS. This argument the Jews are not able to solv, and forasmuch as they refuse to grant, that this sentence is not spoken of Christ, therefore of necessitie they must give and shew unto us another King descended from *David*, who should govern so long as the Sun and Moon endure, as the promises of the Prophets do sound. Repulsing the Jews, *Jer.* 23.

Another argument against the Jews.

EIther (said *Luther*) God must deal unjustly, and bee an unrighteous God, or else the Jews must bee wicked and ungodly, for wee have been thrust into miserie, hunted and scared longer then yee were in the Land of Promis, where hee continued not above three hundred years as the Temple of *Solomon* yet stood, but yee have been hunted into miserie above fifteen hundred years. The example of the *Babilonian* captivitie can yield no comfort unto you, for during the appointed time of seventie years, yee had both Prophets and Government, yea more by you was accomplished and performed at *Babel*, then at *Ierusalem*. For *Daniel* was a greater and more powerful Prince at *Babel* then either *David* or *Solomon* were at *Ierusalem*. Therefore the *Babilonian* captivitie was unto you but onely a fatherly rod, but this last punishment was the upshot, it was your utter extermination. The foresaid two Rabbies, (*Schamaria* and *Jacob*) harkning with attentiue ears to this discours of *Luther*, and therewith struck to the heart, put to silence and convinced, they forsook thereupon their woful errors, instantly were converted, and the next daie following in the presence of the whole Universitie at *Wittemberg* were Baptised and so became Christians.

The Jews (said *Luther*) do hope, that wee intend to joine with them in their opinions, in regard wee go in hand, teach and learn the Hebrew language, but their hope is meerly Jews hope.

meerly vain, they muſt bee conſtrained to accept of our Religion and of the crucified Chriſt, and overcom all manner of offences, ſpecially in that the Sabbath is removed, which ſorely ſtartleth and knocketh them hard on the brows: And the ſame by the Apoſtles was ordered to the honor of the Lord's Reſurrection.

That the Jews imagine they do obſerv the Law.

Jews confidence.

THe poor blind and hardned Jews do boaſt of the righteouſneſs of the Law, when as notwithſtanding they are not able to fulfil the ſame, yea, thorough ſuch their zeal over the Law, they meerly blaſpheme God, for out of the Land of Promiſs they were not to obſerv the Law. To conclude, inaſmuch as the Jews have been forſaken now above fifteen hundred years; a Nation without Government, without Laws, without Prophets and without Temple. The ſame Argument (ſaid *Luther*) they are not able to ſalv, it ſtriketh them to ground like a Thunder-clap; they are able to ſhew none other reaſon nor cauſ for the ſame then their ſins.

That the deſtruction of Jeruſalem *was the greateſt and moſt fearful wrath.*

THe deſtruction of *Jeruſalem* was altogether horrible, moſt lamentable and fearful; inſomuch as the plagues and puniſhments of all other Monarchies, Empires and Kingdoms (as the Deluge, that of *Sodom*, of *Pharaoh*, &c.) was nothing in compariſon of that deſolation: For this Citie was God's habitation, his Garden and Bed, as the Pſalm ſaith, *Here will I dwell, for I have choſen her, &c.* There was the Law, the Prieſthood, the Temple, that is, *David, Solomon, Eſay, &c.* many innumerable Prophets were there interred, inſomuch that the Jews had juſt cauſ to boaſt and brag of ſuch privileges. What are wee poor miſerable Gentiles and *Rome*, in compariſon of *Jeruſalem?* Did God give over and forſake that glorious *Jeruſalem* (which in ſuch ſort was adorned with his Word, with his Laws, with his blood, friends and conſanguinitie? &c.) Truly, Let us make that reckoning, it will alſo light upon us. This deſtruction of *Jeruſalem* was more horrible and fearful then all the plagues that ever happened on Earth or that ſhall happen. And indeed (ſaid *Luther*) it was too much that God's own Nation ſhould lead out of the Citie his onely Son and crucifie him.

The Jews hardned.

A man's heart might break in ſunder (ſaid *Luther*) to ſee the Jews ſcattered and diſperſed up and down the whole Empire, inſomuch that almoſt all the blood-kindred of Chriſt burn in Hell, they are ſerved rightly and even according to their own words which they ſpake to *Pilate*, *Wee have no King but Cæſar, &c.* The Jews have haughtie praiers, wherein they praiſ and call upon God, as were they his people alone, they malediſt all other Nations, whereunto they uſe the 23d Pſalm, *The Lord is my ſhepherd, I ſhall lack nothing, &c.* As if that Pſalm were written chiefly and properly concerning them. The poor people are not to bee holpen, they refuſe to hear God's Word, but onely follow their own cogitations and conceits: They flatter themſelvs that they are holy by nature and kinde, like as the Gentiles, out of the will of the fleſh. But the Papiſts dream of a middle way, they are neither Jews nor Chriſtians, they will bee juſtified neither out of the will of the fleſh, nor by nature and kinde, but by reaſon of the name and title, *Catholick*. But all this is rejected and damned, as St *John* ſaith, *They are God's children and juſtified, which are born of God.*

That the Jews know no more their Deſcent.

Uncertaintie of the Records of their deſcents.

IT is meerly a vain boaſting which the Jews drive, in regard they have been bereaved of their privileges above fifteen hundred years: For during the time of the ſeventie years when they were captives at *Babel*, they were in ſuch ſort devaſted, confuſed and mingled together, that at the ſame time they hardly knew out of what Tribe one were deſcended, what then ſhould now bee in ſo long a time hitherto, when ſo oftentimes they have been hunted and captivated by the Gentiles? When the Souldiers ſpared neither their Wives nor Daughters? Inſomuch that now they are in manner all Baſtards, none of them knowing out of what Tribe hee is. *Anno* 1537. I beeing at *Franckfurt* (ſaid *Luther*) a great Rabbie ſaid unto mee, My Father (ſaid hee)

was

was a chief Rabbie, hee read verie much, and waited for the coming of the Messiah; but at last hee fainted, was out of hope, and said, If Messiah came not, when they write fifteen hundred and certain years more, (which now are exspired) then (said hee) most certainly, Christ Jesus must bee the Messiah.

That the Jews had great privileges.

THe Jews above all other Nations had great privileges, they had the chiefest promisses, the highest worshipping of God, the same was and is more pleasing to humane and natural sens, reason, and understanding, then God's service of Faith in the New Testament. The Jews sadg and agree well and better with the Turks then with the Christians, for both Jews and Turks confess and agree in one, that there is but onely one God; they believ not, that three persons are in one divine substance, they also are at an union touching bathing and washing, circumcising and other external worshippings and ceremonies.

Truly (said *Luther*) the Nation of the Jews had excelling men, as *Abraham, Isaac, Jacob, Moses, David, Daniel, Samuel, Paul, &c.* who (said *Luther*) would not griev that so great and glorious a Nation, so lamentably should bee destroied and lost? The Latine Churches had no excellent men and Teachers, but onely *Austin*; neither the Churches towards the East, but alone *Athanasius*; howsoëver, hee was nothing in particular, therefore wee are twigs graffed into the right tree; The Prophets call the Jews (specially those of the line of *Abraham*) a fair Switch or a little Twig out of which Christ himself came. Wee Gentiles are no more *Orthodoxi*, upright believers, wee are onely talkers. Admirable people among the Jews.

No stronger Argument is against the Jews then *David's* Seat, nothing dazleth them more then the same, for during the space of fifteen hundred thirtie five years hitherto, they have had neither Government nor Priesthood. Strong Argument against the Jews.

Of a baptized Jew, who in former time was Deane at Coln.

IN the Cathedral Church at *Coln* standeth a Dean cut out in stone-work, who in the one hand holdeth a Cat, in the other hand, a Mous; this Dean had been a Jew and caused himself to bee baptized, and gave himself to Christendom; hee would shew by this Picture, that so little as a Cat could bee good to a Mous, even as little could a Jew bee good to a Christian. Jews conversion.

That the Jews boast they are God's people, and yet have slain their Messiah.

THe Jews knew well that Messiah should com, and that they were to hear him, but they could not bee perswaded that this Jesus was the Messiah; indeed, they desired the presence of the Lord Christ their Messiah, they knew hee was at hand, but they thought that all their things should so remain as formerly they had them in possession. And forasmuch as they saw, that Christ took another cours contrarie to their exspectation, therefore they crucified him; yet nevertheless they boast of themselvs and dare presume to say, They are God's people. Jewish reverence.

The greater part of the Jews have blasphemed God and murthered the righteous Prophets: Also the loving Arch-fathers had blasphemers in their houses, *Abraham* had *Ishmael*, *Isaac* had *Esau*, *&c.* Jews blasphemers of God.

Of this sentence, to marrie the wife of a deceased brother.

CConcerning the Law of *Moses*, That a brother must rais up seed to the brother deceased; I hold (said *Luther*) that our Lord God thereby intended to maintain women-kinde, for the greater part of the men were slain in the wars and elswhere; but the generation of women kinde remained over: Therefore our Lord God (doubtless) would give them this advantage, and in such sort cared and provided for them. But if in case one refused to dwell and lie with his deceased brother's wife, yet nevertheless hee was constrained to maintain her; And I hold also, from hence it came, that *Solomon* had so many wives and women. Women considered.

of

Of a Jew who desired to bee baptized, but first would go to Rome.

Villanies, sins and wickednes at *Rome*.

ANother Jew repaired unto mee at *Wittemberg* (said *Luther*) and told mee, Hee was verie desirous to bee baptized and made a Christian, and said, Hee would first go to *Rome* to see the chiefest head of Christendom; This his intention, my self, *Philip Melanction* and other Divines labored to frustrate and hinder in the strongest measure; for wee feared, when hee should behold the offences and knaveries at *Rome*, that hee might thereby bee scared from Christendom. But the Jew went to *Rome*, and when sufficiently hee had seen abominable things, hee returned unto us again, desiring to bee baptized, and said, Now I will willingly worship the God of the Christians, for hee is a patient God; Can hee endure and suffer such wickedness and villanie at *Rome*, so can hee suffer and endure all the vices and knaveries in the world.

Of the Jews Arguments.

THe Jews and Turks hold one onely Argument; namely, Cursed are all those that worship more then one God, The Christians worship more then one God, therefore they are Cursed; the Minor (say they) is proved herewith, for they believ in God the Father, Son, and holy Ghost, &c. Let us say what wee will (said *Luther*) yet cannot they believ that three are one.

Chap. LXXV.

OF THE TURKS.

Luther's *discourse of the Turks.*

Turks and Saracens.

THe Turks (said *Luther*) have not been much above two hundred years; the Saracens ruled near eight hundred years according to *Daniel's* Prophecie. I should bee verie glad to see the great Turk marching towards *Rome*, for the Prophet *Daniel* writeth thus, *Hee shall bear his bow and shall encamp between two Seas, upon the holy Mount*: Now *Rome* by reason that many Saints lie buried there, is called holy; the same hitteth right, for the abomination of desolation (the Pope) must place himself upon the holie Mount; therefore when the Turk marcheth towards *Rome*, then the last day is not far.

Luther's Prophecie concerning the Turk.

Christ delivered at the first our souls, hee will also deliver our bodies; for the Turks must give *Germanie* a clap, mee thinketh I see him marching thorough and thorough: Whoso liveth one hundred and fourscore years hence, will see the same accomplished, I oftentimes meditate thereupon, and thinking on the great miserie which will happen, I sweat thereat. Nevertheless, *Germanie* goeth on in sin, it refuseth to bee holpen: No humane creature beateth the Turk, but onely that man who is named Christ, the Lords Prayer and the Creed; as for the Emperor King *Ferdinand* and the Princes they will accomplish nothing. I received lately news (said *Luther*) that the Turk caused four of his sons to bee circumcised, and held a great and pompous Feast, to which hee invited the great *Elias*, *Prester John*, the King of *Persia*, and the *Venetians*; hee is held of his people in great reverence, for whoso hath the Turks Sign or Letters of safe conduct, (which they call VIET,) written with letters of gold, the same may safely pass thorough all his Territories.

What the Turk holdeth of Christ.

Hee holdeth Christ for a great Prophet, yet that his *Mahomet* is greater and higher, for (hee saith) Christ committed a sin against God, when hee said, *I am the Life, the Way, and the Truth*.

Turkish Emperors speech concerning *Luther*.

A man named *Smalts*, a Citizen of *Hagenaro* (who by the Emperor had been sent to the Turk in a Legation) said, The great Turk demanded of mee what manner of man

man *Luther* was, and of what years? I answered him, *Luther* was about the age of eight and fortie years, The Turk said, I would wish hee were yonger, for hee shall have of mee a gracious Lord; This beeing signified to *Luther* (by the Prince Elector of *Saxon*) he said, God preserv and bless mee from that gracious Lord. The Turk (said *Luther*) is a craftie and subtile Enemie, who warreth not onely with great power and boldness, but also, and much more with craft and deceit, hee maketh his Enemies faint and wearie, hee keepeth them waking with often skirmishing, hee seldom fighteth a compleat Battel except hee have assured hope of the victorie, hee giveth himself out of advantage, hee hath a musical and singing brain; when a battel is offered unto him, then hee trotteth away, hee laieth himself onely upon deceitful stratagems; therefore hee is named a Fox, who sneaketh and swipeth out of the hole *Caucaso*. The power of the Turk is great who is able to maintain and pay yearly and continually two hundred thousands of Souldiers, which requireth at the least fifteen Millions of *Rex* dollers yearly.

The Turks are verie haughtie and proud, they alwaies boast of their fortune and victorie in overcoming *Constantinople*, thirtie years past they swallowed up the Saracens, the Soldan being slain. They have cogitations like the Papists, namely, they think they are only & alone God's people; they say, *Abraham* offered *Ishmaël* not *Isaac*, they are the seed of *Isaac*, to them belongeth Earth's Kingdom, as to whom it was promised, they call us Idolaters, by reason of the Article of the holy Trinitie; they also say, there is but one God, at whose left hand Christ sitteth, but *Mahomet* at his right hand; Christ's Doctrine and Laws were too heavie & unpossible, therefore *Mahomet* gave other more milde and tolerable, as not utterly to condemn the evil lust and desire: They have strickt and stern worshippings, they esteem much of Christ, they honor the Mountain *Horeb*, but they will not re-edifie *Jerusalem*. *Anno* 1536. the 21 of *Decemb.* Marques *George* of *Brandenburg* came to *Wittemberg*, made report to *Luther* of the lamentable defeat and horrible slaughter which the Turks had given and made against our Armies in *Hungaria*, wherein the best number and kernel of selected Souldiers were betraied and slain, threescore brave Captains taken Prisoners and with great joy and triumph carried away, the poor Christians pitifully plagued, their noses slit and used in most scornful and base manner; whereupon *Luther* said, This concerneth us *Germanes*, God's anger is before the door, wee may hasten to repentance while the time of saving health is at hand, wee ring after mischief and it will also happen unto us. The Turk (said *Luther*) hath mightily encreased within the space of one hundred years, by degrees hee suppressed the Saracens, who before were Lords in *Syria*, in *Asia*, *Jerusalem*, in the Land of Promise, in *Affrica* and *Grecia*. Pride of the Turks.

In this manner God plaieth with Kingdoms, as in *Esay* it is said, *I the Lord am a strong God over Kingdoms, whoso sinneth I destroy*. This (said *Luther*) God hath well made good and approved; For first, hee destroied *Ninive* and *Assur*, the Kingdom of the *Caldeans*, afterwards *Ninive* devoured *Babylon*, *Assur* swallowed it up: Likewise, when the *Persians* thought that they were *fac totum*, then came *Alexander* the Great, and conquered them. And afterwards *Alexander* was brought to nothing by the Romanes. The Romane Empire, (which was most powerful) thorough intestine war was devoured by the *Saracens*, *Gothes*, the *Vandals* and *Hunns*; Thus our Lord God can pay great Monarchs, Emperors, Kings and Princes. I hope (said *Luther*) the world draweth towards an end, for *Charls* and *Soliman* are the dregs of the Empire which cannot stand many hundred years longer. The Turk never yet brought it so far and high as the Romane Empire, which in the space of fiftie years arose and encreased exceedingly; Christ approacheth, for wee have no Scripture more, also the Signs are at hand. The great Turk boasteth that hee is descended from the stock and blood of *Ottoman*, the Romane Emperors never had any such Line and Descent, for Emperor *Julius* left no heir Male; *Augustus*, *Tiberias*, *Caligula* and *Claudius* following after him, were descended but onely of women, and yet had the Empire in possession; but the Turk hath his Male stock from *Ottoman*. The *Germanes* now are *Romane* Emperors and Kings *per Synechdochen* but onely in Title, in the mean time, the Pope taketh possession of *Italy* and other parts. The great Turk *Selimus* murthered his brethen to th'end hee might God punisheth Kingdoms.

might rule alone, it is fearful, up even to the brim, that one brother destroieth another, becauſ hee is a brother, it is too Tyrannical; I hope that Government of the Turk which riſeth ſo powerfully by Tyrannie, muſt fall ere long.

Religion of the Turks.

The Turks deride and ſcorn our Chriſtian Religion, they uſe this ſentence of Scripture, where Chriſt ſaith, *I am com in my Father's name, if another ſhall com in his own name, him yee will receiv, &c.* upon this word (*Alius*) they reſt and depend.

Luther receiving Letters from *Vienna* (advertizing him, that the Emperors General in *Hungaria* had received fourſcore thouſand Duccats of a Jew, to betray the Chriſtian Armie to the Turk, and promiſed to deliver the King into the Enemies hands) ſighed deeply, and ſaid, Ah! whereunto will covetouſneſs of monie not drive the heart of an humane creature? this Traitor everlaſtingly muſt burn in Hell, I would not betray a dog. I ſtand much in fear of *Ferdinand's* proceedings, who ſo lamentably hath cauſed a great multitude to bee led and thruſt into the throat of the Turk, thorough a perjured *Malmaluck*, who heretofore fell from the Turk to the Chriſtians, and doubtleſs will fall again from the Chriſtians (when hee findeth opportunitie) and will becom a Turk.

How wee might fortunately fight againſt the Turks.

Ah! (ſaid hee) Princes and Rulers ought otherwiſe to bee qualified and armed againſt ſo powerful an Enemie, and march themſelves in perſon into the Fields, and not to encounter him with ſo ſmall a heap, for the Turk ought not to bee ſlighted and contemned, *Daniel* ſaith, *It is given unto him to go againſt the Saints of God:* Therefore his fortune and victories are ſo great, and hath an Aſpect, as were hee God and ſaved; Hee maketh three Thrones and Seats of God, hee placeth Chriſt at God's left hand, and *Mahomet* at the right, who followed upon Chriſt's Kingdom, and now is com: Therefore the Turks take their Oaths by God who created Heaven and Earth, by *Mahomet* his ſervant, and by the fourſcore and four Prophets ſent from Heaven. The Turk in the ſpace of thirtie years, hath encreaſed ſo powerfully, that hee is becom a Lord in *Egypt*, in *Arabia*, *Perſia*, *Aſia*, and in whole *Grecia*. I fear, it will go with *Germanie* (which alwaies hitherto hath been held and eſteemed for the beſt Countrie and Nation) as it went with *Troy*, inſomuch as it will bee ſaid, It is out, *fuimus Troës, jacet ilium ingens.* Let us pray to God that hee would preſerv our conſciences by the pure Doctrine in ſuch calamities, neceſſities and miſhaps.

Daniel's Prophecie, Chap. 11. concerning the Turk.

The Turkiſh Kingdom was long heretofore ſhewed in the Prophet *Daniel*, and in the Revelation of S^t *John*, to th' end, godly and upright Chriſtians ſhould not bee affrighted at his great power and Tyrannie. *Daniel's* Prophecie is an excelling Chronicle continuing to the worlds end, hee cleerly deſcribeth the Kingdoms of Antichriſt and of the Turk. In the Revelation of *John* is written, *And it was given unto him to make war with the Saints, and to overcom them,* (*Apo.* 13). Which directly ſoundeth of the Turk not of the Pope; for the Saints overcom not thorough their ſanctitie but by patience, and in overcoming thorough faith, their bodies are murthered. *Daniel* ſaith further, *It ſhall bee for a time, times, and half a time.* If time ſignifieth a year, (as needs it muſt) then it maketh three years and an half, and hitteth juſt upon *Antiochus*, who raged and Tyrannized three years and an half in the Nation of *Iſraël*.

Antiochus's the Pope's picture.

This wicked wretch *Antiochus* was left and given for a pledg at *Rome*, but hee fled away from thence and took the Kingdom of *Iſraël* in poſſeſſion, but hee Tyrannized over the Jews onely three years and an half, at laſt hee miſerably rotted and died in ſtinck of his diſeaſe, inſomuch that no bodie was able to remain about him: Thus hee was ſtruck and ſlain without hands. Even ſo (ſaid *Luther*) ſhall it go likewiſe with the Pope, hee ſhall alſo bee deſtroied without hands or blow of ſword, hee ſhall famiſh himſelf, for hee hath not uſed great and powerful Armies, but hee hath thus long ſubſiſted by lyings and ſuperſtition, cloaked and trimmed with Scripture, as, *Thou art Peter, Feed my Lambs, &c.* Upon ſuch deceitful grounds hee encreaſed, and ſo ſhall fall again; therefore this Prophecie, *Hee ſhall fall without power*; belongeth chiefly and properly to the Pope; For all other Potentates and Tyrants proceed with power and force: howſoëver, this Prophecie comprehendeth both Pope and Turk, for they began both together and almoſt at one time under Emperor *Phocas*, which now is about nine hundred years ſince, and then the Pope began to rule ſpiritually, and *Mahomet*

began

began to encreaſ, but the Pope's temporal Kingdom hath continued ſcarcely three hundred years, ſince hee began to rule over Emperors and Kings.

The Turks ſaie, True it is, *Iſaac* was the right Son of the promiſs, but when hee ſhould have been ſacrificed, hee fled out of his fathers obedience, (as would hee go and fetch a ſlaughter knife) in the mean time *Iſhmael* came and freewillingly ſuffered himſelf to bee ſacrificed, from whence hee became a childe of the promiſs. This (ſaid *Luther*) is as groſs a lie, as that of the Papiſts concerning one kinde in the Sacrament of the Altar. *Luther* in his diſcourſ greatly complained of Emperor *Charls* his negligence, in ſuffering the Turk alwaies to overcom and take in one place after another, whenas an Emperor neither ſhould nor ought to have peace, as in the Hiſtories wee ſee, that the Romans continually kept and mainteined a certain and an heritable force and armie which alwaies laie in the field, like as at this daie the great Turk hath his Janizaries the beſt and triedſt ſouldiers. But wee aſſemble and gather together a heap of baſe, deſpairing inſolent wretches, that miſchiev and deſtroie thoſe whom they ought to defend and protect. *Anno*, 630. Mahomet aroſe, therefore this year (wherein wee write, 1553) maketh nine hundred twentie three years ſince hee ſtood up. Turkiſh lies.

Luther's *admonition, how wee ought to war againſt the Turk.*

Luther at that time wrote a letter to the Emperor's great General in *Hungaria*, diligently admoniſhed him to conſider, that hee had againſt him four powerful enemies, hee had not to do onely with fleſh and bloud, but with the Divel, who was the firſt: ſecondly, with the Turk: and thirdly, with God's wrath: fourthly, with our own ſins; therefore hee ſhould remember to humble himſelf and to call upon God for help. *Luther* got news, that Emperor *Charls* ſent into *Auſtria* eighteen thouſand *Spaniards* to defend the ſame againſt the Turk. Whereupon hee ſighed and ſaid, Theſe are horrible deſigns, when that abominable nation (the *Spaniards*) ſhall com to defend us *Germans*, I would rather have the Turks for enemies, then the *Spaniards* for protectors, who tyrannize in the higheſt meaſure, the greater part of the *Spaniards* are *Moranes*, baptiſed Jews, that believ nothing at all. The greateſt hope I have (ſaid *Luther*) is, that the Turkiſh Empire will bee brought to confuſion and fall *per inteſtinas diſſentiones* by homebred diſſentions, for in that manner all the Kingdoms of the world have fallen and been deſtroied, as the *Perſian*, the *Chaldean*, the Kingdoms of *Alexander* and of the *Romans*, all theſe thereby went to ground, diſcord and diſſention have been their poiſon, and ſo it will go likewiſe with *Germanie*, for our Princes of the Empire will not agree among themſelvs. Whoſo climeth high, is in danger to fall, cunning ſwimmers may lightly bee drowned, and although the Turk is climed very high, yet when his time cometh, ſo is it don in a moment, that our Lord God laieth his Kingdom in the Aſhes.

CHAP. LXXVI.

OF COUNTRIES AND CITIES.

Luther's *diſcourſ of Countries and Cities.*

Cornelius Tacitus (ſaid *Luther*) deſcribed *Germanie* very well and finely, hee highly extolled the *Germans*, by reaſon of their conſtancie in keeping promiſe, ſpecially in the ſtate of matrimonie, touching which particular they excelled all other nations. By the antient in former time it ſtood well with *Germanie*, but now (alas) thoſe and the like fine good people are much decreaſed, are fallen from the kinde and becom rude, proud and inſolent. The beſt time and daies were before the Deluge, when the people lived long, caried themſelvs moderately in eating The conſtancie of the antient Germanes, and their fidelitie.

eating and drinking, they beheld God's creatures with diligence both Celeſtial and Terreſtrial without waſting, without warring and debate, then a freſh cool ſpring of water was more ſweet, acceptable and well reliſhed, then now all coſtly wines. *Germania* in time paſt was a fair Countrie and Nation, I hold the *H*, is turned into *G*, for heretofore they were called *Hermani*. *Anno* 1539, the 8. of *Januarie*, in the evening about ſix of the Clock, a Comet was ſeen here at *Wittemberg* which was eclipſed, but very long in twentie degrees, it ſtretched the tail after the ſign of the fiſh from the Weſt towards the North and the riſing of the Sun when it ſtandeth at the higheſt. This Comet was beheld of *Luther*, of *Philip Melanchthon*, *Juſtus Jonas*, and of *Eraſmus* the Mathematitian with great admiration. Then *Luther* ſaid, I will prophecie over *Germanie*, not out of the Planets, but I will declare unto her God's anger out of the Divine Word, for it is unpoſſible that *Germanie* ſhould ſcape thus unpuniſhed, ſhee muſt receiv a great ſcourge, there is no remedie, for God is daily provoked to deſtroie us, the Godly with the ungodly muſt bee viſited and taſte of the rod. But let us praie without ceaſing, for the Lord doth the will of thoſe that fear him, and heareth their praiers, &c. This hee hath throughly approved, how long hath peace hung as it were, even upon a ſilken thred againſt ſo many great practiſes and bloudie conſultations of our adverſaries, and againſt all hope hath been preſerved? God hath reſiſted and hindred them, hee hath broken their power and fruſtrated their deſigns.

Pſalm 145.

That Germanie *wanteth a good Governor.*

Germanie (ſaid *Luther*) is like unto a brave and gallant horſ that hath provender the fill, but wanteth a good rider; now like as ſtrong horſ runneth here and there aſtraie, except hee hath a rider to rule him; euen ſo *Germanie* is alſo a powerful, a rich and a brave Countrie, ſtr engthned ſufficiently with able people, but it wanteth a good head and Governor.

What alteration of apparrel ſignifieth.

THeſe often altering of apparrel (ſaid *Luther*) and theſe new fangled faſhions, will produce alſo an alteration of government and manners, wee ſtrive too much thereafter. Emperor *Charls* frequently ſaith, The *Germans* learn of the *Spaniards* to ſteal, and the *Spaniards*, learn of the *Germans* to feed and ſwill.

Of Jeruſalem.

ON S^t *Laurence* daie, the 10. of *Auguſt*, the Temple at *Jeruſalem* was burned, afterwards on the Nativitie of *Marie*, the 8. of *September* the other inward, beſt fortified and ſtrongeſt part of the Citie was devaſted and taken in. And for aſmuch as *Jeruſalem* was the moſt glorious Citie, from whence the holie Scripture and the original of the Chriſtian Church proceedeth, therefore the devaſtation thereof is placed before our eies, as a picture, to ſhew how it will fare with the Chriſtian Church, for the Chriſtian Church is that Spiritual *Jeruſalem* wherein God ſtill daily walketh.

Jeruſalem, a picture of the Chriſtian Church.

Of England.

I Believ (ſaid *Luther*) *England* is a piece of *Germanie*, I hold the *Germans* in former time were transfered and ſet thereinto, for to this daie, the Biſhop of *Coln* ſtileth himſelf, Prince of *Angaria*, or *Engern*, where now *Breme* and *Hamborough* lie, ſomtime it was named *Britania*, afterwards *Angaria*, of the nation which were carried thither.

England a piece of *Germanie*.

Of Swiſſerland, *or* Helvetia.

Wiſsia, is a drie and mountainous Countrie, from whence many of them are conſtrained to ſeek their maintenance elſwhere. Doctor *Jonas* read the *Swiſſers* complaint at *Lurich*, againſt the forcible intentions of the other Papiſts, wherein at laſt they concluded, that they no longer would endure the ſame, but intended to bee revenged, as God ſhould help them. Whereupon *Luther* ſaid, I like not their argument and ground on which they boaſt and depend, namely they who have a good cauſ, may juſtly raiſ a war; they the *Swiſſers* have a good cauſ, therefore they may begin a war.

Both

Both the precedent ſentences (ſaid *Luther*) *maior & minor* are falſ and doubtful, for the firſt permitteth not every man to begin a war, but onely the neceſſitie or conſtrained defence. The other propoſition, *minor* is uncertain and doubtful, namely whether they have a good cauſ or not ; therefore followeth thereout alſo an uncertain and doubtful concluſion.

Touching differences of Languages.

THe High *Germans* are ſimple and do more affect the truth, then the *French*, the *Italians*, *Spaniards*, *Engliſh*, &c. which their languages do alſo ſhew, in that they pronounce and utter their ſpeech in a hiſſing and lolling kinde of manner, therefore it is ſaid, The *French* write otherwiſe then they ſpeak, and ſpeak otherwiſe then they mean. But the high German tongue is the moſt compleat, and hath much Communitie with the Greek tongue, Latin is ſmall and thin enough, not regulated, for ſhee hath not double Letters, as ΦΧΨΘΖ. next after Greek, high Dutch followeth.

Of Walloons *and* Italians.

THe *Italians* (ſaid *Luther*) are very craftie and ſubtil people, they ought juſtly to bee made aſhamed, dulled, and to have their filthineſs diſcovered, to the end they might bee made to bluſh for ſha me, they contemn all other nations, as were they onely wiſe. My advice is, and alwaies hath been, that young fellows (when they throughly have learned their Catechiſm, and are well inſtructed in God's Word) ſhould viſite and ſee *Italie*, ſhould know their tricks and knaveries, to the end afterwards they may take heed of them. Italians proud and deceitful.

Italie is a very good and fruitful pleaſant Countrie, ſpecially *Lombardia*, a Vallie of twentie miles in breadth, through the midſt of which the *Eridanus* floweth, an exceeding pleaſant water, ſo broad, as from *Wittemberg* to *Breta*, on both ſides are the *Alpes*, and the *Æpenninus* mountains. *Lombardie.*

Of the Roman Empire.

THe Roman Empire (ſaid *Luther*) began to bee rich and to encreaſ in the Apoſtle's time, it came to the *Germans* under *Charls* the great, ſeven hundred and fiftie years ſince, for *Charls* had three Sons, to the firſt born hee gave *Germanie*, to the ſecond, *France*, to ehe third *Italie*, but *Germanicus* the Dutchman remained Emperor. If (ſaid *Luther*) this now Emperor had *France* in poſſeſſion, then hee were able to anger the Turk. The Romane Empire floriſhed not long, the Romans had it not two hundred years, afterwards it came to the *French*, at laſt the *Germans* wholie poſſeſſed it, who have had it continually above eight hundred years together, ſo much as concerneth the title. The greateſt, the richeſt, and moſt powerful Cities, (as *Antioch*, *Nineve*, and *Babilon*, &c.) are now nothing but little Cottages, like to old decaied walls and heaps of ſtons. Thus the Kingdoms of the world do vaniſh. Our Lord God (ſaid *Luther*) dealeth with Countries and Cities, as I deal with an old hedg-ſtake, when it diſpleaſeth mee, I ſaie, I will pluck thee up and burn thee, and will ſtick another in thy ſtead. The Engliſh have had whole *France* in poſſeſſion, ſo far as *Burges*, and built many Cities and houſes therein, but at laſt, they were driven out again by *Monheri* between *Paris* and *Orleans*. But notwithſtanding, they have ſtill in poſſeſſion the beſt Port in *France*, *Callis*, where all the inhabitants muſt bee Engliſh people, and at certain hours, muſt ſpeak Engliſh, and not French, under pain of a nominated puniſhment. At what time the Romane Empire came to the Germans. Engliſh.

Of the Venetians.

Venice (ſaid *Luther*) is the richeſt Citie, above all others, ſhee hath two Kingdoms, *Cyprus* and *Candie*, but *Candia* or *Creta* ſomtimes was full of robbers. For ſix hundred ſpoiled or Bankerout merchants fled thither. But inſomuch as this Iſland is very hillie, they were not able by force to keep it clean from robbers and purſſers: therefore the *Venetians* cauſed a publick Proclamation to go out, that they would ſecure and receiv all the robbers again to favor, upon condition that each robber ſhould

Robbers in *Creta.*

bring and deliver unto them the head of another robber. By which means one wretch being ſnapped by another, the Iſland was well rid and cleanſed of thoſe vipers, which was a good and wiſe Councel. *Venice* the richeſt Citie, regardeth neither modeſtie nor civilitie, they ſeek onely after their own profit. They alwaies are Neutrals, they carrie on both ſhoulders, they hang the cloake according to the winde, they are no Souldiers but pepperſacks. Now they hold with the Turke, ere long they will bee for the Emperor, what partie hath victorie, therewith do they hold. They regard nothing more, then great coſtly and ſtately houſes, apparrel and covetouſneſs.

Neutrals.

Chap. LXXVII.

OF ROME.

Luther's *diſcourſ of the Citie of* Rome.

FOraſmuch (ſaid *Luther*) as God hath brought mee into this evil-favored buſineſs and game, I would not take an hundred thouſand Duckats, that I had not ſeen *Rome*, otherwiſe I ſhould alwaies ſtand in fear, that I much wronged and abuſed the Pope, but what wee ſee and know, the ſame wee ſpeak. *Bembus* an excelling learned man (as hee well and throughly had beheld *Rome* and conſidered her) ſaid, *Rome* is a filthie ſtincking puddle, full of the wicked'ſt wretches in the univerſal world, and wrote as followeth.

Bembus.

Vivere qui ſanctè vultis, diſcedite Româ:
Omnia hîc ecce licent, non licet eſſe probum.
Hee that would Godly live, from *Rome* muſt haſt and flie:
All things are ſet to ſale; no room for honeſtie.

In this time of the Goſpel, ſom have been at *Rome*, who ſet their wickednesſes and vilanie a broach, and reproved the ſame. As *Lodowick* a Capuchin Frier, and *Egidius* an Auſtin-Frier, alſo two other preaching Friers, which found fault with the errors of Popedom openly in their Sermons. But the next daie following, they were all found dead, their tongues cut out and ſtuck in their tails. Whoſo in *Rome* is heard to ſpeak one word againſt the Pope, receiveth either a *Strappecorde*, or is puniſhed with death, for his name is *noli me tangere*. Before the birth of Chriſt, there were numbred in *Rome*, fourtie hundred thouſands of Citizens, but not long after, were numbred above fourſcore and ten hundred thouſands.

Fearful murthers in *Rome.*

At *Rome* are two Families, which alwaies are at enmitie and debate the one againſt the other, the *Columneſers*, and the *Urſiners*. The *Columneſers* are of the Imperial Faction and moſt powerful, the other are leſs in eſteem and ſtrength: Pope *Paul* is an an *Urſiner*. No man well knoweth where old *Rome* ſtood, the *Theatre* is yet ſeen, and the *Thermes* of *Diocleſian* which is convaid twentie five Dutch miles from *Naples* into a fair glorious building; there have been the Treaſure and Riches of the World; therefore they did what they pleaſed.

Columneſers, and *Viſiners.*

Old *Rome.*

An ancient Miniſter ſupped with *Luther*, who ſpake much of *Rome*; hee had been there four ſeveral times, *Luther* asked him, Why hee went thither ſo often? Hee ſaid, Firſt, I ſought a Knave there; ſecondly, I found him; thirdly, I brought him from thence; fourthly, I carried him thither again, and ſet him behind S^t *Peter's* Altar.

Hiſtorie of an old miniſter that had been four times at *Rome.*

S^t *Peter's* Church in *Rome* hath ſtood above thirteen hundred years, a great ſum of monie hath been ſpent thereupon: For the Pope commanded the Angels that they ſhould immediately carrie into Heaven the Souls of all thoſe which died on the way going towards *Rome* to viſit S^t *Peter's* Church. This gave *John Huſs* ample occaſion to write againſt the Pope, ſhewing that hee had no Autoritie to command the Angels. *Anno* 1511. A Capuchine Friar (in the preſence of Doctor *Staupits* and divers others at *Rome*)

Pope commandeth the Angels.

Rome) related a dream which at that time hee dreamed; namely, That a Hermit ſhould ariſe under Pope *Leo* the tenth, and ſhould fall upon Popedom: Whereupon *Philip Melanchthon* ſaid, This Hermit is *Luther*, for the *Auſtine* Friars are called Hermits. When I was at *Rome*, (ſaid *Luther)* they ſhewed mee for a precious holie Relick, the halter wherewith *Judas* hanged himſelf, which ought not by us to bee forgotten, to th'end wee conſider, *in quibus tenebris verſati ſint majores noſtri*, that is, *in what ignorance our Fore-fathers were.*

Rome, ſomtimes was a holie Citie, but now ſhee is the ſpouſ of the Divel and Chriſt's Enemie. *Rome* a ſink of all wickedneſs.

CHAP. LXXVIII.

OF VOCATION AND CALLING.

Luther's *diſcourſ of the Vocation and Calling.*

WHen thoſe that are in the Office of Teaching, have not joy and comfort from hence; namely, that they have not regard to him that called and ſent them: ſo is it with ſuch an irkſom work. Truly (ſaid *Luther)* I would not take the wealth of the whole world, that I ſhould now begin the work againſt the Pope, which thus far I have wrought by reaſon of the exceeding heavie care and anguiſh wherewith I have been burthened. Again, when I look upon him that called mee thereunto, ſo would I not for the world's wealth but that I had begun it.

It is a caſe much to bee lamented, (ſaid *Luther)* that no man is content and ſatisfied with that which God giveth him in his Vocation and Calling: *Aliena ſemper nobis plùs placent*, that is, *other men's things pleaſ us more then our own*: As the Heathen ſaid touching the ſame:

Fertilior ſeges eſt alienis ſemper in agris,
Vicinumq́ pecus grandius uber habet.
That is,
My neighbors corn more fertile is then mine;
None yield more milk then do my neigbors kine.

Even ſo do wee poor humane creatures in our Vocations and callings: *Nemo eſt ſuâ ſorte contentus*, no man is content with his condition. *Optat Ephippia bos piger, optat arare caballus*, that is, *the ſlow Ox would have a ſaddle, and the horſ would go to plough*: The more wee have, the more wee deſire. To ſerv God (ſaid *Luther)* is, that everie one ſhould remain in his Vocation and Calling, bee it never ſo mean or ſimple; for firſt, it toucheth the hearing of God's Word in the Church: Afterwards alſo, it dependeth upon the word of the Magiſtrate and of the Parents, and to bee obedient thereunto, this is to ſerv God aright.

That wee ought not to neglect occaſions or opportunities.

IT is ſaid, *Fronte capillatâ, poſt eſt occaſio calva*, that is, *occaſion hath hold before, but is bald behinde.* Our Lord in the whole nature hath given plainly to underſtand the ſame in this manner. A countrie Farmer or Husbandman muſt ſow out his Barly and Oates about Eaſter, if he deferred it unto *Michaelmas*, then it would be too late. When Apples are ripe, then they ſhould bee plucked from the tree, if it bee neglected, O then they bee ſpoiled and loſt, *Procraſtinatio eſt properantiæ contrarium vitium*, that is, *Procraſtination is a contrarie vice to overmuch haſtineſs.* Like as my ſervant *Wolfe* doth, when four or five Birds fall upon the Bird-hearth, hee will not then draw the Net, but ſaith, O, I will ſtay until more com, then they flie all away and hee getteth nothing. Therefore Seed-time. Procraſtinatio.

(ſaid *Luther*) *Occaſio*, i.e. *occaſion*; is a great matter: *Terence* ſaith well and rightly, *In tempore ad eam veni, quod eſt omnium primum*, that is, *I came to her in time, which is the chiefeſt thing of all*: This the yong Boies in Schools underſtand not, *Sunt ſeniles & imperatoria voces*, that is, *They are ſtaied and imperial words*: *Julius Cæſar* was a man, hee underſtood *occaſionem*, that is, *occaſion*: But neither were *Pompeus* nor *Hannibal* ſuch men; wee are not able to expreſs (ſaid *Luther*) what *occaſio* is, therefore wee underſtand it not: in high Dutch it is not to bee uttered, for this word, *Gelegenheit*, opportunitie, *eſt magis alligatum loco & perſonis quàm tempori*, that is, *is rather tied to place and perſons then time*; *occaſio*, requireth *plus temporis*, i. e. *more time*; neither have the Latines any word wherewith they could rightly expreſs it, for the word *tempus*, i.e. *time*, is general, I hold the *etymologia eſt à cadendo*, that is, *the derivation is of* cadendo, *falling out ſo*; as when wee ſay, an accident. The *Grecians* have but onely one word, that is, καιρὸς, wee may utter it in this manner, and ſay, make uſe of the hour and of what the hour bringeth or yieldeth.

Students oftentimes neglect the occaſion.

It is a mervellous thing, *rem tam præclaram & quæ eſt rerum omnium prima, ità negligere tempus*, that is, *that wee ſhould neglect ſuch an excellent thing, which was the firſt of all*, viz. *time*; that wee are not able to utter the ſame, and verie few underſtand it, eſpecially the youth, therefore they muſt have *Patres ac Præceptores*, i.e. *Fathers and Maſters*, who ought with the rod to hold them thereunto, that they neglect not the time, otherwiſe it is loſt. Many a yong fellow hath a ſtipend during ſix or ſeven years, then ought hee diligently to ſtudie, then he hath his Tutors and other furthering means, but hee thinketh, O thou haſt yet time enough and maiſt well attain thereunto: But I ſay no, fellow, it is ſaid, *Fronte capellata*, &c. *What little Jack learneth not, the ſame neither learneth great John*: Now the occaſion ſaluteth thee and reacheth the hair unto thee, as would ſhee ſay, Behold, here I am, take hold of mee; but thou thinkeſt ſhee will com again: Then ſaith ſhee, well, ſeeing thou wilt not take hold of my fore-top, take hold therefore (*ſalvâ reverentia*, i.e. *ſurreverence*) on my tail, and therewith ſhee flingeth away.

Bonaventure, his ſpeech of Occaſion.

Bonaventura (ſaid *Luther*) was but a poor ſillie Sophiſt, yet hee could ſaie, *Qui negligit occaſionem, negligitur ab ipſa*, Hee that neglects occaſion, is neglected of it, and wee uſe to ſaie, take hold while it is time, *nunc, nunc*, now, now, while this *nunc*, is preſent. The *Germans* have very fair proverbs touching the ſame, and ſaie, *When one offereth thee a Pig, then open quickly the mouth of the poak*. Alſo, when our Lord God ſaluteth one, then hee ought to thank him. This is very Divinely ſpoken, that our Lord God giveth or ſendeth the occaſion and opportunitie, but who underſtandeth it to bee *donum Dei*, &c. *the gift of God*: Neither underſtood the occaſion, our Emperor *Charls* when hee took the French King Priſoner before *Pavia* in the year 1525. Afterwards alſo, when hee got into his hands Pope *Clement*, and had taken *Rome*, *Anno* 1527. and *Anno* 1529. when almoſt hee got the great Turk into his hands before *Vienna*; Then was *occaſio*, occaſion. But Emperor *Charls* refuſed to thank God, who ſaluted him, therefore hee is juſtly bereaved of all good fortunes. It was too much and great a negligence, that a Monarch ſhould have in his hands the three moſt powerful heads, and ſo negligently to let them go, therefore I ſay juſtly unto him, *poſt hæc occaſio calva*, i.e. *occaſion hereafter is bald behinde*. *Luther*, reciting a Fable concerning this Verſ, (*Crede parum, tua ſerva, & quæ periere relinque*, i. e. *Give but little belief, keep thine own, and what is loſt let it go.*) ſaid, There was one that had catched a Bird, the Bird willing to bee ſet at libertie, ſaid, Let mee looſe and I will ſhew thee a verie fair and precious Jewel worth many thouſands; Yea, (ſaith the man) thou intendeſt to deceiv me, No truly, (ſaid the Bird) thou ſhalt go with mee and ſee the precious ſtone: The man let go the Bird, which flew upon a tree, ſate on the the top thereof, and threw him down this Jewel, *Crede parum, tua ſerva, & quæ periere relinque*: As would the Bird ſay, when thou hadſt mee, thou ſhouldeſt not have believed mee, *Tua ſerva*, that is, what thou haſt, the ſame keep; *Et quæ periere relinque*, haſt thou loſt it, ſo have thou patience.

OF

CHAP. LXXIX.

OF DRUNKENNESS.

Luther's *diſcourſ concerning drunkenneſs.*

GErmanie (ſaid *Luther*) were much richer then it is, if ſuch ſtore of Velvets and Silks were not worn among us, nor ſo much Spice uſed; Wee might well alſo bee without Barlie, and in ſtead of bear drink water. But yong Fellows without their liquor have no mirth at all, for Gaming maketh not merrie, neither leacherous ſports do make joiful people, therefore they apply themſelvs to drinking. At the Princely Copulation lately held at *Torga*, they drank at one draught a whole pottle of Wine at each draught, which they called a good drink. *Sic inventâ lege, inventa eſt & fraus legis*, that is, *the Law beeing invented, the deceit of the Law is invented.* *Cornelius Tacitus* wrote that by the ancient *Germanes* it was held for no ſhame at all to drink and ſwill four and twentie hours together. A Gentleman in the Court demanded, How long agon it was, that *Cornelius* wrote concerning drinking? Anſwer was made, about fifteen hundred years; then the Gentleman ſaid, Foraſmuch as Drunkenneſs hath been ſo ancient a Cuſtom and of ſo long deſcent; therefore let not us break nor bring down the ſame.

CHAP. LXXX.

OF THE COURT LIFE.

Luther's *diſcourſ of the Court life.*

ANno 1538. the 15th of *Novemb.* *Luther* about important buſineſs was ſent for to Court by the Prince Elector of *Saxon*, at his return from thence with *Philip Melanchthon*; *Francis Burckhard* of *Weymor* (Vice-Chancellor to the Prince Elector) in perſon gave him a Convey, and with three fair horſes (which *Henrie* King of *England* had given him) rode by his Coach. Whereupon, *Luther* began to laugh, and ſaid to *Philip Melanchthon*, This man's fortune will raiſ unto him great hate and envie at Court, for the roaring Courtiers with their eies muſt behold, that this man is made a living Cavalier of St *George*: (for ſo they ſay, when Scribes or Learned men are made Knights.) The King of *England* would willingly have kept *Francis Burckhard* in *England*, and have made him a Cavalier of the Kingdom, but hee refuſed it; at his departure, the King graced him with roial preſents, and ſo diſmiſſed him from thence.

De Aulicorum calumniis, i. e. *Of the ſlanders of the Court.*

HOw went it (ſaid *Luther*) with *Daniel* at Court? There the Courtiers ſought occaſion, and willingly would have ſet on his skirts. *Daniel* was a wiſe man, therefore the King intended to place him Governor over the whole Kingdom. This the Princes in *Perſia* could not endure, for whoſo ſerveth well and uprightly at Court, the ſame very ſoon getteth haters and enviors.

of

Of Court-verſes oftentimes recited by Luther, *profitable for Courtiers to know.*

DA, capias, quæras, plurima, pauca, nihil.
Si te fucoſis invitat honoribus aula,
Semper erunt comites cura dolorque tibi.
Seu foribus ſubitò mutatæ excluderis aulæ,
Soliciti tangunt anxia corda metus.
Sed ſi pertuleris animo faſtidia magno,
Non poterit longi temporis eſſe dolor.
Et muſis poſthac tranquillâ mente vacabis,
Barbara quas nunquam non vetat aula coli.

Of the Court-life.

PHilip *Melanchthon* diſcourſed with *Luther* touching the Court-life, and ſaid, *Aulica vita ſimilis eſt libris Tragœdiarum, qui foris ornati eſſent auro & purpurâ, intus autem pleni eſſent miſeriis & mille miſerias pro una continerent,* i.e. The Court-life is like books of Tragedies, which without are adorned with gold and purple, but within are full of miſeries, and contein a thouſand miſeries for one purple. Whereupon *Luther* ſaid, Yet nevertheleſs every man ſtriveth to bee at Court, they would all bee made rich, powerful and great, and many an one hath the luck to hit it; for *in magno capiuntur flumine piſces,* A great Prince can ſoon make a poor fellow rich.

A Court-verſ.

Intus quis? Tu quis? Aperi; Quid quæris? Ut intrem:
Fers aliquid? Non. Eſto foras. Fero: Quid? Satis: Intra

That is,

Who's within? Who are you? Open: What wouldſt thou have? I would enter: Doſt thou bring any thing? No: Stand without. I bring: What? Enough: Enter.

Other Diſcourſes of *Luther*, which partly do belong to the places before mentioned, touching all manner of Cauſes collected together out of his VVritten Books.

Septimus Annus Climactericus.

ON the daie of *Boniface* (ſaid *Luther*) my ſon *John* will bee ſix years old, and goeth in the ſeventh year. *Ego celebrabo ejus Natales, quia jam ingreditur ſeptimum annum, qui eſt Climactericus, id eſt variatus,* i.e. I will keep his Birthdaie, becauſ now hee goe's on his ſeventh year, which is Climacterical; that is, Variable; for the ſeventh year alwaies changeth humane creatures. *Prima eſt infantia, deinde pueritia, in qua aſſuefaciendi ſunt ad literarum ſtudia & artes,* i.e. The firſt is Infancie, then childehood, in which they are to bee accuſtomed to ſtudie and Arts. In the fourteenth year they begin to look into the world. *Ibi tunc docendi ſunt in majoribus,* Then they muſt bee inſtructed in greater matters. *In anno vigeſimo, appetunt majora & conjugium. Anno vigeſimo octavo ſunt Oeconomi & patres-familias. Anno 35 ſunt Politici aut Eccleſiaſtici. Anno 42 ibi ſunt reges, & mox diem ſenſu deficiunt. Sic ſeptimus annus cujuſlibet hominis eſt Climactericus, adferens novam vitam mores & aliam conditionem, i.e.* In the twentieth year they look after greater things, and marriage. In the eight and twentieth year they are houſ-keepers and fathers of families. In the 35 year they are emploied either in the Common-wealth or Church. In the 42 year they are Governors; and afterward their ſenſes fail. So the ſeventh year of a man's life is Climacterical, bringing a new kinde of life, manners, and another condition.

That

That wee ought not to drive and uſe jeſting and ſporting in adminiſtring the Lord's Supper.

LEtters were written to *Luther* from *Nuremberg*, that a Miniſter in a Village near thereabouts in their Juriſdiction, adminiſtred the Sacrament to a woman, and wanting a Cup hee took a Spoon, and ſaid, Take and drink, this is the Spoon of the New Teſtament. *Luther* beeing thereat much moved to Anger, hee ſaid, Surely that fellow is a very knave: Hee wrote alſo to the Major and Aldermen of *Nuremberg*, deſiring that hee might bee caſt into the Dungeon, and there to remain one whole year, for the ſame is a fit ſpoon-caſe for ſuch a ſpoon.

Regula Lutheri *de Cœna Domini*, i.e. *Luther's* rule concerning the Lord's Supper.

IN Articulis de Trinitate, de Incarnatione Filii Dei, de Sacramentis non eſt nobis ſpeculandum ſecundùm rationem humanam. Judicium enim Dei & hominum ſunt diverſiſsima, ſed nobis eſt cogitandum de illius verbo, quod illius potentiam & bonitatem præſcribit, i.e. In the Articles concerning the Trinitie, the Incarnation of the Son of God, the Sacraments, wee muſt not look according to humane reaſon: for the judgment of God and man are diverſ things: but wee muſt think of his Word, which doth declare his Power and goodneſs; wee ought to commit the ſame unto God, hee will direct it well. *Chriſtus eſt ſpiritualiter in Sacramentis*, Chriſt is ſpiritually in the Sacraments. But how, and after what manner *Hoc non eſt noſtrûm perſcutari*, wee ought not ſearch. *Nemo poteſt rationem reddere, quare Deus Ninivitis pepercerit, in qua civitate ultra 200000 fuerunt, & Sodomitis non item*, i. e. No man can give a reaſon, why God ſpared the Ninivites, in which Citie were above 200000 men, and not likewiſe the Sodomits.

Concerning the acknowledgment of Chriſt.

VVEe ought (ſaid *Luther*) alwaies to ſtudie on the Humanitie of the Son of God, like as the Prophet continually ſtudied in their *Moſes*: But wee ſtudie not much in our Evangeliſts, as oftentimes I have ſaid, and thereover I am angrie with my ſelf; for wee never can bee able to ſtudie and learn them out. It will bee the ſtate and condition of the everlaſting life; yea alſo, of the Angels, that alwaies wee ſhall deſire to know more and more; wee ſhall continually behold ſomthing that is new, and which before wee did not ſee; and howſoever wee are almoſt *ad ſubſtantiam, com to the ſubſtance*, yet notwithſtanding wee are not able to know, *Quod Deus & Homo ſit hic filius Mariæ*, i. e. *That God and Man is the ſon of Marie*: Wee cannot com *ad quantitatem*, i. e. *to the quantitie*, how great a matter *Filius Dei*, the Son of God is. Wee are able neither to know or acknowledg *qualitatem, qualis ſit*, i.e. *the qualitie, what an one hee is*; nor to attein *ad Relationem qualis ergo nos ſit*, i. e. *to Relation, what hee is to us.*

That the Flies are the picture of the Divel, and of Hereticks.

I Am a bitter enemie to flies (ſaid *Luther*) *Quia ſunt imago Diaboli & Hæreticorum*, i.e. *Becauſ they are the image of the Divel and of Hereticks*; for when I open a fair book, then the flies are preſently upon it with ther tails running about, as would they ſay, Here will wee ſit and greaz this book with our balſom, or excrement: Even ſo doth the Divel likewiſe, when our hearts are moſt pure, then cometh hee and fowleth therein. When I am beſt luſted and fitted to praie, then the Divel approacheth and carrieth my cogitations (it may bee) as far as *Babylon*, or elſ I am building Caſtles in the aër.

Of the world's ingratitude.

O*Remus & pergamus grati*, i.e. *Let us praie and bee thankful* (ſaid *Luther*) it will not bee otherwiſe, for as Chriſt ſaith, *Alius laborat, & alius metet*, i.e. *One labor's, and another reap's.* I comfort my ſelf with *Moſes's* example. *Ille ſeminat gratis in tota eductione populi Iſraëlitici ex Egypto*, i.e. *Hee ſow's freely in the bringing the people of Iſraël out*

out of Egypt. Afterwards, nevertheleſs they exclaim and crie over him, *Tu vis dominari nobis*, i.e. *Thou would'ſt rule over us*, inſomuch that hee was conſtreined to complain, *Domine! ſi accepi Tauros de manibus eorum, &c.* i.e. *Lord! if I have received Bulls from their hands.* In like manner *Samuel* and S^t *Paul* complained touching the ſame.

Luther diſcourſed further, and ſaid, *Qui non vult pendere beneficia, ille moriatur antè beneficium*, i.e. *Hee that will not bee thankful for a favor, let him die before the favor.* Wee muſt not exſpect to have better then Chriſt our Maſter had; What thanks got hee of the world? Wee muſt here ſerv, take pains and labor for nothing; yea, and muſt have no thanks for the ſame. *Mundus eſt collectio hominum quæ recepit in ſe omnia paterna beneficia, atque pro eis rependit blaſphemias & omnem ingratitudinem*; that is, *The world is a collection of men, which receiveth all fatherly mercies, and for them repaie's all manner of blaſphemies and ingratitude.*

Of Praier and the ſtrength thereof.

LIke as a Shoomaker's trade is to make ſhoo's, and a Tailor's to make a coat, even ſo it is the trade of a true Chriſtian continually to praie.

That worldlie pride hath been puniſhed.

PRide (ſaid *Luther*) muſt have a fall, the ſame is ſeen on them at *Bruck* in *Flanders*, who without any juſt cauſ or lawful reaſon took Emperor *Maximilian* priſoner in their Citie, intending to cut off his head: touching which their reſolution, they wrote for advice to the Venetians, who returned them this anſwer, *Homo mortuus non facit guerram*, meaning, *bellum*; *A dead man make's no War.* But (ſaid *Luther*) they of *Bruck* afterwards found the ſame to their coſt. *Solomon* ſaith, *Superbia præcedit caſum, & exaltatio caſum*, i.e. *Pride goeth before a fall, and haughtineſs before a fall:* when one beginneth to bee haughtie, then *caſus*, a fall, is at the door. I never thought that *Venice* in ſuch ſort ſhould have been humbled. Likewiſe the Citie of *Florence*, but pride overthrew them.

The Venetians in a Shrovetide game cauſed (in deriſion of Emperor *Maximilian*) this to bee acted; Firſt, the Duke of *Venice* came; after him followed the French King, had a dagger at his ſide, and laid hold on the Crown, inſomuch that the dagger pierced through the top of the Crown; behinde him came Emperor *Maximilian*, painted in a graie coat, and with a hunter's horn about his neck; hee had alſo a dagger, but when hee laid hold thereon, it went through his fingers. The Florentines likewiſe (ſaid *Luther*) prepared alſo ſuch an Act; namely, a hollow chair was carried about, wherein the French King was ſet, who (ſurreverence) fouled monie through the chair, then came Emperor *Maximilian* after him, and gathered it up. But ſince (ſaid *Luther*) they have been ſoundly taught better manners by the ſaid Emperors Nephew, now Emperor *Charls*; for God delighteth to make uſe of this verſ (againſt the proud) which *Marie* in her *Magnificat* ſingeth, *Depoſuit potentes de ſede*, i. e. *Hee hath put the mightie from their ſeat.* A great Prince without underſtanding (ſaid *Luther*) is like unto a Diall, for as the ſame is ſet and directed, ſo it goeth accordingly, hee ſuffereth his Nobilitie to govern all things.

Luther's *Verſ concerning Friers.*

Encomium Monachorum. The Monk's commendation.

O Monachi, ventres pigri eſtis, amphora Bacchi,
Vos eſtis, Deus eſt teſtis, turpiſsima peſtis.

That is,

You Monks ſlow-bellies are, moſt drunken ſots;
You are, God know's, of men the fouleſt blots.

Of the clogs of the Capuchines.

THe clogs which the Capuchine Friers do wear (ſaid *Luther*) are made of the wood of that curſed Fig-tree, touching which, Chriſt in the Goſpel ſaid, *Curſed art thou, and henceforth never bear more fruit.*

of

Of a Prince who became a begging Frier.

IN the time of my living at *Magdeburg* (ſaid *Luther*) a Prince of *Anhalt* became a Begging Frier, went about the Citie with a ſack, and begged bread; and although another ſtrong lazie lout went with him, yet the Prince himſelf alwaies carried the ſack; in that ſort hee intended to bee eſteemed humble. Thus were wee fooled in Popedom. This example ought to bee noted, *quia eſt notabile*, becauſ it is remarkable. *Charls* the great (ſaid *Luther*) founded and erected ſo many Biſhopricks and Cathedral Churches, as letters are in the A B C.

Lutherus de vero uſu Pſalterii. Luther concerning the true uſe of the Pſalter.

1. *CRedens tentatur & tribulatur*, that is, A believer is tempted and afflicted.
2. *Tribulatus invocat & orat*, i.e. The afflicted call's on God and praie's.
3. *Invocans auditur & conſolatur*, i.e. Hee that call's on God is heard and comforted.
4. *Conſolatus gratias agit & laudat*, i.e. Hee that is comforted give's God thanks and praiſes.
5. *Laudans inſtruit & docet*, i.e. Hee that praiſeth, doth inſtruct and teach.
6. *Docens hortatur & promittit*, i.e. Hee that teacheth, doth exhort and promiſe.
7. *Promittens minatur & terret*, i.e. Hee that promiſeth, threatneth and terrifieth.
8. *Qui verò promittenti & minanti credit, is ingreditur eundem circulum, & exercetur per eadem*, i. e. Hee that believ's him that promiſeth and threatneth, hee goe's into the ſame circle, and is exerciſed by the ſame.

That our Lord God's Goverment is eſteemed ridiculous by the wiſe of the world.

THe Divel (ſaid *Luther*) was much offended at the *ſlight* and *fooliſh* actions of our Lord God, in ſending down from Heaven his onely begotten Son into the world, and laid him in the Virgin *Marie's* boſom. The Divel thought, that hee far better and wiſer could have contrived ſuch a buſineſs; for the Divel is ſquint-eied, hee cannot look downwards; hee gazeth at high and pompous things; hee goeth on looking upwards: Then our Lord God caſteth in his waie a poor Preacher, whereover the Divel ſtumbleth, and falleth down to the ground: then the Divel riſeth again, and ſtill gapeth upwards, and ſtumbleth at ſomthing or other which our Lord God caſteth in his waie; ſo that at laſt it fareth with him as it went with *Thales Mileſius*, who gazed after the ſtars, and thereover fell into a pit. Even ſo likewiſe all Hereticks are ſquint-eied, like their Captain the Divel. But I (God bee thanked) have learned this Art, that I believ and know, God is wiſer then I am. All my Divinitie conſiſteth onely in this, that I believ Chriſt onely is the Lord, touching whom the Holie Scriptures ſpeak: neither my Grammar nor my Hebrew tongue taught it mee, but it is the work of the Holie Spirit. *Luther's* Divinitie.

To ſuffer an injurie at ones hands.

IF (ſaid *Luther*) a man bee reſolved to take an injurie at one's hands, then let him but onely ſaie, It is a common and ſtale thing, as then it will bee contemned. Even ſo did *Frederick* the Prince Elector of *Saxon* at the Imperial Diet at *Worms*, *Anno* 1521, when a fierce Writing in contradiction of *Luther's* Doctrine was ſent from *Rome* to the Diet, and every Biſhop carried the ſame about him; the Biſhop of *Mentz* ſhewing the Writing to the Prince Elector, his Highneſs anſwered the Biſhop, and ſaid, I ſaw this Book three years agone: When the Biſhops heard that, they all left that Pamphlet and contemned it.

Omnis ſpiritus laudat Dominum, Pſal. 150. Everie ſpirit praiſeth the Lord.
Ergò omni Lingua & ſermone eſt laudandus, Therefore hee is to bee praiſed in every ſpeech and language.

THis the Biſhop of *Mentz* will not endure; but hee will have them ſing, praie, and celebrate Maſs throughout the whole Chriſtian world, onely in the Latine tongue.

This

This Biſhop (ſaid *Luther*) will teach our Saviour Chriſt to ſpeak; or at leaſt hee muſt ſpeak in Latine, or hold his tongue: *Qui tamen omnes linguas callet*, i. e. *Hee that know's all languages*; as in the 19 *Pſalm* is written, *Non ſunt loquelæ nec ſermones, quorum non audiantur voces eorum*, i.e. *There is neither ſpeech nor language where their voice is not heard:* But the Biſhop of *Mentz* ſaith to Chriſt, *Tu non debes loqui*, i.e. *You ought not to ſpeak*: Whereupon Chriſt ſaith to him again, I praie give mee leav to ſpeak; *Sed videbimus quis tandem victoriam ſit habiturus:* i.e. *But wee ſhall ſee at length who ſhall have the victorie.*

Quomodo apparuit Deus Solomoni, i. e. How God appeared to Solomon.

FIrſt, (ſaid *Luther*) *in ſomniis*, in dreams; for there are *triplices apparitiones*, three ſorts of apparitions: *Una per ſomnia*, one by dreams. 2. *In viſibile ſpecie*, in a viſible ſhape, which wee call Viſions, that one ſeeth ſomthing before him, *ut apparitiones Abrahæ*, as in the apparitions of *Abraham*. 3. *Interna revelatio*, internal revelation. Thoſe are the beſt, when our Lord God giveth ſom good thing into one's heart. Herein *David* is a Maſter, where the Holie Ghoſt ſaith, *Hoc, vel hoc facies*, this or that thou ſhalt do. Thus hee ſaith to *Moſes*, *Si fuerit Propheta inter vos, apparebo in viſione, aut ſomnio*, i. e. If there bee a Prophet among you, I will appear in a viſion or dream.

Of the profit of Eſop's *Fables.*

THe Fables of *Eſop* (ſaid *Luther*) ought to bee tranſlated into High Dutch, and brought finely into order; for one man made not that book, but many great people at all times in the world made a part thereof. It is a ſpecial Grace of God, that *Cato*'s little book and the Fables of *Eſop* have been preſerved in Scholes; for they are both natural and excellent books. *Cato* hath good words and fine precepts which are very profitable in this life. But *Eſop* hath excelling ſweet *res & picturas*, i.e. matter and the pictures or repreſentations of things. *Ac ſi meliora adhibeantur adoleſcentibus, tum multum ædificant*, i.e. and if better things bee read to young men, then they much edifie. So far as I am able to underſtand, next unto the Bible, wee have no better books then *Catonis ſcripta, & fabulas Æſopi*, the Works of *Cato*, and the Fables of *Eſop*; *Meliora ſunt enim ſcripta iſta, quàm omnium Philoſophorum & Juriſtarum laceratæ ſententiæ*, for their writings are better then all the tattered ſentences of the Philoſophers and Lawyers. *Ita Donatus eſt optimus Grammaticus*, So *Donatus* is an excellent Grammarian. At that time *Luther* related the fable concerning the Wolf and the Sheep: hee related alſo this pleaſant fable (*cujus morale eſt, non omnia ubique dicenda eſſe*, i e. whoſe moral is, *that all things are not every where to bee ſpoken*). A Lion called unto him into his den (wherein was a very evil ſavor and ſtink) many beaſts: Now hee asked the Wolf how hee liked his Roial Palace? The Wolf anſwered, and ſaid, O! it ſtinketh evil herein; then the Lion flew upon the Wolf, and tore him in pieces. Afterwards hee asked alſo the Aſs how hee liked it? The poor Aſs beeing much affrighted at the Wolf's death and murther, intending therefore to flatter, hee ſaid, O my Lord and King! it ſmelleth here exceeding well. But the Lion laid hold on the Aſs, and tore him alſo in pieces. After this hee asked the Fox how it liked him? The Fox ſaid, I have gotten ſuch a cold, that I can ſmell nothing at all: as would hee ſaie, It is not good to make true report of every thing. Thus hee became wiſe by other men's hurts, in keeping his tongue. Hee related at that time another Fable *contra præſumptionem & temeritatem*, againſt preſumption and raſhneſs, and ſaid, One bought a Bear's skin, and paid for it before the Bear was killed or taken; whereupon hee ſaid, Let no man caſt away an old coat until hee have a new.

Verſes made by Luther *in his laſt ſickneſs.*

Quæſitus toties, toties tibi Roma petitus,
En ego per Chriſtum vivo Lutherus *adhuc:*
Una mihi ſpes eſt, quâ non fraudabor, Ieſus,
Hunc mihi dum teneam, perfida Roma cave.

That

That is,

Behold! through Christ *Luther* yet do live
By *Rome* so often sought: but I believ
That *Jesus* is my onely hope, by whom
Whil'st that I live, take heed perfidious *Rome.*

How God preserved Luther *against the raging of the world.*

LUTHER, (said *Philip Melancthon*) beeing cited by the Emperor to appear at the Imperial Diet at *Worms*, hee was earnestly dissuaded by the Prince Elector of *Saxon* (his Master) from repairing thither; for (said the Prince Elector) you know (loving *Martin*) that wee shall have at *Worms* the whole Christian world against us. And although in this divine cause I am and will bee ready and most willing to defend you, yea not onely with all the temporal power and temporal means which God on earth hath given mee, but also thereby would set up my Rest, that is, my life and blood; yet notwithstanding you and I being but two single men, I shall not be able to defend you against so an innumerable a multitude. Moreover (loving *Martin*) you may collect to your memorie how they dealt with that good and godlie man *John Huss* at *Costnitz*, who (although hee had the Emperor's Letters of safe conduct to preserv him) was taken and burned to ashes. Wherefore to avoid the like danger, I earnestly advise you to staie at home, making no doubt but that I will excuse you in not appearing.

Luther having heard the Prince Elector speak, hee answered his Highness and said, I know full well (most gracious Prince) that you are far too weak to defend mee, much less the Caus wee have in hand; but may it pleas your Highness to set your heart at rest, and you shall finde, that (through God's Grace and assistance) I will defend you. And although there were in *Worms* as many Divels as there are tiles on all the houses, yet nevertheless I will go thither, and maintein what I have don and taken in hand.

Luther's *Prophecie touching his own death.*

ANno 1546, the 16 of Februarie *Luther*, beeing at *Eisleven*, said, when I com again to *Wittemberg*, I will lie in a coffin, and will give unto the wormes a fat *Luther* to eat. And so it fell out; for two daies after this hee died at *Eisleven*, and three hours before his death hee called for pen, ink, and paper, and wrote these words following. *Pestis eram vivens, moriens ero mors tua, Papa.*

i.e. Living I was a plague to thee;
Dying, O Pope! thy death I'le bee.

Philip Melancthon gave the same thus:

Qui, dum vixit, erat tua pestis (Papa!) Lutherus,
Hic tibi causa suo funere mortis erit.

Luther, who was thy plague, while living, shall
Caus by his death (O Pope!) thy utter fall.

De Exordio Renascentis Evangelii i.e. Of the beginning of the Gospel.

OUr Lord God (said *Luther*) proceedeth in this manner: *In Creatione procedere ab infirmis ad virtutem, primò creat cœlum & terram, id est, rudem materiam, deinde paulatim eam ornat & absolvit*, i.e. In the Creation to proceed from weakness to strength: at the first hee createth heaven and earth, *i.e.* a rude matter: afterward hee doth adorn and finish it: Out of a kernel or root hee raiseth up a tree. Even so is it with the Gospel; at first it went weakly forward; *John Huss* was the kernel, or the seed; hee must die and bee rooted in the earth: Afterward it grew up by force, and powerfully. God's first proceeding is altogether *infirmitas*, infirmitie: Hee revealeth his Gospel to poor Fishers that could speak no Hebrew; they must preach it who were able to do nothing. *Et tamen ista summa infirmitas est firmior omni humano robore: Ejus nullitas plus est quàm omnis multitudo humana; & quò plures interficiuntur Confessores Evangelii, eò plures quotidie oriuntur*, i.e. And yet notwithstanding all that great weakness is stronger then all humane strength: his nothingness is more then all humane multitude; and the more Confessors of the Gospel are slain, the more daily arise in their stead, The Divel is not able to drive Christ away, hee must and will rule in the whole world. *Sic Constantinopoli in Turcia ubique sunt Christiani; Romæ sunt Christiani,*

habent enim Germani ibi peculiare templum, in quo docetur Evangelium Germanicè, i.e. So in *Conſtantinople* in *Turkie* there bee every where Chriſtians : at *Rome* there bee Chriſtians ; For the *Germans* have there a peculiar Temple, in which the Goſpel is taught in High Dutch.

Of Printing.

PRinting (ſaid *Luther*) *eſt ſummum & poſtremum donum*, it is the chiefeſt and laſt gift, through which God driveth on the cauſ of the Goſpel. It is the laſt flame before the extinguiſhing of the world. It is (God bee praiſed) almoſt at an end. *Sancti Patres dormientes deſiderârunt videre hunc diem revelati Evangelii*, i. e. The holie Fathers now a ſleep did deſire to ſee this daie of the Goſpel revealed.

Luther's Prophecies, for the ſtirring up to Chriſtian repentance, orderly and diligently collected together and publiſhed by *George Walther*, Doctor in Divinitie and Super-intendent at *Hall* in *Saxonia*.

Luke *the* 13.

Except yee repent, yee ſhall all likewiſe periſh.

TO the end wee may take well to heart theſe prophecies of *Luther*, and thereby take occaſion to mend our lives, wee ought therefore to meditate upon theſe points following, and well conſider the ſame, and therewithall earneſtly to call upon God for help and Grace. *Firſt*, it is apparent that *Luther* was an excelling, a precious and a holie man, as his Acts, Books and Sermons do ſhew, touching whoſe approach and coming, the moſt holie and famous people many years paſt through God's Revelation have joied themſelvs, and prophecied concerning the ſame. As firſt a learned Frier at *Eiſenach*, named *John Hilten*, prophecied touching *Luther*'s time, namely that about the year 1516. Popedom would greatly decline, as God bee praiſed, is through *Luther* fulfilled. And ſpecially (concerning *Luther*, and touching his powerful teaching and preaching) *John Huſs* prophecied in the year 1415. (as hee was to bee burne at *Coſtnitz*) and ſaid, This daie yee roſt a Gooſ, but one hundred years hence, yee ſhall hear a Swan ſing, (*Huſs* is called a Gooſ, and *Luther* a Swan) him yee ſhall not bee able to roſt nor overcom ; which glorioufly was made true on *Luther*, for in the year 1515. hee began to ſing and ſo powerfully preached, wrote and fought, as ſince the Apoſtles time none hath done the like, yet notwithſtanding in deſpight of the Papiſts (whom valiantly in open ſight hee encountred) hee lived and remained many years afterwards, and in the year 1546. departed in peace on his bed, to the utter ſhame and deriſion of the Pope and of all Popedom. Now foraſmuch as the Prophecies of ſuch ſurpaſſing people (touching *Luther*) compleatly have been fulfilled on him, and that through God's Spirit they highly joied themſelvs of him. Therefore truly ought wee alſo to have good regard to his Doctrine and Prophecies, and to direct and carrie our ſelvs according to his faithful Paternal admonitions and warnings. *Secondly* let us alſo conſider, what a wonderful man and powerful Champion *Luther* was, for onely through the ſtrength of his Spear, namely the Almightie Divine Word, hee overthrew the great Goliah, the Antichriſt, the Pope together with his Biſhops, Prieſts and Friers, hath delivered and freed us poor *Germans*, who horribly were affrighted at thoſe Popiſh Philiſtians, and of their *Bulls*. *Luther* alſo (as a valiant Champion) fought with great Victorie againſt the Sectaries, as ſpecially againſt thoſe Seducers the Anabaptiſts, the Antinomians, and againſt the Jews. This may rightly bee ſaid, to remove mountains, (touching which Chriſt ſpake) therefore wee ought high and precioufly to eſteem of that man *Luther*, his Doctrine and Prophecies, and thereby to acknowledg, that hee was a man of God. *Thirdly*, experience it ſelf teacheth, that *Luther* was no leſs then a Prophet. For how many of his Prophecies came to paſs and were fulfilled in his life time, and alſo ſoon after his death ? And let us bee aſſured, that all the reſt of his Prophecies likewiſe will

will bee accompliſhed, if wee neglect his fatherly warnings and admonitions. Hee was wont to ſaie oftentimes in my hearing, I am angrie with my ſelf (ſaid hee) becauſ I Prophecie ſo truly, ſpecially to the hurt of *Germanie* and the *Germans*, to whom I rather would Prophecie good, if it might bee. *Fourthly*, wee ought in ſpecial manner to take to heart *Luther*'s Prophecies, and in no wiſe to contemn them, as were they uttered out of a bare opinion, out of melancholie or choler (as ſom ſecure Spirits do conſtrue) or according to the Stars inducements, but that they all flowed out of God's Word, according to the example of Chriſt's prophecying, *Luke* the 13, *Except yee repent, yee ſhall all likewiſe periſh*.. Now foraſmuch as the world daily encreaſeth in ſecureneſs, in contempt of the Divine Word and of the Sacraments, in all manner of ſins and ſhame throughout in all ſtates and callings, therefore *Luther* concludeth, according to the example of Chriſt's prophecying, that it will not go better with us *Germans*, then it went with the Jews. *Fiftly*, wee ought to have a heedie and careful eie to *Luther*'s Prophecies, in regard they not onely tell us of temporal hurts (as the Aſtrologers do) but they forewarn us alſo of the everlaſting ſpoil and damnation, which much more concerneth Chriſtian people, then temporal misfortunes. For what availed it a Citie, when although by vain Aſtrologie they were put in minde to furniſh themſelvs with great proviſion to preſerv them in time of dearth, and yet afterwards everlaſtingly muſt bee damned, from which (happily) they might have freed themſelvs, if in caſe they had taken warning thereof. Therfore *Luther* in his Prophecyings looketh not onely upon the temporal, but much more upon the eternal hurt. For Chriſtian people do know how to comfort themſelvs, and that God (in the time of ſuch ſwift and dangerous events) will keep and preſerv them, according to the promiſe, that hee will bee with them to the end, and that no man ſhall pluck them out of his hands, and although a temporal puniſhment proceedeth againſt them as well as againſt the ungodly (as peſtilence, war, dearth, &c. yet that the ſame tendeth to their good, and that their mourning ſhall bee turned into joie. *Sixtly*, wee ought with all thankful acceptance and in ſpecial meaſure to embrace *Luther*'s Prophecies, in that hee not onely warneth us of the eternal miſchief, but alſo hee therewithall continually ſheweth the reaſons of ſuch calamities, and alſo the means and waies, how wee may avoid the ſame, namely when wee love and honor God's Word, help to preſerv Churches and Schools, and keep our ſelvs from ſins and blaſpheming of God, as from curſing, from ſwearing, devouring, ſwilling, from covetouſneſs, pride, uſurie, hate, envie, &c. *Seventhly*, and to conclude, let us well conſider, how God alwaies hath puniſhed thoſe that have contemned the prophecyings and warnings of His Servants, as is to bee ſeen on the people before the Deluge, to whom God cauſed His anger to bee declared through Noah by reaſon of their ſins, but ſeeing they refuſed to bee reproved by God's Spirit, therefore they were drowned and deſtroied. So likewiſe *Sodom* and *Gomorra* were conſumed, becauſ they did caſt in the winde the prophecyings and warnings of *Lot*. And ſpecially wee finde, that God rejected the Nation of the Jews, becauſ they neither hearkned to *Moſes* and the Prophets, nor received them, inſomuch that the ſame was verified upon them which the Prophet *Iſaiah* Prophecied, the 9th Chap. *For the people turneth not unto him that ſmiteth them, neither do they ſeek the Lord of hoſts. Therefore the Lord will cut off from Iſrael head and tail, branch and riſh in one daie*. Even thus it went alſo with the inhabitants towards the Eaſt, towards the Weſt, and towards the South, (as all Hiſtories do ſhew) that by God they were expelled, and now do live without Chriſt and comfort, becauſ they regarded ſo little the Prophecyings and Teaching of the Loving Apoſtles and of the true Doctrine. Even ſo will it go with us *Germans* likewiſe, who now at laſt are called and invited by *Luther* to the wedding and ſupper of the all-ſaving Goſpel, in regard wee acknowledg not the time of our viſitation. God of his infinit mercie preſerv us from the ſame, Amen.

Of Luther's *Prophecie concerning God's Word, upon the Goſpel*, Matth. *the* 8. *touching the Captain or Centurion of Capernaum.*

WHat was the cauſ (ſaid *Luther*) that the Jews ſo little believed and nothing at all regarded God's Word? *Anſw.* Nothing elſ was the cauſ, but onely that

hateful vice which is called, overcloied, *Akedia*, for they were even from their forefathers ſo accuſtomed to the great, manifold and wonderful ſigns, and were ſo overheaped with God's Word, that the ſame became ſtale unto them, that is they were therewith overcloied. But it was not ſo with this Captain, God's Word to him was pleaſing and acceptable news, for hitherto, hee had lived the life of a raw and rude heathen who knew nor had heard nothing of God. Therefore hee was very joyful and glad of ſuch good news, and was deſirous to bee ſomvvhat experienced of God and His Word, yeerning to hear the ſame and to bee therein inſtructed, inſomuch that there met jump together, both a good Cook, and an hungrie ſtomack, a freſh and pleaſant cool drink, and a thirſtie tongue. On the contrarie, the Jevvs therewith were over-cloied, yea they ſurfited thereon, inſomuch that their Gorges belched and ſpewed it out. Even thus fareth it alſo with us, for wee likewiſe are fallen into the ſame cenſure. Other people which are ſeparated from us, and as yet are conſtrained to bee and remain in Popedom, they feel the want of God's Word, they crie *Ah and wo*, thereafter greedily do ſnap at it, and with infinit joie do gather up the fragments which wee caſt away, the ſame to them is altogether ſugar, but wee that have it in ſuch plentie, long ſince are overcloied therewith and do loath it. Well on (ſaid *Luther*), I have often enough given warning thereof, and I am aſſured, that God will hold us poor beggars (us preachers) excuſed; no man can juſtly laie the blame upon us, wee have not onely ſpoken thereof, but wee have alſo preached the ſame, wee have proclaimed it, wee have ſung it out, painted it and driven it on all manner of waies, whoſo luſteth to entertain it, let them do ſo, whoſo refuſeth, let them leav it. Hee that receiveth it, for him will I anſwer, but hee that will not, let him anſwer for himſelf. No man (ſaid *Luther*) for my ſake ſhall need to do or to leav any thing undon, if many people receiv it, the more lieth upon my neck which I muſt bear, inſomuch that for my part I might endure, that no bodie received it, for then I ſhould not need to make anſwer for any humane creature. Yet nevertheleſs, I truly warn every one to take heed, for wee ſee, that aſwell wee, as the Jews were, with God's Word are overcloied, inſomuch as the meal or flower (like as to the mice) taſteth bitter unto us, but wee ſhall finde, it will not paſs without puniſhment, for Chriſt therewith threatneth us, even as well as hee threatned the Jews. Wherefore, whoſo will permit himſelf truly to bee adviſed and counſelled, let him look that hee bee found with this Captain or Centurion, and not among the children of the Kingdom, who think they have it ſure enough and cannot fail them. It is a thing ſoon don, that the Divel ſeduceth thee from the Goſpel of Chriſt, if that bee don, then art thou already fallen out of the Kingdom into darkneſs, and no more knoweſt neither thy God, thy preacher, Brother nor thy neighbor, like as the Jews, who both ſavv and heard Chriſt, yea they had him among them, and yet they neither ſavv nor knevv him, vvell on, I have don vvhat laie in mee to do, God give his Grace thereunto, Amen.

That wee ſhall loſe the Goſpel, in regard wee crie and complain, it produceth diſcord.

LEt us make no reckoning or hope of any peace and quietneſs, ſo long as Chriſt vvith his Goſpel encampeth himſelf in the Divel's Kingdom. Wo (ſaid *Luther*) bee to that peace, to that quietneſs, and to thoſe good and eaſie daies which formerly wee have had, and alſo to ſuch as now do wiſh and deſire the ſame, for a certain and ſure ſign it is, that the Divel with all power governeth there where Chriſt is not, and alas I fear the Goſpel too too ſoon will bee removed from us *Germanes*; for how ſhould peace and quietneſs bee there where the Divel governeth, and is a mortal enemie to the Goſpel? And truly not without cauſ, for it produceth hurt to his Kingdom which hee well feeleth, now if hee ſhould ſuffer the Goſpel to proceed without hinderance in a quiet and peaceable ſort, then were his Kingdom ſoon at an end and utterly deſtroied; but ſeeing that hee is conſtrained to hinder and reſiſt the ſame, therefore of neceſſitie, hee muſt raiſ all his arts, his force and ſtrength, and muſt awaken againſt Chriſt and his Goſpel all that lieth in his power, therefore

therefore wee ought neither to expect nor to desire such peace and quietness.

Of Luther's *Prophecie touching falſ Teachers and Preachers.*

I Fear (said *Luther*) my Prophecie will prove true, that God will visite our unthankfulness, and will suffer the Truth to bee beaten down, (as *Daniel* saith) becauſ wee reject and persecute the same, therefore wee must bee constrained to entertain falſ Spirits, Prophets and Preachers, which near three years hitherto have been hard at hand, but through God's Grace have been resisted and hindred, otherwise they had crept in long since. Wee are all full of secureness, as were the Divel a sleep, who notwithstanding goeth about like a roaring lion, so long as I live (said *Luther*) I will resist and hinder, as God shall give mee Grace, let it help whom it may. But I know full well, that after my death, many will produce my Books, and thereout will confirm all manner of errors and Seducements.

Luther's Books will bee falsified.

Of Luther's *Prophecie touching Popedom. That after his death hee ſhall work the Pope more miſchief then hee did in his life time.*

Luther, in Gloſa, upon the pretended Imperial Edict.

I *Martin Luther*, am called and constreined against my will to bee a preacher; when I received that office, I vowed and sware to my deareſt beloved the sacred Scripture, purely and truly to preach and teach the same; upon teaching whereof, Popedom fell in my waie, intending to hinder mee; therefore it is com to that pass with the Pope, as now apparently doth appear, and it shall go still worſ and worſ with him; hee shall not bee able to resist mee. In the Name of God, and of my Vocation and Calling, I will go upon the Lion and Adder, and with feet will tread under the young Lion and the Dragon. And the same shall begin in my life time, and after my death it shall bee accomplished.

Of Luther's *admonition given to the Popiſh ſpiritualitie at* Auguſta.

THe sum of all is, (said *Luther*) wee Protestants and yee Papists do know, that yee live without God's Word, but wee and yee know that yee have God's Word; therefore my higheſt desire and most humble praier to God is, that yee would give God the honor, acknowledg your selvs, repent and amend; if not, then take mee out of the waie if yee can; for if I live, I am your pestilence; if I die, I will bee your death; for God hath set mee upon you, and (as *Hoſeah* saith) I must bee unto you a Bear and a Lion in the waie *Aſſur*, yee shall have no rest for my name, until yee either better your selvs, or go to ground.

That Popedom the longer it endure's the more it will com into contempt.

Luther upon the 112 *Pſalm.*

WHat is held in this our time of less value and more contemptibly then even Popedom, specially by the upright and true Christians. And henceforward it shall com, the longer, the more into contempt, until at last it shall bee held and esteemed nothing at all.

That God will puniſh the ungodlie Popiſh Biſhops and Prieſts.

Luther upon the first Chap. of *Habbakkuk.*

A Fearful and devasted end will bee made of the ungodlie Popish Bishops and Prelates; when they have sowen out their honie, then sower mustard shall grow up; for seeing they fear not God in his Works and Judgments, nor humble themselvs before him, therefore hee suffereth them with courage to run on their courſ, insomuch, that they are filled with victorious fortunes.

In such sort God maketh them fools in their greateſt wisdom and conceits, to the end they may fill up their sins, and bee hardned, until the hour cometh, that hee dealeth with them as hee dealt with Babylonians and the Jews, and with all such tyrants: for where are they now that said to Christ, *Hee hoped in God, let him deliver him if hee will have him?* Where is their God to whom they gave the victorie? Christ (said *Luther*)

ther) remaineth ſtill, but they all are flowen and duſted away, touching which wee now alſo may well comfort and cheer up our ſelvs; for the hour will com (and is not very far off) that touching thoſe Popiſh Biſhops, Tyrants and Prelates, it will bee ſaid, Where are they? where is now their God? where is their pretious Juſt Cauſe? where is their Chriſtian Church? where are they that ſaid, Let Chriſt and his Goſpel help thee? &c. But inaſmuch as they now are victorious, they rage and ſwell, boaſt, brag, and attribute the victorie to their God, (as if God were with them againſt us) the ſame ſerveth thereunto, that with great jollitie they run on, are fooled, hardned, and made ripe for puniſhment. And although all this bee ſhewed and declared unto them, yet ſhall they not believ, but contemn the ſame, to the end they bee not converted and preſerved.

That God will puniſh the Papiſts abominably:

Luther upon the third Chap. of the Prophet *Foël.*

THis alſo is one of the Papiſts ſins; they rend and tear from their people, monie, wealth, and what elſ is coſtly, and therewith they trim and adorn their Idols, whenas with ſuch goods, Schools, Pulpits and poor people ought to bee founded, furniſhed and preſerved; But therewith lazie, naſtie and filthie Swine are fed and fatted, and not onely that, but alſo the ſame is waſted and uſed to the trimming and adorning of abominable Idolatrie, and to deſtroie godlineſs, and the true ſervice of God. They remain ſtiff-neckedly in their hardned hate againſt God's Word, and our true Chriſtian Religion; therefore they have nothing elſ to exſpect, then the recompence of the Law which *Tyre* and *Zidon* found and had before the revealing of the Goſpel. *Ezechiel* highly extolleth *Tyre*, in that ſhee was mightie, but could not divert the deſerved puniſhment: for ſhee was lamentably devaſted, inſomuch that ſhee laie waſte ſeventie whole years: But far a harder puniſhment and horrible misfortune will com upon the Papiſts.

That the Papiſts ſhall die without Sacrament, and without Chriſt.

Luther upon the 4 Chap. of the Prophet *Hoſea.*

BUt what puniſhment will fall upon them? without doubt (ſaid *Luther*) this, They ſhall go aſtraie and err, like a Lamb in the wilderneſs; that is they ſhall bee without the Word among the Gentiles, and without the true ſervice of God. For inaſmuch as they refuſed to bee admoniſhed through God's Word, to aboliſh their abuſes, to adminiſter the Holie Sacrament compleatly, to live in the ſtate of Matrimonie without offence ro the Chriſtian Church: therefore they muſt depart and die away in ſuch their abuſes and errors, without the Word, without the Sacrament, and without Chriſt.

Of the Papiſts greater puniſhment.

Luther upon the 11 Chap. of the firſt book of *Moſes.*

WEe may bee aſſured (ſaid *Luther*) that at length a moſt fearful ſentence will proceed againſt the Turk and Pope, (who for a long time have had great fortunes) like to which never was heard from the world's beginning; for God never ſo long concealed ungodlie doings and blaſphemies; therefore their puniſhment will bee greater then that of the Deluge, or of *Sodom*; for it will bee an everlaſting wrath.

That God will ordein the Turk to com upon Germanie, *if the Governors aboliſh not Idolatrie.*

Luther upon the firſt Chap. of *Hoſea.*

SUre it is (ſaid *Luther*) that God will viſit *Germanie* in regard of ſuch ſins of Idolatrie, although wee know not the time when it will bee don, yet it will com moſt certainly, as wee have examples before our eies, in that the Chriſtian Churches in *Egypt*, in *Syria*, in *Aſia*, in *Grecia*, and almoſt in whole *Hungaria* are taken in by the Turks and devaſted. Therefore the greateſt and chiefeſt care of all good and godlie Kings and Governors

Governors ſhould bee, that the Chriſtian Church might bee preſerved pure, the abuſes aboliſhed, and the upright and true ſervice of God inſtituted and erected, if otherwiſe they intend to reſiſt the common enemie, to drive him away, and to preſerv their paternal Countrie in an upright ſtate and condition. But if they intend to proceed in abominable wiſe, fuming and raging againſt the Chriſtian Church where the Goſpel is truly taught and preached, and on the contrarie, endeavor to protect and defend the Pope's ſeducements and Idolatrie, then the Lord will viſit their blood-guiltie actions, as hee viſited *Jehu*, who for a fearful example is placed before the eies of all Kings and Governors: For inaſmuch as hee cauſed the Idolatrie not to bee forbidden, but with his example alſo hee inſtigated all his ſubjects to ſuch blaſpheming of God; therefore the ſins of that Nation were imputed onely unto him; for all the ſins of a Nation which their Governor had been able to reſiſt and prohibit, the ſame ſhall bee imputed to the Governor. And for the ſakes of theſe ſins of the fathers, the children muſt alſo bee puniſhed to the fourth generation, according to the ſentence declared in the firſt Commandement.

But (ſaid *Luther*) few Kings are in the world, and very few Princes are in *Germanie*, that earneſtly do meditate and conſider, how it might go with their poſteritie; for like as the houſ of *Iſraël* (in regard they had a fortunate King on *Jeroboam*) contemned all the reproofs and threatnings of the Prophet. Even ſo likewiſe our Kings and Princes do contemn alſo our admonition. But God's Wrath will not ſleep, but ſoon flame up, and as then, every ſuch ſinner in a moment ſhall bee loſt and deſtroied. If the Princes in *Germanie* thus proceed, who will not bee able to ſee and ſaie, That at laſt (according to God's threatning) *Germanie* muſt bee deſtroied.

That God will puniſh Governors, who (for the beſt) do not accept of the reproofs and admonitions of their Preachers.

Luther upon the 3 Chap. of *Micah.*

IT is in Princes Courts uſual at this daie, when the vices and faults of temporal Governors without all fear are freely in ſermons reproved, that as then ſuch Preachers muſt bee ſtyled *Rebellious.* But (ſaid *Luther*) if hee bee called a Rebel, that reproveth the ſins and vices of temporal Governors, I praie what ſhall wee then ſaie of the Prophet *Micah*, who not onely delivered ſuch his ſermons of reproof in words, but alſo wrote the ſame? And with clear words gave to underſtand that hee had not to do with plain and ſimple clownes,: But with the Princes and cheif heads of the houſ of *Jacob*, and *Iſrael.* Now, it were truly a very wicked aſperſion, ſpeech, and accuſation, if wee ſhould call the Prophet *Micah*, and others that do as *Micah* did. Rebellious Preachers. Doth Truth give occaſion to Rebellion, which is ſuch a virtue as pleaſeth God in his heart, and which in eſpecial manner is given and commanded by God himſelf to all the ſervants of the Divine Word? The Holie Scripture, and alſo dailie experience richly do approve, that Rebellion is a puniſhment of God, which hee ſendeth not for the Truthe's ſake, which is commanded to bee delivered by the Preachers, but for the ſake of the ſins of Governors and Rulers, which by reaſon of certain important cauſes ought to bee reproved, and not with a colored paint to cloke them, or altogether through ſilence to hide and ſmother them; for if in ſuch ſort ſins through hypocriſie ſhould bee over-covered, then God will thereby bee occaſioned in publick to reveal and revenge them.

That Governors will not remain unpuniſhed, who connive with the Papiſts and court them, to the end they may live the more in ſafetie.

THere are at this daie (ſaid *Luther*) many Kings and Princes that do adore the Romiſh ſtrumpet the Pope, do protect and maintein falſ ſervices and worſhippings of God; they ſuffer nothing to bee altered, neither in Doctrine, nor in ceremonies, thinking thereby to live in ſafetie, and peaceably to preſerv and enjoie that which pertaineth unto them; but the cotrarie by experience will bee found, that thereby the ſame will bring both themſelvs and that which belongeth unto them into utter ruine

and

and ſpoil. For ſure it is, God will not ſuffer to go unpuniſhed the contemning of his Word, and the Diabolical Idolatrie.

That God will puniſh Governors, that by reaſon of their Hunting do cauſ hurt and miſchief to com to poor people.

Luther upon the 25 Chap. of the firſt book of *Moſes*.

OUr Princes (ſaid *Luther*) do grievouſly ſin with their hunting, they deſtroie the ſeeds and grounds of poor people; therefore in the end the Turk will com and carrie away both nets, toils and other hunting preparations.

That God will deſtroie the Turk and Pope, if wee repent and mend our ſelvs.

Luther upon the 38 Chap. of the Prophet *Ezechiel*.

IT is not our preſumtion (ſaid *Luther*) that will beat *Gog*; God's anger muſt be firſt ſtilled and don away through our Repentance and Praier, as in the text hee ſaith, My furie ſhall com up in my face. Hee ſhall bee beaten with thunder, lightning and hell-fire, like as was don to *Senacherib*: This is his cenſure and end; which cenſure muſt bee furthered and haſtned through the ſighs and Praiers of Chriſtians: no humane power will do it; for, for this cauſ the Goſpel appeared ſo bright and clear, to the end that Chriſt (as hee hath begun) will exterminate the Pope and the Turk, and at laſt will fully deliver us with his glorious coming.

That ſouldiers ſhall have no fortune nor victorie againſt the Turks, except they abſtein from their lecherie and wilful blaſpheming of God.

I Utterly deſpair on thoſe (ſaid *Luther*) that fight againſt the Turks, and yet are worſ then the Turks themſelvs with blaſpheming, with ſwearing, leacherie and all manner of wilfulneſs. To whom (I know) God neither will nor can give fortune, if ſuch inſolent people bee ſent to war for us. It dependeth on them that repent and amend themſelvs, that honor God's Word and his Sacraments, that do humble themſelvs before God, and heartily praie, whereby God may ſuffer himſelf to bee ſoftned, and to keep his holie Angels by us in the field. Otherwiſe all labor is loſt, and the puniſhment (in ſtead of victorie) muſt proceed.

Now if wee intend to have fortune and victorie againſt *Mahomet* the outward enemie of Chriſtendom, then muſt wee firſt renounce and denie the inward enemie, the Antichriſt with his Divel, by upright and true repentance, and with ſincere and earneſt harts, wee muſt turn our ſelvs to our Lord and Savior *Chriſt Jeſus*, to the end that wee may bee able truly and uprightly to pray, and ſo may wee bee ſure to bee heard: Otherwiſe our fortune will bee like the fortune of our fore-fathers, who ſo long time ſtrove againſt that *Mahomet*, untill hee came out of that cave of murther, *Arabia*, and hath won land and Contries in *Hungaria*, the ſpace of fower hundred Germane miles, knocketh now at our dores, and dareth us upon our our own dunghills.

That the great Turks ſhall win no more countries in the Roman Empire.

Luther in his ſermon of Hoſtes againſt the Turks.

I Am confident (ſaid *Luther*) that henceforward the Turk ſhall win no country more of Romane Empire: well may hee tug at *Hungaria*, and *Germanie*, but hee ſhall not peaceably poſſeſs any more countries of the Empire, then already hee hath won: hee ſhall not (I ſay) peaceably poſſeſs them, as hee poſſeſseth *Aſia* and *Egypt*, for *Daniel* giveth him three horns, and no more; twitcheth hee any thing away upon the Borders, the ſame ſhall bee his ſleep, drink, and ſo adieu.

of

Of Luther's Prophecy touching uſurie.

THe Heathen out of natural reaſon, and underſtanding, were able to render an account; that an Uſurer is a threefold theif and murderer: But wee that are Chriſtians do hold them in ſuch honor and eſteem, that in a manner (for their monies ſake) wee adore and worſhip them: no regard is had, what ſcorn and deriſion thereby wee procure to the name of a Chriſtian and to Chriſt himſelf. For although wee were not Chriſtians, yet, naturall ſence and reaſon telleth us, (as well as the Heathen) that an uſurer, is a murtherer: for who ſo ſucketh the maintenance of a nother, the ſame not onely robbeth and ſtealeth, but alſo (ſo much as in him lieth) hee commiteth even as great a murther, as hee that ſtarveth and utterly deſtroieth one. This doth an Uſurer, and in the mean time ſitreth in his chair, whenas hee juſtly ought to hang on the Gallows, and bee devoured of ſo many Ravens, as hee hath ſtolen ſhillings, if otherwiſe ſo much fleſh were on him, that ſo many Ravens might bee able to piece and to part it out. *Cato* the Uſurers enemie ſaid, *Little Thievs lie ſtocked, ironed in Priſons, but great Thievs ride pranceing in Silks, and chains of Gold*; but foraſmuch as wee neither puniſh nor ſtrive againſt them, therefore without all doubt, in the end wee together with the Uſurers ſhall paie ſweetly for it, wee have now truly great need of a *Nehemiah* to reſiſt the Uſurers, for if they thus proceed, then *Germanie* with Princes, great Lords and people muſt at laſt becom Slaves to the Uſurers.

Of Luther's *prophecie touching ſwilling, upon the* 101 Pſalm.

EVery Countrie muſt have its own proper Divel; *Italie* hath its Divel, *France* its, &c. Our *Germane* Divel is a good luſtie Wine-ſucker, whoſe name is Swill, and Quaff. Hee is furniſhed with ſuch a drie and thirſtie Liver, that it cannot bee quenched nor cooled. This continual thirſt in *Germanie* (I fear) will remain until the laſt daie of Judgment.

Luther's *cenſure of Pride and Braverie.*

THe trading into thoſe Forrain parts (from whence are brought hither coſtly Silks, cloth of Gold and Spices which ſerv onely for pride and no profit, and exhauſteth the monie and wealth of Countrie and people) ought not to bee permited, if wee had good government, but I intend not now to write thereof, for I hold, that at laſt it will fall of it ſelf, when wee have no more monie.

Touching the laſt daie, that before the ſame, it will go yet worſ.

Luther upon the 2. Chap. of the ſecond Epiſtle of S^t *Peter.*

THe caſe now ſtandeth thus, the longer wee preach, the worſ and more hardned the world is, neither admonition, reproof nor threatning helpeth any more, which to good and Godly Chriſtian preachers is a great grief of heart, but ſo little can they now remedie it, as *Noah* and *Lot* could in their time, therefore the cauſ is no waie to bee holpen, but onely through the appearing of Chriſt with the laſt daie, who will make an end of the game, will deliver thoſe that are his, will damn and throw down into the bottomleſs pit of hell, the wicked world. But (ſaid *Luther*) I fear, before this bleſſed daie of our deliverance cometh, there will bee yet greater devaſtation and abomination. God of his mercie, firſt take awaie thoſe that are his, to the end they may not behold ſuch calamitie and miſerie, *Amen.*

FINIS.

August *the* 22. 1650.

THese last Divine Discourses of that learned and famous servant of God Martin Luther, *having been perused by two learned Divines of the Assembly appointed for that service, and approved by them to bee Orthodox and judicious; and my self likewise having perused som good part of them according to the time allotted unto mee, and finding them according to their testimonie, to bee sound and solid, learned, pious and profitable, I also approve them as well worthie to bee Printed, and much desire that all good means may bee used, as the wisdom of the State shall think fittest, whereby they may bee made most publick, for the singular benefit of God's Church and people, living in these Kingdoms and Dominions.*

JOHN DOVVNAME.